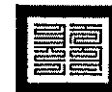


A Primer for Classical Literary Tibetan

Volume 1: The Grammar



John Rockwell, Jr.



Primer
for
Tibetan

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Preface

Update to
A Primer for Classical Literary Tibetan
4/1/92

This is the second edition of a never ending project to complete a primer for classical Tibetan. The first edition was surreptitiously released in 1985 and subsequently spread around the world via a spontaneous xerox lineage. This time, I have decided to make the present version more formally available, since again I have reached a plateau where I will be unable to work intensively on this project for several years.

In many ways, the primer is much improved. In general, I have tried to incorporate more of the traditional Tibetan grammar terms and explanations. However, the fundamental approach of this text is descriptive, i.e. I have tried to explain the forms and patterns of Tibetan sentences, even when I could not find any traditional explanation of it. Moreover, rather than the simple sentences which I made up for exercises in the first edition, this edition contains sentences drawn from actual texts. Unfortunately, this "improvement" also makes the exercises more difficult, since actual Tibetan sentences taken out of their larger context are usually much harder to understand. To help with this difficulty, I have included the "answers" to the exercises, which indeed many people requested for the first edition. I have also included English to Tibetan exercises, which my students at Naropa found very intriguing and helpful.

The reader has also proved to be quite helpful for beginning students. I would suggest that students work through about the first nine lessons and their exercises before beginning the reader. However, it is possible to try it earlier, as there are notes for many of the grammatical forms, or one can at the very least use the index to find any forms not included in the notes. I have found that it is very helpful to alternate the all-at-once approach of just reading a text and covering the grammatical points as they come up with the step-by-step approach of covering the grammar in an ordered and graded manner.

Though somewhat improved, this text is still an unfinished work. The farther you go in the primer, the rougher the lessons become and the more gaps in terms of explanations, exercises, and the like you will find. Please forgive all the many omissions and duplications.

My thanks to my many Tibetan teachers: Jan Nattier, Kesang Tashi, Sonam Hiroshi, Michael Azzato, Mark Tatz, Khenchen Thrangu Rinpoche, Khenpo Chödrak Tenphel, Dzokchen Ponlop Rinpoche, Khenpo Sonam Thopgyal, Khenpo Palden Sherap, Khenpo Tsewang Donyo, and many others. My deepest gratitude goes to my root guru, the Vidyadhara Chögyam Trungpa Rinpoche, and my spiritual friend, Lama Ugyen Shenpen, who taught me much more than a language, but rather a whole view and way of life. Also, sincere appreciation to my colleagues, Judith Simmer-Brown, Reginald Ray, Jules Levinson, and my fellow translators, Larry Mermelstein, Scott Wellenbach, and the rest of the Nālandā Translation Committee for their support of this project. My special thanks to my friend Martha Bonzi for her unwavering and inscrutable support of the Translation Committee and this project.

May this work be of benefit to understanding the words and meaning of the holy dharma.

John Rockwell, Jr.
The Naropa Institute
Boulder, Colorado
August 13, 1991

PRINTING PROBLEMS

There are certain combinations of letters that for some reason did not print properly on a laser printer (though they were fine on a dot matrix printer). Especially, the "shap chu" vowel ལ has problems with the consonant combination ལྷ. Moreover, Appendix 6 on Sanskrit transliteration is very confusing, because many of the vowels and special combinations did not print correctly. Unfortunately, this chapter is virtually worthless at this point. I will correct these problems in a future update of this text. The vagaries of laser printers also affected the English text in places, mainly by ignoring the spacing between words and running them together.

THE EXERCISES

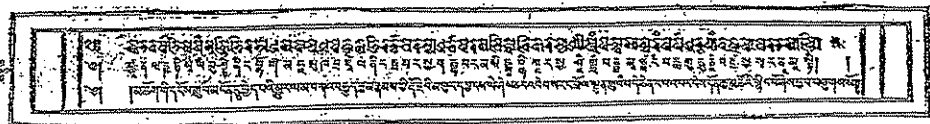
In trying to make the exercises more realistic by taking sentences from actual Tibetan texts, I have also made them much more difficult. Beginners in particular find it very demoralizing to not be able to figure out correctly most, if not all, of the exercises. I will find some way to make these sentences more accessible in the future, but for the time being, the only advice I can give, especially for those who are using this text on their own without a class or teacher, is to try working with the Reader earlier, perhaps beginning as early as Lesson 7 (which is when the exercises start becoming more difficult). Oftentimes, the main difficulty in figuring out an exercise sentence is the lack of a larger context for their meaning. Therefore, the longer sections of *The Precious Ornament of Liberation* (with its notes) might be a little bit easier. In any event, it has been my experience that no matter how much preparation you give students, they still find it quite difficult when they directly encounter a Tibetan text. Having an oral explanation and commentary from a teacher is extremely important.

CORRECTIONS

I have not included minor typos in the following corrections. Please feel free to submit mistakes not listed here for future updates for the benefit of others.

PAGE	LINE	CORRECTION
x	2	Insert: TDCM བོད་ཀྱི་ཚིག་མཛོད་ཚེན་མོ་
24	4 up	...Merit on page iv of Volume 2: The Reader. [The tape that the text mentions is not available at this point.]
39	10 up	...relative clauses will be covered in Lesson 10.
52	9	...ལྷ་ལྷ་ལྷ་ལྷ་ལྷ་...
56	18	Appendix 7 was omitted, once I realized how difficult it was to give simple explanations of English grammar! I may yet get the courage to attempt this, but until then I recommend checking a book out from the library on basic English grammar.
57		...གཉེན་ཚིག་, which is written as a ...
61	27	ADVERB [instead of "LOCATION"]
75	4	...that use ལྷ for the...
78	11	...as pointed out in 7.4...
91	9 up	For the comparative forms of adjectives, see Lesson 15.7.
92	3 up	See also f. below.
107	21	PURPOSE/INFINITIVE
110	23	...their speculative nature...

- 115 4 (For the possessor particle ལོ་....
 135 From Lesson 11 onward, the glossary is not complete for the exercises. Therefore, it is necessary at this point to purchase a Tibetan English dictionary to do the exercises. I would recommend Das' dictionary as the most economical and easy to use. Many of its definitions are dated and misleading, but there is really nothing much better at this point.
 136 1 ...བ་ལུགས་དང་འདྲ་ཉེ།
 139 spaces Tibetan pages omitted.



- 144 23 & 25 ཇོ་བཙུན་གྱིས་
 174 14 Delete "(these terms will be explained below)," since they have already been explained in Lesson 7.
 181 11 up ...usually has a passive sense.
 207 7 ...often used with a preceding རྒྱུ་
 217 10 splendor
 229 11 ...imp. particle, see Lesson 14
 239 9 ...ja + shap cu = ju
 240 3 up ...da + shap cu = du + ba sa = dup
 247 9 up [since] death is certain to ...
 247 4 up ...this whole area where I am standing...

GLOSSARY ADDITIONS

Due to the speed of mind and the late addition of this reading, the vocabulary for the Lesson 5 reading was not included in the Glossary. Therefore, the terms that are not in the Glossary are given below. My apologies for any anguish you may have suffered trying to look up words that were not there.

- ཀུན་ཁབ་(ས་) all-pervading
 ཀུན་འདུས་ embodiment
 དཀར་མོ་ white

- ཁོམ་པ་ to have leisure, freedom, time
 མི་ throne
 མཁོན་བཙུན་ལྷུ་མ་ wisdom, compassion, and power—these three (see 5.3.a)
 ཡུངས་ lists
 ཤྲོ་གཞུ་ hooked knife
 ཤྲོ་གས་པོ་ friend
 ཤྲོ་གས་བམ་ volume (of a text)
 ལྷ་བ་ back, behind
 ལྷ་དུ་ལྷ་ S: tantra, tantric text
 ལྷ་ན་པོ་ blue
 ཚུལ་ལྷོང་ dharma protector, S: dharmapāla
 རྒྱུ་གས་ལྷོང་ fearful, terrifying
 ལྷ་ན་ལྷོང་ tree
 ཐལ་མོ་ palm (of hand)
 ཐོད་པ་ skull cup
 མཐའ་མོན་ surrounding, all around
 མཐོ་རྒྱུ་ higher realms
 རལ་པ་ solid
 དལ་བ་ leisure, freedom
 དེད་དཔོན་ captain
 དོ་རུབ་ tonight
 དྲིལ་བུ་ bell
 དྲིལ་གཡེར་ bells
 ཀུན་གྱི་ཚུལ་ seat
 རྒྱུན་པ་ guide
 རྒྱུ་ལྷོ་ལྷོ་མོ་གྲུང་ vajrāsana, vajra posture
 རྒྱུ་ཆ་ opposite
 གནས་ topics

གནས་གསུམ་	three places (above, on, & below the earth)
གནོད་ལྗེད་	malefactor, one who harms us
པདྨ་	S: padma, lotus
དཔག་བསམ་	wishfulfilling
འཕྲུང་འཕྲུལ་	hanging garlands
བར་མཚམས་	intermediate space, in between
ཁྲིས་པ་	immature, naive, ignorant person
དབྱ་གཙུག་	crown of the head
འབྲུང་པ་	resources, wealth
མོད་གསུ་ཁྱིུ་	P.N. Maudgalyāyanaputra, one of chief disciples of the Buddha
ཚེ་ཐར་	animals that are liberated, i.e. protected from slaughter
མཚོ་རྒྱལ་	P.N. short for ཡེ་ཤེས་མཚོ་རྒྱལ་, one of the two main consorts of Padmasambhava
མངོས་	beautiful
རྒྱ་ཕྱོགས་	companion
ཡལ་ག་	branch
ལུམ་	mother, consort
གཡས་	right
གཡོན་	left
རང་ལྗོད་	spontaneous sound
རེ་ས་	place of hope
ལག་ལེན་	implementation, use, practice
ས་ཕྱོགས་	direction; region, locale
མེང་གེ་	lion
བསམ་ཁྲིས་མི་ཁྱབ་པ་	inconceivable
ཨ་ལི་ཀུལི་	vowels and consonants
ཨོ་རྒྱན་དོ་རྗེ་འཚང་	Uḍḍiyāna Vajradhara, P.N. of one of the 8 names of Padmasambhava

Abbreviations of Sources

AS	Abhidharmasamuccaya by Asaṅga
ASPP	Aṣṭasahasrikā-prajñāpāramitā-sūtra
AT	Avataṃsaka
BCA	Bodhicaryāvatāra by Shantideva
BV	Bodhicittavivaraṇa by Nāgārjuna
CB	ཚོས་འབྲུང་ by བདུན་འཇོམས་རིན་པོ་ཆེ་
CKDT	ཚོས་སྐྱེ་མཛུབ་ཚུགས་སུ་ངོ་སྤྱོད་ by དབང་ཕུག་དོ་རྗེ་
CSC	Catuhshataka commentary by Āryadeva
HS	The Heart Sūtra, ཤེས་རབ་སྡིང་པོ་
HT	Hevajra tantra
JOL	Jewel Ornament of Liberation, དྲྀགས་པོ་ཐར་རྒྱན་, by གམ་པོ་པ་
JOLLM	Jewel Ornament of Liberation, Punakha edition, དྲྀགས་པོ་ཐར་རྒྱན་ by གམ་པོ་པ་
KGGG	ལྷ་སྐྱབ་དགོངས་རྒྱན་ by དགེ་འདུན་ཚོས་འཕེལ་
KGLP	ཀུན་དག་ལ་ལེགས་པའི་རྣམ་ཐར་
KGT	བཀའ་བརྒྱན་མཁུར་མཚོ་, The Rain of Wisdom, compiled by ཀམ་པོ་མི་བརྒྱན་དོ་རྗེ་
KJ	མཁས་འདུག་ by མི་ལམ་
KP	Kāśyapaparivarta-sūtra
KS	Kṣhitigarbhadaśachakra
KTR	མཁན་པོ་ཁྱེད་འགྲུ་རིན་པོ་ཆེ་
KZ	ཀུན་བཟང་གྲུ་མའི་ལལ་ལུང་ by དཔལ་ལྷན་པའི་རིན་པོ་ཆེ་
LC	ལམ་མཚན་རིན་པོ་ཆེའི་ཕྱིང་བ་ by གམ་པོ་པ་
MASC	Mahāyānasūtrālamkāra commentary by མི་ལམ་
MKK	Mūlamadhyamaka-kārikā by Nāgārjuna
MM	Moonbeams of Mahāmudrā, ཕྱག་ཚེན་སྤྱི་བའི་འོད་ཟེར་, by དྲྀགས་པོ་བཟུ་ཤེས་རྣམ་རྒྱལ་
NTNG	སྤོང་ཆེན་སྡིང་ཐིག་ཚོན་འགྲོ་ (yellow cover)
PL	འཕགས་ལམ་བརྒྱན་པའི་ཤིང་རྩ་ by དབང་ཕུག་དོ་རྗེ་
RM	Ratnamegha
RN	Ratnamālā
SBD	ཤེས་བྱ་མངོན་ by འཇམ་མགོན་ཀོང་ལུམ་སྤྱི་ཁྲིས་མཐའ་ལས་
SCG	Samcayagathā
SCP	ལུམ་ཚུ་པ་, Jacques Bacot edition
SH	Suhṛillekha by Nāgārjuna

- SM Sādhana of Mahāmudrā, ལྷག་ཚེན་ཚོ་གྲ་, by འུ་འཇམ་དཔལ་ལྷན་པོ་ལྷན་པོ་
- TRA Ārya-triratna-anusmṛti-sūtra
- TSND ཚེན་གསུམ་གནད་བཟེགས། by འུ་འཇམ་དཔལ་ལྷན་པོ་ལྷན་པོ་
- TT ལྷོང་ལྷན་སེང་གེའི་ང་རྩ་ by མི་ཡམ་
- UT Uttaratantrashāstra by Maitreya/Asaṅga
- YN ལྷོ་ལྷན་ལྷོ་མ་ by འུ་འཇམ་དཔལ་ལྷན་པོ་ལྷན་པོ་
- YPC འུ་འཇམ་དཔལ་ལྷན་པོ་ལྷན་པོ་



བཟོམ་ལྷན་འདས་མ་གཤམ་རབ་ལྷོ་ཕ་རྩལ་དུ་ལྷོན་མ།

One should understand that the two form kāyas have arisen due to the coming together of three [factors]—the blessings of the dharmakāya, the conceptions of disciples, and the kāyas that exist due to previous aspirations.

21. Activity

As for "The activity is performing the benefit of beings, free from concept.": Well, if all this arousing the mind toward awakening at the beginning; practicing the path in the middle; and desiring enlightenment at the end is only for the sake of clearing away the suffering of sentient beings and accomplishing their happiness, then when one has become enlightened, since one has no discursiveness or effort, will there arise any benefit for sentient beings? While enlightenment does not possess any effort or discursiveness, the benefit of beings will arise spontaneously and unceasingly.

5a

ka kha ga nga ca cha ja nya

ta tha da na pa pha ba ma tsa tsha

dza wa zha za ya ra la sha sa

ha a

The proper proportions for Uchen script (above) and Ume script (below).

How to draw the U-chän script

i	u	e	o
ki	khu	ge	ngo
ci	chu	je	nyo
ti	thu		
de	no	pi	phu
be	mo	tsi	tshu
pe	mo	tsi	tshu
ma	so	hi	u
zhi	zu	'e	yo
ri	lu	she	so
hi	u		

ཀ། ཀ། ཀ། ཀ། ཀ། ཀ། ཀ། ཀ།
 rka rga rnga rja rmya rta rda rna

ཀ། ཀ། ཀ། ཀ། ཀ། ཀ། ཀ། ཀ།

ར། ར། ར། ར། ར། ར། ར། ར།
 rba rma rtsa rdza lka lga lnga lca lja

ལ། ལ། ལ། ལ། ལ། ལ། ལ། ལ།

ལ། ལ། ལ། ལ། ལ། ལ། ལ། ལ།
 lta lda lpa lba lha ska sga snga

ལ། ལ། ལ། ལ། ལ། ལ། ལ། ལ།

ས། ས། ས། ས། ས། ས། ས། ས། ས། ས།
 snya sta sda sna spa sba sma stsa maṅgalam

ས། ས། ས། ས། ས། ས། ས། ས། ས། ས།

Uchen and Ume with head letters: *rugo* (ra-mgo; "ra on the head"), *lago* (la-mgo), and *sago* (sa-mgo). The concluding word "maṅgalam" means "May this be auspicious."

ཀ། ཀ། ཀ། ཀ། ཀ། ཀ། ཀ། ཀ།
 kya khya gya pya phya bya mya

ཀ། ཀ། ཀ། ཀ། ཀ། ཀ། ཀ། ཀ།

ཀ། ཀ། ཀ། ཀ། ཀ། ཀ། ཀ། ཀ། ཀ།
 kra khra gra tra thra dra pra phra bra mra

ཀ། ཀ། ཀ། ཀ། ཀ། ཀ། ཀ། ཀ། ཀ།

ཀ། ཀ། ཀ། ཀ། ཀ། ཀ། ཀ། ཀ། ཀ།
 shra sra hra kla gla bla rla zla sla

ཀ། ཀ། ཀ། ཀ། ཀ། ཀ། ཀ། ཀ། ཀ།

ཀ། ཀ། ཀ། ཀ། ཀ། ཀ། ཀ། ཀ།
 klu glu blu rlu zlu stu

ཀ། ཀ། ཀ། ཀ། ཀ། ཀ། ཀ། ཀ།

Uchen and Ume subjoined letters: *yata* (ya-biag); "ya subjoined"), *rata* (ra-biag), *lata* (la-biag), and *lata* with vowel "u".

ॐ ढ ढ ढ ढ ढ ढः
 ra rha ḍa ṇa ṣa kṣaḥ

ॐ ढ ढ ढ ढ ढ ढः
 ra rha ḍa ṇa ṣa kṣaḥ

घ ङ ङ ङ ङ ङ
 gha dha bha jha dha lha

घ ङ ङ ङ ङ ङ

क्व ख्व ग्व च्व न्य्व त्व द्व त्स्व त्श्व झ्व
 kva khva gva cva nyva tva dva tsva tshva zhva

क्व ख्व ग्व च्व न्य्व त्व द्व त्स्व त्श्व झ्व

ञ र्व ल्व श्व स्व ह्व
 zva rva lva shva sva hva

ञ र्व ल्व श्व स्व ह्व

Uchen and Ume letters used in transliterating Sanskrit (top four lines) and consonants with wazui conjunct.

Appendix 2: Summary of Pronunciation

	High tone Unaspirated Unvoiced	High tone Aspirated Unvoiced	Low tone Aspirated Unvoiced	Low tone Unaspirated Voiced	Low tone Nasal	High tone Nasal
GUTTURAL	KA	KHA	<u>KHA</u>	GA	NGA	NGA
Simple letter	क	ख	ग		ङ	
With head letter	क्ख			गग		ङङ
With prefix	क्क	क्ख		गग		ङङ
With head letter and prefix	क्क्ख			गगग		ङङङ
PALATAL	CA	CHA	<u>CHA</u>	JA	NYA	NYA
Simple letter	च	छ	ज		ञ	
With head letter	च्च			जज		ञञ
With prefix	क्क	क्ख		जज		ञञ
With head letter and prefix	क्क्क			जजज		ञञञ
DENTAL	TA	THA	<u>THA</u>	DA	NA	NA
Simple letter	ट	ठ	ड		ण	
With head letter	ट्ट			डड		णण
With prefix	क्क	क्ख		डड		णण
With head letter and prefix	क्क्क			डडड		णणण
One exception:				ड		
LABIAL	PA	PHA	<u>PHA</u>	BA	MA	MA
Simple letter	प	फ	ब		म	
With head letter	प्प			बब		मम
With prefix	क्क	क्ख		बब		मम
One exception: "WA"		व				

i -	" <u>khi khu</u> "	ཀི་ཀུ་
u -	" <u>shap chu</u> "	ཤའཔ་ཅུ་
e -	" <u>deng bu</u> "	དང་བུ་
o -	"na ro"	ན་རོ་

The method of spelling a syllable out loud is basically a matter of "adding up" the components and pronouncing the final result.

ka +	<u>khi khu</u>	=	ki	:	ཀི་
ka +	<u>shap chu</u>	=	ku	:	ཀུ་
ka +	<u>deng bu</u>	=	ke	:	ཀེ་
ka +	<u>na ro</u>	=	ko	:	ཀོ་
kha +	<u>khi khu</u>	=	khi	:	ཀཾ་
kha +	<u>shap chu</u>	=	khu	:	ཀཱ་
kha +	<u>deng bu</u>	=	khe	:	ཀེ་
kha +	<u>na ro</u>	=	kho	:	ཀོ་
<u>kha</u> +	<u>khi khu</u>	=	<u>khi</u>	:	ཀི་
<u>kha</u> +	<u>shap chu</u>	=	<u>khu</u>	:	ཀུ་
<u>kha</u> +	<u>deng bu</u>	=	<u>khe</u>	:	ཀེ་
<u>kha</u> +	<u>na ro</u>	=	<u>kho</u>	:	ཀོ་
nga +	<u>khi khu</u>	=	ngi	:	ཀི་
nga +	<u>shap chu</u>	=	ngu	:	ཀུ་
nga +	<u>deng bu</u>	=	nge	:	ཀེ་
nga +	<u>na ro</u>	=	ngo	:	ཀོ་

5. Exercises:

a. Alphabet: Make multiple copies of the ruled practice sheet, and practice writing each letter at least ten times, using Appendix 1 as your guide.

b. Tibetan: Write out and say aloud the spelling and pronunciation for the following.

a.	b.	c.	d.	e.	f.
1. ཀ་རོ་	ཉ་	ཕ་ཚེ་	རྩ་ཡ་	ལ་	ཨ་ཁུ་
2. ཀུ་ཀུ་	ཉེ་མ་	ཕེ་མ་	ཕ་	ལེ་ལེ་	ཨ་ཉེ་
3. ཁོ་ན་	ཉེ་	ཕ་	ཕ་ལེ་	ལེ་མ་	ཨ་མ་

4. ཀི་ཀུ་	ཉེ་ཕེ་	ཕེ་	ཉེ་	ཕ་	ཨེ་མ་ཉེ་
5. ཀི་	ཉེ་ཕེ་ཕེ་	ཕེ་ཕེ་	ཉེ་	ཕ་ཚེ་	
6. ཀ་	ཕ་མ་	ཕེ་ཕེ་	ཉེ་ཕེ་	ཕ་ཚེ་	
7. ཀ་	ཕ་ཚེ་	ཕེ་ཕེ་	ཉེ་ཕེ་	ཕ་ཚེ་	
8. ཕེ་	ཉེ་	ཕེ་	ཕ་མ་	ཕ་	
9. ཕ་ཚེ་	ཉེ་	ཕེ་	ཕེ་མ་	ཕ་ཕེ་	
10. ཕེ་	ཉེ་ཕེ་	ཕེ་ཕེ་	ཉེ་ཕེ་	ཕེ་ཕེ་ཕེ་	
11. ཕེ་	ཉེ་ཕེ་	ཕེ་ཕེ་	ཕེ་ཕེ་	ཕེ་	
12. ཕེ་	ཉེ་ཕེ་	ཕེ་ཕེ་	ཕེ་ཕེ་	ཕེ་	
13. ཕེ་	ཉེ་ཕེ་	ཕེ་ཕེ་	ཕེ་ཕེ་	ཕེ་ཕེ་	
14. ཕེ་	ཉེ་	ཕེ་ཕེ་	ཕེ་	ཕེ་ཕེ་	
15. ཕེ་	ཉེ་ཕེ་	ཕེ་	ཕེ་ཕེ་	ཕེ་ཕེ་ཕེ་	
16. ཕེ་ཕེ་	ཉེ་ཕེ་ཕེ་	ཕེ་	ཕེ་ཕེ་	ཕེ་ཕེ་ཕེ་	
17. ཕེ་ཕེ་	ཕེ་	ཕེ་	ཕེ་	ཕེ་ཕེ་	
18. ཕེ་ཕེ་		ཕེ་ཕེ་			

11. Omitted

c. English to Tibetan: Write out in Tibetan script and spell aloud the following words.

a.	b.	c.	d.	e.
1. shi	go	zhe-sa	tha-ma	ma-mo
2. che	tsi-tsi	ja	ri	su
3. ye	me-ri	le-lo	bu	ti-lo-pa
4. nyi-ma	ngo-tsha	gi-gu	kho-na	za-ma
5. a-ma	'o-na	do-po	ca-co	ho-ma
6. ji	pho-nya	ne-tso	me	sa-ya
7. ra-ro	zhu	wa	nya	dza-ya
8. lo-ma	e-ma-ho	tha-co	ni	yo-ga
9. he-ru-ka	cha	si-li-li	du-ma	yi-ge
10. 'o-ma	tshe	ha-go	tso-na	sho-re
11. zho	wa-le	pha-tshe	ba-mo	hu-ru-ru

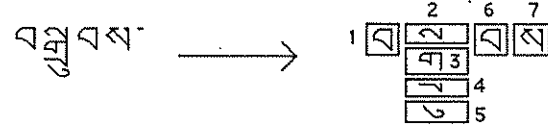
d. Words for Memorization

ཁྱི་	mouth	མ་	part	རྩ་	tea
ཉེ་	fish	ཉེ་	now	ཕ་	father
མི་	human, man	མ་	mother	ཚ་	hot
ལ་	son	ཕེ་	beginning	ཉེ་མ་	sun
ཀི་	meat	ཕ་	earth	ཕེ་	mountain

Lesson 2

1. The Structure of a Tibetan Syllable

In its most complex form, a Tibetan syllable can contain all of these elements:



Transliteration: bsgrabs

Phoneticization: ðup

1. A prefix letter called "ngönjuk" འོན་ལུང་གྱི་
2. A superscribed letter called "-- go" -- མགོ་
3. The main letter called "mingshi" མིང་གཞི་
4. A subscribed letter called "-- tà"¹ -- བརྟགས་
5. A vowel (above or below the main letter) called "yang" དབྱངས་
6. A suffix letter called "jenjuk" ཇེན་ལུང་གྱི་
7. A second suffix letter called "yangjuk" ཡང་ལུང་གྱི་

We will cover each of these possible combinations in this lesson and the following lesson. The important thing to keep in mind at this point is that few Tibetan syllables have all these elements and that most are in the two to five element range.

2. The Three Superscribed Letters ར་མགོ་ ལ་མགོ་ ས་མགོ་

There are three letters that can be placed on top of the main letter. They are "ra" ར་, "la" ལ་, and "sa" ས་. In this position, they are called:

- | | | | |
|--------|---|---------|--------------------|
| ར་མགོ་ | - | "rago," | "ra [on the] head" |
| ལ་མགོ་ | - | "lago," | "la [on the] head" |
| ས་མགོ་ | - | "sago," | "sa [on the] head" |

a. Calligraphy: For an authentic Tibetan rendition of these letters, see Appendix 1.

1) "Rago" is superscribed on twelve consonants, and except with nya ཉ་, the ra ར་ is abbreviated as ར་. The twelve combinations are written and transliterated as follows:

¹ The accent mark ` over the vowel indicates a falling tone.



ṛka ṛga ṛnga ṛja ṛmya ṛta ṛda ṛma ṛba ṛma ṛtsa ṛdza

2) "Lago" is superscribed on ten consonants. It keeps the same shape, but is written slightly smaller.

ḷka ḷga ḷnga ḷca ḷja ḷta ḷda ḷpa ḷba ḷha

3) "Sago" is superscribed on eleven consonants. It also keeps the same shape and is written slightly smaller. One letter to note is ṣ. The flag on the ṣ goes down to avoid running into the ṣ on top.

ṣka ṣga ṣnga ṣnya ṣta ṣda ṣna ṣpa ṣba ṣma ṣtsa

b. The Effect of Superscribed Letters on the Pronunciation of the Main Letter:

1) No Change: All the unaspirated, high-toned consonants are pronounced as before, i.e. the same as without the superscribed letter.

"ka" = ṛka ḷka ṣka
 "ca" = ṛca ḷca ṣca
 "ta" = ṛta ḷta ṣta
 "pa" = ṛpa ḷpa ṣpa
 "tsa" = ṛtsa ḷtsa ṣtsa

2) Change of Voicing and Aspiration: The pronunciation of many aspirated, low-toned consonants is changed. They remain low-toned, but become unaspirated and voiced, i.e. the vocal cords resonate. This change could be said to be caused by the "protection" of the main letter by the superscribed letter. (As will be seen in Lesson 3, this "protection" of the main letter is also caused by the prefix letters.)

"ga" = ṛga ḷga ṣga
 "ja" = ṛja ḷja ṣja
 "da" = ṛda ḷda ṣda
 "ba" = ṛba ḷba ṣba
 "dza" = ṛdza ḷdza ṣdza

3) Change of Tone: The pronunciation of the nasals is changed in that they become high-toned with "rago" and "lago," and even a slightly higher tone with "sago."

highertoned = ṛ "nga" ḷ "nga" ṣ "nya" ṣ̣ "na" ṣ̣̣ "ma"
 highest toned = ṛ̣ "nga" ṣ̣̣ "nya" ṣ̣̣̣ "na" ṣ̣̣̣̣ "ma"

4) Special Case: Finally, ṣ̣̣̣̣ is pronounced "hla."

c. Spelling with the Superscribed Letters: In spelling out these combinations, one again simply adds the parts up. Start by saying the head letter, then say the main letter followed by the word ṣ̣̣̣̣ "tà", which means "affixed." Lastly, say the whole syllable. In some combinations this final pronunciation will be no different than the main letter alone, while those in which the main letter is "protected" by the head letter, the sound will be voiced and unaspirated.

ra + ka tà = ka : ṛ
 ra + ga tà = ga : ṛ
 ra + nga tà = nga : ṛ
 ra + ja tà = ja : ṛ
 ra + nya tà = nya : ṛ
 ra + ta tà = ta : ṛ
 ra + da tà = da : ṛ
 ra + na tà = na : ṛ
 ra + ba tà = ba : ṛ
 ra + ma tà = ma : ṛ
 ra + tsa tà = tsa : ṛ
 ra + dza tà = dza : ṛ
 la + ka tà = ka : ṛ
 la + ga tà = ga : ṛ
 la + nga tà = nga : ṛ
 la + ca tà = ca : ṛ
 la + ja tà = ja : ṛ
 la + ta tà = ta : ṛ
 la + da tà = da : ṛ
 la + pa tà = pa : ṛ
 la + ba tà = ba : ṛ
 la + ha tà = hla : ṛ
 sa + ka tà = ka : ṛ

kva khva gva cva nyva tva dva tsva tshva zhva zva rva lya shva sva hva

b. Pronunciation with Subscribed Letters

1) "Yatà":

The three gutturals are pronounced differently in the dialects of Lhasa (Central Tibet) and Kham (Eastern Tibet). In Lhasa, they are pronounced with a "y" sound added. The tone of the main letter remains the same.

ཀ "kya" ཁ "khya" ལ "khya"

In Kham, these combinations are totally palatalized (compare these with the next group) and are pronounced:

ཀ "ca" ཁ "cha" ལ "cha"

We will be using the Kham pronunciation throughout, mainly because the teachers that we will be listening to on tape come from Kham.

The four labials are totally palatalized, and the tones remain the same as for the main letter.

ཁ "ca" ལ "cha" ལ "cha" ལ "nya"

In one dialect of Kham,² three of these syllables become palatal sibilants. For example:

ལ "tsa" ལ "tsha" ལ "tsha"

2) "Ratà": The sound changes for letters with "ratà" form a fairly consistent pattern. The sounds for the first three rows are made with the tongue curled back and pointing up to the top of the head. Hence, these sounds are often called retroflex or cerebral sounds. Often a faint "r" sound can be heard. The tones remain the same as for the main letter.

"ta" = ལ ལ ལ

"pha" = ལ ལ

"tha" = ལ ལ ལ

ལ "ma" ལ "sha" ལ "sa" ལ "hra"

3) "Latà": With one exception, "latà" has the same effect in every combination. They are pronounced as a high-tone "la." The one exception is ལ which is pronounced as a low-tone "da."

"la" = ལ ལ ལ ལ ལ

"da" = ལ

4) "Wasur": "Wasur" has no effect on pronunciation or tone, and is mainly used as a device to mark the main letter of a word (in case there's any ambiguity) or to differentiate two words that sound the same and that would otherwise have the same spelling.

² It is important to be aware of this particular Kham dialect, as there are several well-known teachers who speak in this way, namely Khenpo Tsültrim Gyamso, Khenpo Palden Sherap, Dzigar Kongtrül Rinpoche, etc.

ཁྲོག་པོ་ dvags-po "takpo" = place name
 ཇ་ tsha "tsha" = hot
 ཇ་ tshva "tsha" = salt

c. Spelling with Subscribed Letters

1) With subscribed letter "yatà" alone:

ka + yatà = ca : ཀ

kha + yatà = cha : ཁ

kha + yatà = cha : ལ

pa + yatà = ca : ལ

pha + yatà = cha : ལ

pha + yatà = cha : ལ

ma + yatà = nya : ལ

2) With vowels:

ka + yatà = ca + khi khu = ci : ལ

kha + yatà = cha + shap chu = chu : ལ

pha + yatà = cha + deng bu = che : ལ

pha + yatà = cha + na ro = cho : ལ

3) With subscribed letter "ratà" alone:

ka + ratà = ta : ལ

kha + ratà = tha : ལ

kha + ratà = tha : ལ

4) With vowels:

tha + ratà = tha + khi khu = thi : ལ

sa + ratà = sa + deng bu = se : ལ

5) With subscribed letter "latà" alone

ka + latà = la : ལ

kha + latà = la : ལ

za + latà = da : ལ

6) With vowels:

pha + la tà = la + shap chu = lu : ལུ
 sa + la tà = la + ḍeng bu = ie : རྩེ
 za + la tà = da + na ro = do : རྩོ

Unlike the other subscribed letters, "wasur" is not spelled out.

d. Exercise: Write out and say aloud the spelling for the following words.

a.	b.	c.	d.	e.	f.	g.
1. ལུ	ལུ	ལུ	ལུ	ལུ	ལུ	ལུ
2. ལུ	ལུ	ལུ	ལུ	ལུ	ལུ	ལུ
3. ལུ	ལུ	ལུ	ལུ	ལུ	ལུ	ལུ
4. ལུ	ལུ	ལུ	ལུ	ལུ	ལུ	ལུ
5. ལུ	ལུ	ལུ	ལུ	ལུ	ལུ	ལུ
6. ལུ	ལུ	ལུ	ལུ	ལུ	ལུ	ལུ
7. ལུ	ལུ	ལུ	ལུ	ལུ	ལུ	ལུ

e. Exercise: Write in Tibetan script and spell aloud the following words.

a.	b.	c.	d.	e.	f.
1. phyi	sle	gyi	dri-ma	bya	zlo
2. dre	mya	khro	zla	bla-ma	gri
3. glu	khyi	kla-klo		blo	myu-gu
4. sra	kyi	phyu	khri	bro	

4. Combinations of Superscribed and Subscribed Letters Together

a. Calligraphy: There are several combinations that have both superscribed and subscribed letters on the same main letter. They are given below with their respective transliterations. Note that there are no combinations with the head letter "la-go" or the subscribed letter "la-tà." Again, for the authentic Tibetan rendition of these letters, please see Appendix 1.

ལུ rkya ལུ ṛgya
 ལུ skya ལུ sgya ལུ spya ལུ sbya ལུ smya
 ལུ skra ལུ sgra ལུ spra ལུ sbra ལུ smra

b. Pronunciation:

1) No Change:

"ca" = ལུ ལུ ལུ

"ja" = ལུ ལུ

2) Change of Voicing and Aspiration:

"ja" = ལུ ལུ ལུ

"ḍa" = ལུ ལུ

3) Change of Tone:

ལུ "ṛya" (high-toned)

ལུ "ma" (high-toned)

c. Spelling: The spelling of these combinations employ the same basic principles as before.

1) With yatà:

ra + ga tà = ga + ya tà = ja + shap chu = ju : ལུ
 sa + ka tà = ka + ya tà = ca + ḍeng bu = ce : ལུ
 sa + pa tà = pa + ya tà = ca + khi khu = ci : ལུ
 sa + ma tà = ma + ya tà = nya + na ro = nyo : ལུ

2) With ratà:

sa + ga tà = ga + ra tà = ḍa + ḍeng bu = ḍe : ལུ
 sa + pa tà = pa + ra tà = ṛa + na ro = ṛo : ལུ
 sa + ba tà = ba + ra tà = ḍa + shap chu = ḍu : ལུ

d. Exercise: First, transliterate the Tibetan into English letters. Then, write out and say aloud the Tibetan spelling for the following words.

a.	b.	c.	d.	e.	f.
1. ལུ	ལུ	ལུ	ལུ	ལུ	ལུ
2. ལུ	ལུ	ལུ	ལུ	ལུ	

e. Exercise: Write in Tibetan script and spell aloud the following English transliterations.

a.	b.	c.	d.	e.	f.
1. sbru	smyo	rgyu	sgro	smre	rkya
2. skra	skyo				

Lesson 3

1. The Five Prefix Letters རྗོན་འདུག་

There are five prefix letters or རྗོན་འདུག་, "ngönjuk," which means literally "before-enter." They are:

ག་ ད་ བ་ མ་ འ་

ག་ is used before ཅ་ཉ་ད་ན་ཅ་ལ་ལ་ལ་ལ་ལ་

ད་ is used before ཀ་ག་ང་པ་བ་མ་ རྩ་བྱ་ལྷ་ལྷ་ལྷ་

བ་ is used before ཀ་ག་ཅ་ཉ་ད་ན་ཅ་ལ་ལ་ རྩ་བྱ་ ལྷ་ལྷ་ལྷ་

ཀྱི་ཀྱི་རྩི་རྩི་རྩི་རྩི་རྩི་ རྩི་ རྩི་ལྷ་ལྷ་ལྷ་ལྷ་ལྷ་ རྩི་ལྷ་ ལྷ་ལྷ་ ལྷ་ལྷ་

མ་ is used before ལ་ག་ང་ཅ་ཉ་མ་ད་ན་ཅ་ལ་ རྩི་བྱ་ ལྷ་ལྷ་

འ་ is used before ལ་ག་ཅ་ཉ་མ་ད་ན་ཅ་ལ་ རྩི་བྱ་ལྷ་ལྷ་ ལྷ་ལྷ་ལྷ་ལྷ་

a. Pronunciation: Like the head letters "rago," "lago," and "sago," the five "ngönjuk" can cause no change in pronunciation, can change the voicing and aspiration, can change the tone, or can create a special exception.

1) No change: All the unaspirated, high-toned consonants are pronounced as before, i.e. the same as without the superscribed letter. For many of these syllables, we have added the འ་, "a-chung," after the main letter, since this is the full form of these syllables. It does not affect the pronunciation of the syllable in any way. The necessity of the a-chung is explained in Lesson 3.2.a.5.

"ka" =	དགའ་	བགའ་	འགའ་	འགའ་
"kha" =	མཁའ་	འཁའ་		
"ca" =	གཅའ་	བཅའ་		
"cha" =	མཅའ་	འཅའ་		
"ta" =	གཏའ་	བཏའ་	འཏའ་	འཏའ་
"tha" =	མཏའ་	འཏའ་		
"tsa" =	གཙའ་	བཙའ་	འཙའ་	འཙའ་
"tsha" =	མཙའ་	འཙའ་		
"ca" =	དལ་	བལ་	འལ་	འལ་
"cha" =	མལ་	འལ་		

Tag, tiger. "The tiger's lightning flashes abroad."



Seng, lion. "The lion's mane spreads turquoise clouds."



འགྲུ་ལྷ་ལྷ་ལྷ་ལྷ་ལྷ་

"ta" = དཱ་ འཱ་ འཱཱ་ དཱ་ ཟ་
 "tha" = མཱ་ འཱ་ འཱཱ་

2) **Change of Voicing and Aspiration:** The pronunciation of many aspirated, low-toned consonants is changed. They remain low-toned, but become unaspirated and voiced, i.e. the vocal cords resonate. This change is said to be caused by the "protection" of the main letter by the **prefix** letter.

"ja" = མཇཱ་ འཇཱ་
 "da" = ཅཱཱ་ འཱཱ་ འཱ་ འཱ་
 "ba" = འཱཱ་
 "dza" = མཇཱ་ འཇཱ་
 "za" = ཅཱཱ་ འཱཱ་
 "ja" = དཱ་ འཱ་ འཱཱ་ འཱཱ་
 "da" = འཱ་ མཱ་ འཱ་ འཱཱ་ འཱ་

3) **Change of Tone:** The pronunciation of the nasals is changed in that they become high-toned as with "rago" and "lago," but not the slightly higher tone with "sago." Also the main letter ལ་ becomes high toned with its only possible prefix གྱ་. This two-letter combination gy is possible both as the combination of the main letter g and the subscribed letter y, and as the combination of the prefix letter g and the main letter y. Therefore, to avoid any confusion between these two, the former case is transliterated in English as 'gy' and the latter case is transliterated as 'g.y'. For example, the word འཱཱ་ is transliterated 'gyu', and the word ཅཱཱ་ is transliterated as 'g.yo'. Practically speaking, there are very few of the latter combination.

"nya" = ཅཱཱ་ དཱཱ་
 "na" = ཅཱཱ་
 "ya" = ཅཱཱ་

4) **Special Case:** One peculiar combination which has a unique pronunciation is the "ngönjuk" དཱ་ plus the main letter འ་ = དཱཱ་.

When དཱཱ་ does not have a written vowel or a subscribed letter, it is pronounced "wa."

དཱཱཱ་ "wang" དཱཱཱ་ "wap"

When དཱཱ་ has a written vowel but no subscribed letter, only the vowel sound is pronounced.

དཱཱཱ་ "u" དཱཱཱ་ "ü"

When དཱཱ་ has a subscribed "yata," only the "y" sound plus whatever vowel is present is pronounced.

དཱཱཱཱ་ "yang" དཱཱཱཱ་ "yuk" དཱཱཱཱ་ "ye"

When དཱཱ་ has a subscribed "rata," it is pronounced as "d" (or "r") plus whatever vowel sound is present. This combination is very rare.

དཱཱཱཱ་ "di" (or "ri")

5) **Liason:** Normally, "ngönjuk" or prefix letters are themselves never overtly pronounced. However, many times a "ngönjuk" is pronounced (though not always with its original sound) when it begins the second syllable in a two syllable compound word and the first syllable ends in a vowel or in consonants that are not pronounced (e.g. དཱཱ་ཅཱཱ་). There are no hard and fast rules here. In fact, some native speakers insist that if one speaks in the most correct way, these prefixes should never be pronounced. However, in listening to the way in which the language is spoken, one will find that the "ngönjuk" འཱཱ་འཱཱ་ are regularly pronounced in many words. མ་ and འ་ nasalize the preceding syllable and འ་ adds a "p" sound. The superscribed letters "rago" and "lago" are also sometimes pronounced.

དཱཱཱཱཱ་	"gendün"	འཱཱཱཱཱ་	"kanjur"
མཱཱཱཱཱ་	"chönjal"	དཱཱཱཱཱ་	"dorje"
འཱཱཱཱཱ་	"cupshi"	འཱཱཱཱཱ་	"cöl-nga"
མ་འཱཱཱཱ་	"sapche"	དཱཱཱཱཱ་	"than-ta"

b. **Spelling with Prefix Letters:** You pronounce the "ngönjuk" first, following it with the syllable "o." Then continue spelling as before in "adding up" the parts of the syllable.

kha-o	+ ta	+ deng bu	= te	:	ཅཱཱཱཱཱ་
tha-o	+ ga	+ shap chu	= gu	:	དཱཱཱཱཱཱ་
pha-o	+ sha	+ khi khu	= shi	:	འཱཱཱཱཱཱ་
ma-o	+ kha	+ na ro	= kho	:	མཱཱཱཱཱཱ་
a-o	+ da	+ khi khu	= di	:	འཱཱཱཱཱཱ་
kha-o	+ sha	+ shap chu	= shu	:	ཅཱཱཱཱཱཱཱ་
tha-o	+ pa	+ deng bu	= pe	:	དཱཱཱཱཱཱཱཱ་
pha-o	+ ca	+ na ro	= co	:	འཱཱཱཱཱཱཱཱ་
ma-o	+ cha	+ khi khu	= chi	:	མཱཱཱཱཱཱཱཱ་
a-o	+ da	+ shap chu	= du	:	འཱཱཱཱཱཱཱཱཱ་

c. Exercise: Write out and spell aloud the following words.

- | | | | | | | |
|----------|------|------|------|-------|------|------|
| a. | b. | c. | d. | e. | f. | g. |
| 1. གཞི་ | དགུ་ | བདེ་ | མཚོ་ | དམུ་ | བལྟ་ | མདོ་ |
| 2. རལ་ | མཚོ་ | གཏི་ | གཟེ་ | འདྲི་ | གཙོ་ | གཤེ་ |
| 3. བཞི་ | བསུ་ | གཏུ་ | བཙུ་ | འཚོ་ | བཀྱ་ | བཞོ་ |
| 4. གཡི་ | མགོ་ | དགུ་ | འཚོ་ | གཞོ་ | དམེ་ | མཛེ་ |
| 5. མགོ་ | མགུ་ | འཁོ་ | དགོ་ | གཙོ་ | དལུ་ | མཛོ་ |
| 6. བམེ་ | མཛེ་ | དམེ་ | འཛེ་ | གཏྱ་ | བཏྱ་ | |
| 7. འགྲུ་ | དམུ་ | འཚོ་ | འཛོ་ | བཏོ་ | བཏྱ་ | |
| 8. བཛོ་ | བཛེ་ | བཙོ་ | བཙེ་ | བཏྱ་ | བཏྱ་ | |

d. Exercise: Write in Tibetan script and spell aloud the following words.

- | | | | | | | |
|----------|-------|------|-------|------|------|------|
| a. | b. | c. | d. | e. | f. | g. |
| 1. mgu | gzhi | 'di | bsho | 'gro | gti | bcu |
| 2. bse | bita | dku | brtse | mchi | bgo | gshe |
| 3. dge | gso | 'gyu | dbye | bsgo | gyo | brje |
| 4. 'tsho | brda | gdu | dpe | bsdu | bzhi | bsku |
| 5. mgo | bsngo | dme | gzi | gtso | mdzo | gci |

2. The Ten Suffix Letters རྗེས་འདུག་

There are ten suffix letters called "jenjuk," རྗེས་འདུག་, which literally means "after-enter." These ten "jenjuk" are the five "ngönjuk" letters, གཏི་ དམེ་ མཚོ་ འཚོ་ གཞོ་, plus five other letters, འཁོ་ གཞོ་ གཏྱ་ གཏྱ་ གཏྱ་. Altogether, they are:

གཏི་ དམེ་ མཚོ་ འཚོ་ གཞོ་ འཁོ་ གཞོ་ གཏྱ་ གཏྱ་ གཏྱ་

a. Pronunciation:

1) Umlauting the Vowel Sound: Four of these "jenjuk" letters གཏི་ གཞོ་ གཏྱ་ གཏྱ་ alter the pronunciation of certain preceding vowels. All four umlaut a preceding 'a,' 'u,' and 'o' vowel.

a ----> ä: short ä = met; long ä = day

u ----> ü: French sur; long vowel is held longer

o ----> ö: French jeü; long vowel is held longer

In phonetic spelling, these sounds are written e, ü, and ö respectively. These vowel sounds tend to be

short before ཏི་ and ཏེ་ and long before ཏེ་ and ཏེ་.

The vowels 'i' and 'e' are generally unaffected by these suffix letters in their pronunciation, though their tone and length may be affected.

Final ཏི་ and ཏེ་ are both always silent. They both produce a falling tone, though ཏེ་ also lengthens the vowel. Sometimes you can hear a very slight "t" sound with a word that ends in ཏི་.

ཡོད་ "yö" ལས་ "je"

Final ཏེ་ nasalizes the vowel. It becomes a "m" sound before the labials ལ་ ལ་ ལ་ in the same word.

རིན་པོ་ཆེ་ "rimpoche" དགོན་པ་ "gompa"

Final ཏེ་ in the dialect of Eastern Tibet, is generally pronounced after all the vowels, and is a partial exception to the above rules in that it does not umlaut a preceding 'a' vowel, whereas it does umlaut the other three vowels. However, in the Lhasa dialect, the "jenjuk" ཏེ་ is usually not pronounced and the preceding vowel 'a' is unumlauted, just as with the other vowels. For example:

དཔལ་ལྷན་ "palden" (instead of Lhasa "penden")

ཀླུ་ལ་བཟང་ "kalsang" (instead of Lhasa "kesang")

ཁྱུ་ལ་བ་ "jalwa" (instead of Lhasa "gyewa")

2) Final གཏི་ and གཏེ་ both become a very soft or swallowed sound of "k" and "p." In fact, གཏི་ is pronounced so slightly as usually to not be heard. It shortens the vowel and produces a falling tone (which is marked in the phonetic spelling by a ˘ over the vowel). However, when followed by a syllable that is part of the word, the གཏི་ is often clearly pronounced as a "k" and does not affect the length of the preceding vowel.

ལག་ "lā" ལག་པ་ "lak pa"

ལབ་ "lap" ལྷུ་བ་ "lhup"

3) The two nasals འཁོ་ and གཞོ་ are pronounced normally and both produce a falling tone.

ཀླང་ "khang" རྩུང་ "chung"

མཉམ་ "nyam" ལམ་ "lam"

4) Final ཏེ་ lengthens the vowel and is either pronounced softly or sometimes is silent. The tone of the syllable is not changed.

མར་པ་ "mar pa" ཐར་པ་ "thar pa"

5) Final འ་ (called འ་ཚུང་, "little a") is not pronounced and does not affect the vowel quality or length. It functions simply to mark the main letter when there is a prefix letter, the main letter does not have a superscribed or subscribed letter, and the vowel is 'a.'

བཀའ་ "ka" དགའ་ "ga"

Final འ་ is also used to support and add vowels to syllables, e.g. རེ་ རུ་ རེ་ རོ་. This use will be explained later.

3. The Two Second Suffix Letters ཡང་འདུག་ and དེ་བྱོན་

a. "Yangjuk": One second suffix letter, ཡང་, is called "yangjuk," ཡང་འདུག་, which literally means "again-enter." It only occurs after the four letter གེང་བེམ་ and does not affect pronunciation. This means that the final sound is determined by the first suffix letter, though the combination -གེམ་ is oftentimes more silent than with just the final suffix letter གེ, and it lengthens the vowel and produces a falling tone.

ཁམས་ "kham" སངས་ "sang"
ལྷལས་ "lap" ལགས་ "la"
ཐུགས་ "thu" རྟོགས་ "ro"

b. "Thaḍak": In ancient Tibetan, there existed another second suffix letter དེ་, called "thaḍak," དེ་བྱོན་, which literally means "da-extra." It was placed after the "jenjuk" letters རྟོ་རེལ་ of certain words. It seems mainly to have occurred after the past tense of verbs that end in རྟོ་རེལ་, but it also occurred after several nouns and adjectives. Although it has not been written in a long time, the དེ་ is still understood to be indivisibly present after these words ending in རྟོ་རེལ་. Thus, as will be seen later, the spelling of certain particles can be affected by its implicit presence. This is its only significance today. Examples with དེ་བྱོན་ from old texts are:

ཀུན་ཏུ་བཟང་པོ་ now written as ཀུན་ཏུ་བཟང་པོ་
མཐོན་པོ་ now written as མཐོན་པོ་
འདུག་གྱུར་ཅིག now written as འདུག་གྱུར་ཅིག
པ་རྟོ་རེལ་ཏུ་ལྷོན་པོ་ now written as པ་རྟོ་རེལ་ཏུ་ལྷོན་པོ་

c. Spelling with Suffix Letters: Since the "yangjuk," the second suffix letter does not alter the pronunciation in any way, when spelling a word that has a "yangjuk," one simply says it immediately after the "jenjuk" before saying the final pronunciation.

ra + ta tā = ta + na ro = to + ga + sa = tok : རྟོགས་
a-o + ba + ra tā = ḍa + shap chu = ḍu + ga = ḍuk : འབྲུག་
cha + ḍeng bu = che + na = chen : ཚེན་
kha-o + da + ma + sa = dam : གཏམས་
pha-o + ka + a = ka : བཀའ་
pha-o + ra + ga tā = ga + ya tā = ja + shap chu = ju + da = jü : འབྲུག་
kha-o + sa + shap chu = su + nga + sa = sung : གསུངས་
tha-o + wa + ya tā = ya + ḍeng bu = ye + ra = yer : དེ་བྱེད་
a-o + ba + ra tā = ḍa + la = ḍel : འབྲུག་
ra + la tā = la + na ro = lo + ba + sa = lop : རྟོགས་
kha-o + sa + na ro = so + la = söl : གསོལ་
ra + na tā = na + ma + sa = nam : རྟོགས་
ra + ga tā = ga + ya tā = ja + shap chu = ju + na = jün : རྟོགས་
ma-o + cha + na ro = cho + da = chö : མཚོད་

d. Exercise: Write out and spell aloud the following words.

- | | | | | | |
|-----------|-------|--------|-------|---------|-------|
| a. | b. | c. | d. | e. | f. |
| 1. ལས་ | ལེན་ | བས་ | སད་ | ལུས་ | འཕྲན་ |
| 2. ལུས་ | ལུད་ | མས་ | མོན་ | རྟོས་ | ཚད་ |
| 3. མཁའ་ན་ | གཤེར་ | བདེགས་ | ལྷུས་ | འབྲེད་ | ཐུད་ |
| 4. རང་ | སོགས་ | རྟུས་ | གཙོད་ | བསྐྱབས་ | འཕེད་ |

e. Exercise: Write in Tibetan script and spell aloud the following words.

- | | | | | | |
|----------|--------|--------|---------|--------|---------|
| a. | b. | c. | d. | e. | f. |
| 1. rtags | rmongs | brgyud | mched | sprod | g-yo |
| 2. khams | gshegs | 'gyur | klong | rgyas | dbyings |
| 3. bzlas | sngags | mdzad | bzhengs | longs | spyod |
| 4. brgal | sbyin | khrims | bcas | mkhyen | brtse |

4. Finding the Main Letter མིང་གཞི་

Since the "mingshi" or main letter is fundamental to figuring out both how to pronounce a syllable as well as how to look this word up in a dictionary, we will cover all the possibilities to be found.

a. The main letter is easily found:

1) if there is a written vowel above or below (except for the particles རི་ཕུ་ལོ་, which are used as part of a word).

ཚམ་ - 'ch' མིན་ - 'm' དངོས་ - 'ng'

2) if there is a superscribed or subscribed letter.

བྱང་ - 'b' བན་ལ་ - 'g' འབྲུལ་ - 'b' མེད་ - 'm'

3) if there is any combination of 1. and 2. above.

ཕྱིན་ - 'b' བརྟེས་ - 'ny' ཐུན་ - 'g' བརྒྱུད་ - 'g'

b. If there is no written vowel (which means that the vowel is an implicit 'a') and no superscribed or subscribed letter(s), then:

1) if there are two letters, the first one is the main letter.

དམ་ - 'd' ཅན་ - 'c' དང་ - 'd'

If the second letter were to be the main letter and the first a prefix letter, then an འ་ must be added after the second letter to indicate this spelling.

མང་ - 'm' མངའ་ - 'ng' དག་ - 'd' དགའ་ - 'g'

2) if there are four letters in a row, the second one is the main letter.

གཤགས་ - 'sh' གདམས་ - 'd' འབདས་ - 'b' འབབས་ - 'b'

3) if there are three letters in a row, this is the only case that can be ambiguous.

a) If the final letter is not a ལ་, then the second letter is the main letter. Another way to check this is that the first letter must be a prefix letter ག་ཏ་བ་མ་འ་.

དམན་ - 'm' བདག་ - 'd' འཇམ་ - 'j' དཔལ་ - 'p'

b) If the final letter is ལ་ and the second letter is not ག་ཏ་བ་མ་, then the second letter is the main letter.

གནས་ - 'n' བདས་ - 'd' འདས་ - 'd'

c) If the final letter is ལ་ and the second letter is ག་ཏ་བ་མ་, then the first letter is the mainletter.

ལགས་ - 'l' ཐབས་ - 'th' ལངས་ - 'l'

d) Exceptions:

དགས་ - 'g' དམས་ - 'm' འགས་ - 'g' མངས་ - 'ng'

If ད་ in དགས་ were the main letter, then it would be indicated by adding a wasur on the ད་. Of these exceptions, མངས་ is the only word found to date whose first or second letter could be the main letter.

c. Exercise: Find the main letter of the following words.

- | | | | | | | | |
|----------|-------|--------|--------|--------|------|------|---------|
| a. | b. | c. | d. | e. | f. | g. | h. |
| 1. ལག་ལ་ | བཞིན་ | འཚང་ | སྒྲིམ་ | འདས་ | མངའ་ | གལམ་ | བལ་ |
| 2. མཐེན་ | འགགས་ | འདེབས་ | ལྷོད་ | དཔལ་ | གང་ | ཆགས་ | སྒྲོབས་ |
| 3. དྲགས་ | མགོན་ | རྣམས་ | མངས་ | སྒྲིན་ | གསལ་ | ཚན་ | བརྒྱུད་ |

5. Dictionary Order

a. The Main Letter: Words are listed under the main letter, not under the prefix, superscribed, or subscribed letter. Main letters are in Tibetan alphabetical order (see Lesson 1).

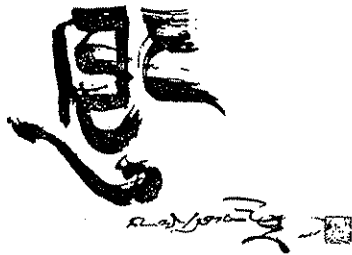
b. For any given main letter:

1) Vowel 'a' + "jenjuk" and "yangjuk": The first entries are the syllables with just the main letter and the vowel 'a.' Then come the words with just the main letter and the vowel 'a' plus the final suffix letters and second suffix letters. These would be ordered according to the alphabetical order of the final letters, i.e. ག་ཏ་བ་ཏ་ན་བ་མ་འ་ར་ས་ལ་ས་. Thus, ག་ཏ་ would come before ག་ཏ་ since ཏ་ comes before ཏ་. Words that have a second suffix letter are placed after the last entry of the suffix letter it follows.

2) Other vowels + "jenjuk" and "yangjuk": This same pattern is then repeated for each of the written vowels in the order 'i,' 'u,' 'e,' 'o.' Therefore, first comes ག་ and then ག་ with the suffix and second suffix letters. Then the same is done for ག་ and so on.

3) Subscribed letters + vowels + "jenjuk" and "yangjuk": Next are the main letters with the subscribed letters in the order ལ་, ཏ་, and ལ་. First comes ལ་ with the suffix letters, then ལ་ with the suffix letters and so on as before. Then the same is done for ལ་ and ལ་.

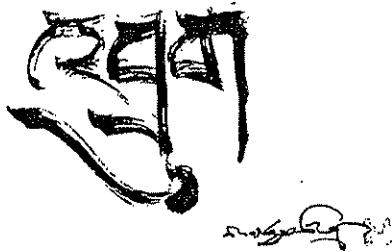
4) Prefix or head letters + vowels + "jenjuk" and "yangjuk": Now, the prefix and head



Khyung, garuda. "Garuda spans the threefold world."



Drug, dragon. "In heaven the turquoise dragon thunders."



Lesson 4

1. The Formation of Tibetan Words

There is a fundamental difficulty facing the beginner who first tries to pick out the words in a Tibetan text. This difficulty is the syllabic nature of Tibetan. Almost every syllable (except for the grammatical particles) has its own independent meaning. Thus, there are many words that are simply one syllable. Yet many words are two, three, or four syllables and learning to group these syllables correctly to form the proper words is initially a somewhat trial and error process. For example, the syllables རྩོམ་རེ་འཛང་ literally mean "stone-lord-hold." However, the first two syllables form a common compound meaning "vajra, diamond (= the lord of stones), indestructible," and combined with the last syllable they are a name, Vajradhara, literally, "the vajra holder."

Much of the difficulty in recognizing this compound word, རྩོམ་རེ་འཛང་, is due to the fact that written Tibetan does not separate words from each other by a space or any written punctuation (though, as will be seen, the grammatical particles can be very helpful for separating words, phrases, and clauses from each other). There is simply a line of syllables, each one separated from the next by a dot called ཚེག་. Therefore, especially in poetry where oftentimes the grammatical particles are omitted, it is mostly up to the reader to group the appropriate syllables into words. Another difficulty is the fact that there is no capitalization in Tibetan to help with the recognition of proper names of people and places.

The process of picking out the words in a sentence is not as difficult or possibly random as it might sound, and overcoming this difficulty is a matter of understanding how words are formed in Tibetan, of progressively building up one's vocabulary, and of understanding the two- and three-syllable groupings that are the "rhythm" of Tibetan writing, both prose and especially poetry. We will begin by outlining the different ways in which a Tibetan word may be formed.

2. Nouns མིང་ཚིག་ and the Possessor Particle འདད་ཀྱི་ཟླ་

Nouns in Tibetan are called མིང་ཚིག་, literally "name-word." There are several different ways in which nouns are formed.

a. Nouns of One Syllable: These nouns are simply one syllable and do not require the addition of a final particle as with many words in Tibetan (see below).

ཇི་ - tea	མོ་ - door	ལམ་ - path	ཚོས་ - dharma
མི་ - man	ཕྱི་ - deity	ཐྱག་ - tiger	དུས་ - time

b. Nouns with the Possessor Particle འདད་ཀྱི་ཟླ་: A great number of Tibetan words are formed by the addition of a final particle (which usually has no inherent semantic meaning). They are called འདད་ཀྱི་ཟླ་, literally "possessor-word." These particles are:

པ་/བ་ བོ་/བོ་ མ་ མོ་

1) Occurrence: པ་ or བ་ is the most commonly used and important of the particles. In general, བ་ is used after words that end in a vowel or that end with the final letters ར་, རྩ་, or ལ་. As a final particle

2) The particle ལོ་ / ལོ་ is by far the most common in forming adjectives.

ཆེན་ལོ་	great	དཀར་ལོ་	white	ཚ་ལོ་	hot
བཟང་ལོ་	good	མང་ལོ་	many	རིང་ལོ་	long
ཁྲ་ལོ་	manycolored				

3) The particles མ་ and མོ་ are also used.

ཟབ་མོ་	profound	གྲང་མོ་	cold	མངར་མོ་	sweet
ཕྱ་མ་	earlier	ཕྱི་མ་	later	གོང་མ་	superior

5. Nouns and Adjectives Together

Generally, adjectives immediately follow the noun that they modify. However, they can precede the noun they modify, and then will usually be connected by the relational particle (see Lesson 5). Note that there is no plural form of the noun, but the plural of the noun must be indicated by a plural particle, which will be covered below.

ཚོས་ཀུན་	all dharmas	ཐེག་པ་ཆེན་ལོ་	greatvehicle
n. adj. ¹	dharma all	n. adj.	vehicle.great

Sometimes, an adjective will precede a noun with no connecting relational particle. This is usually just an abbreviated form, whereby the relational particle has been left out, though it is implicit. (The widespread use of abbreviation in Tibetan will be discussed in Lesson 5.) Other times, the combination is such a common one that you never see a so-called "fuller form."

ཟབ་ལམ་	profound path	གསང་ཕྱགས་	secretmantra
adj. n.	profound path	adj. n.	secretmantra
དམ་ཚེས་	holy dharma		
adj. n.	holy dharma		

6. Pronouns

a. Demonstrative Pronouns/Adjectives ལོ་ལྔོ་: There are two main demonstrative pronouns,

namely ལོ་ "this" and ལོ་ "that," which can also be used as demonstrative adjectives, i.e. to modify a noun. Like adjectives, they are usually placed after the word that they modify, but at times can precede the noun, even without a connecting relational particle. (The relational particle will be covered in Lesson 5.)

འཆེ་ལོ་	this life	བདེན་པ་དེ་	that truth
---------	-----------	------------	------------

¹ For the key to these abbreviations, see Appendix (?).

འཆེ་ལོ་	this life	བདེན་པ་དེ་	that truth
n. da.	life this	n. da.	truth that
ལོ་ལྔོ་	this speech	དེ་ལྔོ་	that speech
da. n.	this speech	da. n.	that speech

ལོ་ can indicate something far away, whereas ལོ་ can indicate something close. ལོ་ can also often refer back to something that was mentioned previously in the text, whereas ལོ་ can refer forward to something which has yet to come. There is no real equivalent in Tibetan for the English word "the." Therefore, the demonstrative adjectives can often be used in contexts where we would use "the."

b. Personal Pronouns: The most common of the personal pronouns are:

person	literary	nonhonorific	honorific	plural
1.	འདྲེན་	ང་	---	ངེད་
2.	---	ཁྱེད་	ཁྱེད་	ཁྱེད་
3.	---	ཁོ་ མོ་	ཁོང་	--

འདྲེན་ is simply a more classical and literary equivalent of ང་. Don't confuse its usage as the personal pronoun "I" or "me" with its more technical and negative meaning of "ego" or "self" (the bane of the Buddhist world).

The plurals of the personal pronouns are also often formed by the addition of the plural particles (see below) to the singular form and even to the plural form.

ཁོང་ རྣམས་	- they (hon.)	ཁོ་ རྣམས་	- they (nonhon.)
ཁྱེད་ རྣམས་	- you (hon.)	ངེད་ དག་	- we

7. Indefinite Particle ཞིག་ ལྔོ་

The indefinite particle ཞིག་ "a, an, some" is taken from the word ལྔོ་ཞིག་ meaning "one." It has three different spellings:

ཞིག་	after final letter	ལྔོ་ དྲི་ བ་
ཞིག་	after final letter	ང་ རྣམ་ ལ་ ར་ ལ་ and vowels
ཞིག་	after final letter	ས་

...དག་ལ་ལྔོ་ཚད་མེད་པ་ཞིག་... MINT 74:9
an immeasurable joy...

དགའ་ལྡན་	ཚད་མེད་པ་	ལྷོག་
n.	adj.	art.
joy	immeasurable	a

An indefinite particle is almost never used together with a demonstrative adjective (just as in English).

8. Plural Particles མང་ཚིག་ and the Dual

The two most common plural particles are ཚྭ་མས་ and ཉག་, of which ཚྭ་མས་ is perhaps more commonly used. They also follow the noun or pronoun that they modify.

མི་ཚྭ་མས་	men, people	མདོ་དག་	sūtras
ཚོས་ཚྭ་མས་	dharmas	དེ་ཚྭ་མས་	those

Often, Tibetan will not use a plural particle, even though from the context it is obvious that the word must be plural.

ཁྲམས་གསུམ་གྱི་སེམས་ཅན་།། JOL
sentient beings of the three realms

ཁྲམས་གསུམ་གྱི་	སེམས་ཅན་
n. adj. (R)	n.
realm 3 of	sentient being

There is a dual case that occurs in Sanskrit, which indicates "two" of something. In translating the dual into Tibetan, the Tibetan translators use the plural particle ཉག་ (but never ཚྭ་མས་). Thus, you have to be aware that most times ཉག་ will indicate the plural, but that sometimes it will indicate the dual, that there are "two" of whatever it is modifying.

9. Numbers: 1-20

a. Cardinal numbers: These numbers can be used as adjectives to modify nouns. When there is a number, there is generally no need for a plural particle, though they are used after a modifying demonstrative adjective.

གཅིག་	one	དྲུག་	six	བཅུ་གཅིག་	eleven	བཅུ་དྲུག་	sixteen
གཉིས་	two	བདུན་	seven	བཅུ་གཉིས་	twelve	བཅུ་བདུན་	seventeen
གསུམ་	three	བཅུ་དྲུག་	eight	བཅུ་གསུམ་	thirteen	བཅོ་བཅུ་དྲུག་	eighteen
བཞི་	four	དགུ་	nine	བཅུ་བཞི་	fourteen	བཅུ་དགུ་	nineteen
ལྔ་	five	བཅུ་	ten	བཅོ་ལྔ་	fifteen	ཉི་ལྔ་	twenty

Exceptions to the pattern are བཅོ་ལྔ་ and བཅོ་བཅུ་དྲུག་, which are pronounced "chöl-nga" and "chop-je" respectively.

ཐེག་པ་གཅིག་	the one yāna
བདེན་པ་གཉིས་	the two truths
རྣེ་གསུམ་	the three kāyas
ཕྱག་ཐུ་བཞི་	the four mudrās or basic Buddhist tenets
དབང་ལོ་ལྔ་	the five sense faculties
སྐྱེ་མཆེད་དྲུག་	the six sense fields

b. Ordinal numbers: All the ordinal numbers, except for གཅིག་, are formed by adding ལ་ to the cardinal number. The ordinal number for གཅིག་ is དང་ལོ་, whereas གཅིག་ལ་ means "the same."

དང་ལོ་	first	གསུམ་ལ་	third
གཉིས་ལ་	second	བཅུ་ལ་	tenth
མ་དང་ལོ་	the first bhūmi		
མངས་ཀྱིས་གཉིས་ལ་	the second buddha		
ལམ་གསུམ་ལ་	the third path		
དབང་བཞི་ལ་	the fourth abhiṣheka		

c. Collectives or groups: The particles ཀྱི་ and ལོ་ can be added to a cardinal number to indicate a group of that number.

གཉིས་ཀྱི་	both (a group of two)
གསུམ་ལོ་	a group of three
ཕུང་ལོ་ལྔ་ལོ་	the group of the five skandhas

10. Word Order

The word order of all the modifiers (i.e., adjectives, demonstrative adjectives, indefinite particles, and plural particles) can be as follows:

noun	adjective(s)	number	demonstrative adj.	plural particle	ཐམས་ཅད་/ཀྱི་ནི་
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དབང་ཟབ་མོ་བཞི་ལྔ་དག་གུ་ནི་།།
all these four profound abhiṣhekas

དབང་	ཐབ་མོ་	བཞི་	འདི་	དག་	ཀུན་
n.	adj.	num.	da.	pl.	adj.
abhiṣheka	profound	4	this	-s	all

However, most of the time one will find much simpler combinations of two or three of these elements.

11. Exercises:

a. **Tibetan to English:** Using the glossary, translate the following phrases.

- མི་ལུས་རིན་ཆེན་མཚན་གྱི་
- ཡེ་ཤེས་དམ་པ་གཉིས་
- ལྷོགས་བཅུ་
- ཚོས་རྣམ་པར་དག་པ་ཁོ་ན་
- ལས་འབའ་ཞིག་
- ཡོན་ཏན་དེ་དག་ཐམས་ཅད་
- ཕུང་པོ་ལྔ་པོ་དེ་དག་
- སངས་རྒྱལ་རྣམས་
- ཚོས་ཐབ་མོ་འདི་དག་
- མདོ་འདི་རྣམས་
- ལམ་རིང་པོ་ཞིག་
- རྣལ་འབྱོར་པ་མང་པོ་
- མཚན་པ་བཟང་པོ་ཞིག་
- མོས་ཀུས་ཆེན་པོ་
- དགེ་འདུན་ཆེན་པོ་
- མི་མཁས་པ་ཞིག་
- མྱོན་ལམ་བཟང་པོ་
- ཚུ་རྣམས་ཀུན་
- རྒྱ་ལྗོངས་ཆེན་པོ་ལྔ་
- མི་མ་དམ་པ་
- རྟེན་འབྲེལ་ཐབ་མོ་
- ཚོས་དྲུག་
- མི་གན་ཞིག་

- ལྗོས་ལྷོ་མཚན་གྱི་
- ལྷོག་གསུམ་
- གང་ཟག་དད་པ་ཅན་རྣམས་
- བཅུ་གསུམ་པ་རིན་པོ་ཆེ་དེ་
- ལོག་ལྷོ་ཅན་
- ལྷོ་རྒྱ་ཆེན་པོ་
- དགེ་སྲོང་རྣམ་པར་དག་པ་བཞི་

b. **English to Tibetan:** Using the glossary, translate the following phrases.

- all sentient beings
- the first path
- the Great Vehicle (Mahāyāna)
- those great yogins
- this profound dharma
- good fortune
- the four yogas
- the inferior vehicle
- a bad aeon
- great siddhas
- eighth bhūmi
- supreme, holy guru
- all maṅḍalas
- these bodhisattvas
- all great qualities
- the completely pure view
- supreme blessings
- these four profound abhiṣhekas
- the three realms
- twelve years
- lots of gold
- all those holy gurus
- a bad thought
- stainless white mind
- the three jewels

c. **Vocabulary for memorization**

སངས་རྒྱལ་	Buddha	དམན་པ་	inferior
ཚོས་	dharma	བཟང་པོ་	good
དགེ་འདུན་	saṅgha	ཅན་པ་	bad
ཕུང་རྒྱལ་ལེམས་དཔའ་	bodhisattva	དགེ་བ་	virtue

བྱང་ཆུབ་	enlightenment, S: bodhi	ལྷོག་པ་	evil deed
སེམས་	mind	སྒྲོམ་པ་	samsāra
མདོ་	sūtra	ལྷ་ངན་ལས་འདས་པ་	nirvāṇa
རྒྱ་དྭ་	tantra; mind, being; continuity	ཐོག་པ་	vehicle, S: yāna
ལྡན་པ་ལྔ་ལ་	suffering, duḥkha	ཆེན་པོ་	big, large
བདེ་བ་	happiness	རྒྱང་ཕྱི་	small



Lesson 5

1. The Use of Particles ཚིག་པ་ལྟ་

The primary way that the Tibetan language indicates the functions and interrelationships of the words in a sentence and even the relationship of one sentence to another is through the use of so-called "particles"

ཚིག་པ་ལྟ་, literally "little words." These particles have also been called "postpositions," in contrast to the English prepositions. This is because, unlike English, these particles are positioned after the word, phrase, or clause that they modify. For example:

English	Tibetan	Literal translation of Tibetan
<u>in</u> the monastery	དགོན་པ་དེ་ན་	monastery that <u>in</u>
<u>by</u> the Buddha	སངས་རྒྱལ་གྱིས་	Buddha <u>by</u>
<u>to</u> the saṅgha	དགེ་འདུན་ལ་	saṅgha <u>to</u>

The Tibetan particle will always be the last word in the phrase that it modifies, which is to say that all adjectives, demonstrative pronouns, plural markers and the like modifying the main noun will precede the particle.

The particles are summarized in Appendix # 3, and we will be introducing the particles a few at a time. We will first be looking at how a particle shows the relationship between two nominal words, then how they show the relationship of the different nominal words to the main verb in a sentence, and finally how they show the relationship of different clauses or sentences to each other. The first two uses we will be designating as the "nominal" use of the particle, whereas the third use we will be calling the "verbal" use of the particle. These "nominal" and "verbal" uses of the same particle can of course be closely related, but at times they are quite different.

2. The Nominal Use of the Relational Particle འབྲེལ་ལྟ་

The relational particle, འབྲེལ་ལྟ་, literally "relation word," has a rather restricted function. In its nominal usage, it only deals with the relationship of nominal words to each other. In fact, the words that it connects are generally right next to each other. As we shall see, almost all the other particles mainly serve to show the grammatical relationship of their modified word with the verb, and therefore do not indicate any kind of relationship to the words that precede or follow this word. This holds in English as well. For example:

The teaching was heard by the disciples of the Buddha at the monastery.

The word "of" connects the words "disciples" and "Buddha." One can not place this phrase "of the Buddha" anywhere else in the sentence without changing the meaning completely. However, the phrase "at the monastery" can be moved to several different places in the sentence without changing the meaning. Note that it cannot be placed between "disciples" and "of the Buddha" without again changing the meaning.

The relational particle must be placed between the two words that it is connecting. On the other hand, the other particles and the words that they modify can be placed next to almost any of the other words of the sentence without affecting their meaning. The relational particle does not have any function with reference to the main verb, though as we shall see in Lesson 8, it can serve to connect a modifying relative clause to a noun.

a. Spelling: The relational particle has several different spellings (all with the same meaning) depending on the final རྗེས་འདྲུག་ or ཡང་འདྲུག་ of the preceding word.

- འི་ after final letter ད་བ་ས་
- གི་ after final letter ཀ་ང་
- འི་ after final letter ར་མ་ར་ལ་
- འི་ or ཡི་ after final vowels, except if the word ends in འ་ in which case the འི་གྲི་ is placed over this. For example, བཀའ་ --> བཀའི་.

b. Pronunciation: The particle འི་ is joined directly to the preceding syllable that ends with a vowel and affects the pronunciation of that vowel. The possible changes are:

combination	transliteration	pronunciation
པའི་	pa'i	"pe" "pay" (long)
ཕུའི་	pu'i	"pü" (long)
པོའི་	po'i	"pö" (long)
པིའི་	pi'i	"pii" (long)
པེའི་	pe'i	"pe-i"

c. Meanings: With nouns, this particle can usually be translated as "of." Of course, as in English, "of" can indicate many different kinds of relationships between the two words.

1) **Ownership, possession, connection:** In Tibetan, this relationship is called the "Relation of Owner and Thing" བདག་པོ་དང་དངོས་པོའི་འབྲེལ་བ་. The particle could be translated into English by "of, belonging to, related to."

ཉན་ཐོས་ཀྱི་ཐོག་པ་་་ SBD II 467:6-7
the vehicle of the shrāvakas

ཉན་ཐོས་ཀྱི་	ཐོག་པ་་་
n. (R)	n.
shrāvaka of	vehicle

2) **Agent:** This meaning is very closely connected with the previous one.

སངས་ཀྱི་བུ་སྐྱེས་པ་ MINT
the Buddha's teaching

སངས་ཀྱི་བུ་སྐྱེས་པ་	
n. (R)	n.
buddha of	teaching

སྲ་མའི་བཀའ་་་ MINT
the guru's command

སྲ་མའི་	བཀའ་
n. (R)	n.
guru of	command

3) **Modification:** In Tibetan, this relationship is called the "Relation of Modifier and Modified" རྒྱད་ཚིག་དང་འཕྲད་ཚིག་ཅན་གྱི་འབྲེལ་བ་. Here, a preceding adjective or noun simply modifies or qualifies the word and tells what kind or type it is. Remember that adjectives generally follow the noun that they modify (see Lesson 4.4); so placing the adjective before the modified noun and showing its connection to this noun with the relational particle is a second option. However, it does seem that there are some adjectives that can only precede the noun it modifies. (At present, this is only a general hypothesis.) On the other hand, with nouns, the only way that one noun can modify another is through this usage of the relational particle. Of course, oftentimes, Tibetan words can have both a noun and adjective meaning.

མི་དགེ་བའི་ལས་་་
unvirtuous karma

མི་དགེ་བའི་	ལས་
neg. n. (R)	n.
nonvirtue of	karma

སེམས་ཀྱི་གནས་ལུགས་ SBD
the true nature of mind

སེམས་ཀྱི་	གནས་ལུགས་
n. (R)	n.
mind of	natural state

4) **Apposition/Identity:** In Tibetan, this relationship is called the "Relation of Identity" གཞི་ཚིག་ངོ་བོ་གཅིག་པའི་འབྲེལ་བ་. Two nouns are equated, either in the sense of saying the same thing in different words or in adding new information.

་་་འཆི་བདག་གི་གཤིན་ཇི་་་ KZ 26B:4
Yama, [who is] the lord of death,

འཆི་བདག་གི་	གཤིན་ཇི་
n. (R)	n.
death lord of	Yama

་་་སྡོད་ལྡན་གྱི་སྲོབ་མ་་་ MINT 76:4
disciple, [who is a] worthy vessel

སྡོད་ལྡན་གྱི་	སྲོབ་མ་
n. (R)	n.
vessel endowed of	student

...ནང་མཚན་གྱི་བདུན་ཅེ་... MINT 75:2
amrita, [which is] the inner offering

ནང་མཚན་གྱི་	བདུན་ཅེ་
n. (R)	n.
inner offering of	amrita

5) Location: In Tibetan, this type of relationship is called the "Relation of Location and Inhabitants" གནས་གཞི་དང་གནས་ཚུལ་གྱི་འབྲེལ་བ་. The particle can be translated into English by "of, in, on, at, during."

དབྱེས་འཁོར་གྱི་ལྷ་... MINT
the devas of the maṇḍala

དབྱེས་འཁོར་གྱི་	ལྷ་
n. (R)	n.
maṇḍala of	deva

མདུན་གྱི་ནམ་མཁའ་... NTNG 14A:3
the space in front

མདུན་གྱི་	ནམ་མཁའ་
n. (R)	n.
front of	space

...སློང་གའི་སྤྱི་མ་... NTNG 26A:6
...the guru at [one's] heart center...

སློང་གའི་	སྤྱི་མ་
n. (R)	n.
heart center of	guru

རྒྱལ་ཐ་མའི་མི་ལམ་... KGT 50B:3
...a dream during the last night...

རྒྱལ་ཐ་མའི་	མི་ལམ་
n. adj. (R)	n.
night last of	dream

6) General and Specific/Part and Whole: In Tibetan, this relationship is called the "Relation of Part to Whole" ཡན་ལག་དང་ཡན་ལག་ཅན་གྱི་འབྲེལ་བ་. The point is that the modifying word is a specific example or member of a group or type, which is indicated by the modified word.

བདག་ཅག་ལ་སོགས་པའི་སེམས་ཅན་ཐམས་ཅད་ JOL
all sentient beings, ourselves and others

བདག་ཅག་ལ་སོགས་པའི་	སེམས་ཅན་ཐམས་ཅད་
ppr. pl. adj. (R)	n. adj.
we etc. of	sentient being all

7) Objective: In this case, there is almost an understood verb between the two nouns, with the first noun being the direct object of the verb and the second noun being the agent.

འགྲོ་བའི་མགོན་པོ་... MINT
protector of beings [the protector who protects beings]

འགྲོ་བའི་	མགོན་པོ་
n. (R)	n.
being of	protector

8) Material: The modifying word indicates the composition of the modified word.

དུལ་མཚན་གྱི་དབྱེས་འཁོར་... MINT
colored-sand maṇḍala

དུལ་མཚན་གྱི་	དབྱེས་འཁོར་
n. (R)	n.
particle color of	maṇḍala

རུས་པའི་རྒྱན་... NTNG
bone ornaments

རུས་པའི་	རྒྱན་
n. (R)	n.
bone of	ornament

རང་ལ་འོད་གྱི་ཐིག་ལེ་... NTNG 17B:2
spheres of rainbow light

རང་ལ་འོད་གྱི་	ཐིག་ལེ་
n. (R)	n.
rainbow light of	sphere, dot

9) Relation to a Verbal Modifier: Adjective or relative clauses will be covered in Lesson 10.

10) Multiple Relations: The relational particle generally connects the word before it with the word that it follows. However, if there are more than one modifying word or phrase, the connection might not be with the immediately preceding noun, but with a later adjacent noun. This has to be determined by the context. The same problem occurs in English.

For example, the pattern is different in the following three examples. In the first two examples, there is primary bond between the first two nouns, and then the third noun is connected to this first unit. However, in the last example, the last two nouns form a unit, and then the initial pronoun modifies this unit.

ཇོ་བོ་ལྷན་གྱི་སྤྱོད་གནས་ཀྱི་གཙོ་བོ་... MINT
the chief of the practice places of the Jetsün

ཇི་བརྟན་གྱི་	སྐབ་གནས་ཀྱི་	གཙོ་བོ་
n. (R) Jetsün of POSSESSION	n. (R) practice place of SEPARATIVE	n. principal
1	2	1
	2	2

སྐ་གསུམ་གྱི་མི་མགོ་འདི་གླེད་བྱ་ NTNG 16A:4

hearth of [three] human heads, [which are] the three kāyas

སྐ་གསུམ་གྱི་	མི་མགོ་འདི་	གླེད་བྱ་
n. num. (R) body 3 of IDENTITY	n. n. (R) human head of MATERIAL	n. hearth
1	1	2
	2	2

ངའི་རྒྱ་རོ་པའི་སྐ་རྒྱན་ MINT

the ornaments of Nāropa, [which are] mine

ངའི་	རྒྱ་རོ་པའི་	སྐ་རྒྱན་
ppr. (R) me of POSSESSION	pn. (R) Nāropa of POSSESSION	n. ornament
2	1	1
	2	2

11) The Ambiguity of an Adjective between Two Nouns: A seemingly ambiguous situation crops up every now and then when there is an adjective followed by a relational particle situated between two nouns. Since the adjective could either modify the preceding noun by means of its immediately following position or it could modify the following noun by means of being connected to it by the relational particle, the question is which noun does it modify? For example, is the title of Gampopa's famous work, the བར་པ་རིན་པོ་ཆའི་རྒྱན་, to be translated as *The Jewel Ornament of Liberation*, as Professor Guenther has done, or is it instead to be translated as *The Ornament of Precious Liberation*? It seems that the usual pattern is that the adjective modifies the preceding noun, and so the title should read *The Ornament of Precious Liberation*.

བར་པ་རིན་པོ་ཆའི་རྒྱན་ JOLLM 1A

The Ornament of Precious Liberation

བར་པ་རིན་པོ་ཆའི་	རྒྱན་
n. adj. (R) liberation precious of MODIFICATION	n. ornament

བཀའ་བརྟན་རིན་པོ་ཆའི་བཞེད་སྤོམ་མ་ཉམས་པའི་ཕྱག་རྒྱ་ཆེན་པོ་ CKDT 1B:4

...Mahāmudrā, the uncorrupted tradition of the precious Kajü...

བཀའ་བརྟན་རིན་པོ་ཆའི་	བཞེད་སྤོམ་མ་ཉམས་པའི་	ཕྱག་རྒྱ་ཆེན་པོ་
n. adj. (R) command lineage precious of MODIFICATION	n. adj. (R) tradition not corrupted of	n. symbol great (mahāmudrā)
1	1	2
	2	2

3. The Nominal Use of the Coordinating Particle དང་གྱི་

The coordinating particle is similar to the relational particle in that in its nominal use it does not indicate any grammatical function of the preceding word with respect to the final verb, but rather just indicates the relationship of adjoining words with each other. The most common meaning of this particle is to show that the preceding word is joined with or coordinated with the following word, which would simply be translated by the word "and." However, it has other less common, but equally important meanings, such as "from" and "with."

a. "And": The particle དང་ can be used between each member of a list. Generally, the words connected together by this particle will play the same role in the sentence. If there is another particle (such as an agentive, relational, source, etc.) at the end of the list, that particle will modify all the members of the list. The particle དང་ will often be followed by the vertical stroke, the །, much like a comma will be used after members of a list in English. However, don't regard these །'s as indicating any real grammatical or syntactic meaning.

དགེ་སྲིད་དང་། དགེ་སྲིད་མ་དང་། དགེ་སྲོབ་མ་དང་། དགེ་ཚུལ་དང་། དགེ་ཚུལ་མ་དང་།

དགེ་བརྟེན་དང་། དགེ་བརྟེན་མ་ JOLLM 59B:5-6

monks, nuns, probationary nuns, male and female novices, male and female lay practitioners...

དགེ་སྲིད་དང་།	དགེ་སྲིད་མ་དང་།	དགེ་སྲོབ་མ་དང་།	དགེ་ཚུལ་དང་།	དགེ་ཚུལ་མ་དང་།
n. (CO) / monk and	n. (CO) / nun and	n. (CO) / prob. nun and	n. (CO) / male novice	n. (CO) / female novice
དགེ་བརྟེན་དང་།	དགེ་བརྟེན་མ་			
n. (CO) / layman and	n. (CO) / laywoman			

Although དང་ can appear between each member of the list, this need not be the case. It can be used not at all, only once, usually just before the last member of the list, or any number of times.

བངས་ཀྱི་ཆོས་དང་དགེ་འདུན་ KP 3A:6

the buddha, the dharma, and the saṅgha

བངས་ཀྱི་	ཆོས་དང་	དགེ་འདུན་
n. buddha	n. (CO) dharma and	n. saṅgha

When the plural particle རྣམས་ is used at the end of a list, it could mean that all of the members of the list are plural, but more often it just indicates that this is the end of a list of many things, and that each member of the list is singular.

ལོ་ན་ཤི་དང་། ལྷ་པོ་དང་། རྩེ་ཐུགས་འདྲིན་པ་དང་། ལྷུག་བཟུང་དང་། ཡིད་མི་བདེ་བ་དང་།

འབྲུག་པ་རྣམས་ JOLLM 115A:4-5

...old age and death, anguish, lamentation, suffering, unhappiness, and chaos...

ལོ་ན་ཤི་དང་། n. n. (CO)/ old age death and	ལྷ་པོ་དང་། n. (CO) anguish and	རྩེ་ཐུགས་འདྲིན་པ་དང་། n. (CO)/ lamentation and	ལྷུག་བཟུང་དང་། n. (CO)/ suffering and
ཡིད་མི་བདེ་བ་དང་། n. (CO)/ unhappiness and		འབྲུག་པ་རྣམས་ n. pl. chaos	

Sometimes, when there is a list, the total number of the list will be totaled up by a number at the end of the list. There could be a དང་ between each member of the list and even after the last member and before the summarizing number. On the other hand, there could also be no དང་'s used at all. Just as with the plural particles, it is important to recognize that most commonly the final number will be summarizing up the whole list rather than modifying the last member of the list.

ལུང་དང་། རིགས་པ་དང་། དཔེ་དང་གསུམ་ JOLLM 125A:2

scripture, reasoning, and example—[these] three...

ལུང་དང་། n. (CO)/ scripture and	རིགས་པ་དང་། n. (CO)/ reasoning and	དཔེ་དང་གསུམ་ n. (CO) num. example and three
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b. "With":

1) ལྡན་པ་: The participle ལྡན་པ་ is similar to ཅོན་ (see Lesson 4), as it also has the meaning of "having, possessing, or endowed with." It is added after nouns and can be connected to this noun by the particle དང་ or less commonly the locative/objective/purpose particle (hereafter, abbreviated as the "LOP" particle; see Lessons 6 & 7) ་ས་ etc. In this context, the particle དང་ does not mean "and," but, like the LOP particle, is just connecting the noun to this participle. You could understand these particles as meaning "with" as in "endowed with." The whole participial phrase can be used as a noun itself or as an adjective to modify a noun.

- དཔལ་དང་ལྡན་པ་ "endowed with glory" = glorious, glorious one
- ཤི་དང་ལྡན་པ་ "endowed with intellect" = wise, wise one
- ནོར་དང་ལྡན་པ་ "endowed with wealth" = wealthy, wealthy one

- རིགས་དང་ལྡན་པ་ "endowed with family" = of noble birth; or = Shambhala king
- ཚེ་དང་ལྡན་པ་ "endowed with [long] life" = venerable, venerable one

Oftentimes, these four-syllable phrases are abbreviated in the usual manner by dropping the nonessential second and fourth syllables. On abbreviation, see section 5.7 below.

- དཔལ་ལྡན་ glorious
- ཤི་ལྡན་ wise
- རིགས་ལྡན་ a Shambhala king
- ནོར་ལྡན་ wealthy

Some of the other words that use a preceding དང་ in the sense of "with" are:

- མཉམ་པ་ to be equal with
- མཐུན་པ་ in harmony with
- ཐབས་ཅིག་དྲུ་ together with
- འགལ་བ་ in contradiction with
- ལྷན་ཅིག་དྲུ་ together with
- འབྲེལ་བ་ to be connected with
- འབྲད་བ་ to meet with
- འཆམས་པ་ in accord with

- ལྡན་པ་མཁའ་དང་མཉམ་པ་ equal with space, as vast as space
- ལྡན་པ་དང་མཐུན་པ་ in accord with reasoning

2) The verb བཅས་པ་ means "together with, including, possessing, having." Like ལྡན་པ་ it is added after nouns and can be connected to the noun by the particle དང་ or the LOP particle (see Lessons 6 & 7). It is often used at the end of a list after the final member.

འཁྲོར་དང་བཅས་པ་
together with a retinue, possessing a retinue

ལྗང་དང་། མི་དང་། ལྷ་མ་ཡིན་དང་། སྤྱི་ཐར་བཅས་པའི་འཇིག་རྟེན་ HS
the world with its gods, men, asuras and gandharvas...

ལྷ་དང་། n. (CO)/ god and	མི་དང་། n. (CO)/ human and	ལྷ་མ་ཡིན་དང་། n. (CO)/ asura (non-god) and	སྤྱི་ཐར་ n. (LOP) gandharva	བཅས་པའི་ iv. (R) including which	འཇིག་རྟེན་ n. world
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ལྗང་ཆེན་གྱི་བདུད་རྩི་དཀར་པོ་འདྲ་ཐེར་དང་བཅས་པ་དཔལ་ལྡན་ལྷུ་མེད་པ་ NTNG 12A:1-2
white elixir of great bliss, together with immeasurable rays of light...

བདེ་ཆེན་གྱི་	འདྲ་ཚིག་གི་	འོད་ཟེར་དང་	བཅས་པ་	དཔག་ཏུ་མེད་པ་
n. (R)	n. adj. •	n. (CO)	ivn. •	adj.
great bliss of	elixir white	light rays with	together	immeasurable

c. "From": When used with the verb འབྲེལ་བ་, "to be separated, free from," ཉང་ can take on the meaning of "from." These phrases can also be abbreviated down to two syllables.

- ཤི་མ་དང་བྲལ་བ་ free from impurity --> ཤི་བྲལ་
- ཤོ་དང་བྲལ་བ་ free from conceptual mind --> ཤོ་བྲལ་
- ཤོས་པ་དང་བྲལ་བ་ free from mental fabrication --> ཤོས་བྲལ་

d. "To": This is a rare meaning that can only occur with certain verbs, but it still must be kept in mind.

ལྷ་མ་དང་འདྲ་བ་ similar to a dream

སེམས་ནི་རི་མོ་མཁའ་ན་དང་འདྲ། AT in MM 6A:6
The mind is similar to an artist.

e. With numbers: The coordinating particle དང་ can be used between two parts of a number to show that the two parts are added together.

- བརྩ་དང་གསུམ་ 13 (lit. "ten and three")
- བརྩ་ཕྱག་བརྩ་དང་བརྩ་གཉིས་ 112 (lit. "ten groups of ten and twelve")

4. The Etc. Particle སོགས་

This particle is used at the end of a list or quote, and essentially means "etc., and so on, and the like." At the end of a list, it could either indicate simply that one could list many other such words or that a well-known, standard list is being given and it is assumed that the reader knows the rest of it. At the end of a quote, it indicates that the text being quoted continues on and does not end (even though the quote does).

This particle can simply be སོགས་ or in a more full form ལ་སོགས་པ་.

མ་རྟོགས་ལོག་རྟོགས་འབྲུལ་རྟོགས་སོགས། རྙེན་ཚོགས་ཐམས་ཅད་... MINT 81:13-4
all the collection of faults, such as not understanding, wrong understanding, confused understanding, and so forth

མ་རྟོགས་	ལོག་རྟོགས་	འབྲུལ་རྟོགས་སོགས།	རྙེན་ཚོགས་ཐམས་ཅད་
n.	n.	n. etc./	n. n. adj.
not understanding	wrong understanding	confused understanding etc.	fault collection all

Note that usually the main noun that comes after the སོགས་ particle is the general "group" word of which the words preceding the སོགས་ are the list of specific examples. This is a very common pattern.

མིག་ལ་སོགས་པ་ནང་གི་སྐྱེ་མཆེད་གཟུགས་ཅན་རྣམས་... SBD III 141:10-1
the internal material sense fields—the eye and so forth...

མིག་ལ་སོགས་པ་	ནང་གི་	སྐྱེ་མཆེད་གཟུགས་ཅན་རྣམས་
n. etc. •	n. (R)	n. adj. pl.
eye etc.	inside of	sense field material -s

5. Compound Words

Compound words can be formed by the joining of two nouns, two adjectives, a noun and an adjective, or two verbs. In Tibetan as in English, the distinction between a noun and a verb is not hard and fast. Many words are both nouns and verbs, nouns and adjectives, etc.

a. Noun compounds

1) **Synonym compounds:** Many compounds are formed by putting together two synonyms to clarify or emphasize the basic meaning. This is also a characteristic of a language in which there are so many homonyms.

- འདོད་ཆགས་ desire + attachment = desire
- འབད་ཚོལ་ effort + effort = effort
- དགའ་ལྷོ་ joy + delight = joy

2) **Relational compounds:** In these compounds, the first noun modifies the second, as if there were a relational particle between them that has been omitted. This type of compound is very common.

- བོད་ཀྱི་ Tibet + language = Tibetanlanguage
- རྩེ་ཁོང་ stone + lord = diamond, vajra
- ཆོས་ཀྱི་ dharma + kāya = dharmakāya, body of truth

3) **Conjunctive compounds:** These compounds are understood to be connected by the coordinating particle དང་, "and." Though they are formed of two separate words, they form a cohesive unit, just as in the English sentence, "It was raining cats and dogs."

- ཆོས་ཤིད་ spiritual and temporal
- རྒྱ་ཕྱོད་ causes and conditions

4) **Polar compounds:** These compounds have nothing to do with arctic regions, but instead are compounds made up of two opposites, or two ends of a spectrum of experience. In many cases, the meaning of these compounds can be "conjunctive" (see above), i.e., as if they were connected by "and" or "or." However, they can also indicate the abstract quality or experience of these opposites.

མ་ཤིང་དམན་	height, lit. "high/low"
ཆེ་ཆུང་	quantity, lit. "large/small"
བཟང་ངན་	quality, lit. "good/bad"
བདེ་སྐྱེག་	all experience, lit. "happiness/suffering"
ཉེན་མཚན་	all the time, lit. "day/night"

Remember that these combinations of opposites can also be read as simple conjunctive compounds, e.g. "high and/or low," "large and/or small," etc.

b. Adjectival compounds: These compounds are composed of an initial noun followed by a modifying adjective. Unlike the general relationship between a noun and an adjective, these two words form a unit or compound word. They are very commonly abbreviated (see below).

ཇོ་གསལ་པ་ཆེན་པོ་	great perfection, mahāsandhi, ati
ཕུག་རྒྱ་ཆེན་པོ་	great symbol, mahāmudrā
ལྷ་མོ་ནག་པོ་	black hat
གྲང་པོ་ཆེན་པོ་	elephant

6. Translations of Sanskrit Words

Translating the vast amount of technical terms of Indian Buddhism into Tibetan was a feat that stretched the Tibetan translators' ingenuity to the limit. As we will see in Lesson (?), they were very precise in mirroring the form of some words by even translating their prefixes. But, with other words, the translators were forced to create a new word in Tibetan that was often unrelated to the literal meaning of the Sanskrit word. This was primarily done by creating a compound word, combining the meanings of two or more words to either describe or interpret the meaning of the Sanskrit word. It is interesting to note that it was very rare for the Tibetan translators not to translate a Sanskrit word into Tibetan.

a. Literal translations: The basic meaning of the Tibetan translation is essentially the same as the literal meaning of the Sanskrit.

ཕ་རྒྱུ་རྒྱུ་ཕྱིན་པ་ gone to the other side, S: pāram-itā

ཕ་རྒྱུ་	རྒྱུ་	ཕྱིན་པ་
other side	to	gone

ཉན་ཤིས་ listener, S: śrāvaka (lit. "listener")

ཉན་	ཤིས་
listen	hear

འདྲ་བྱེད་ karmic formation, S: saṃskāra (lit. "make together")

འདྲ་	བྱེད་
be gathered	make

འདྲ་ཤིས་ perception, S: samjñā (lit. "know together")

འདྲ་	ཤིས་
be gathered	know

དེ་བཞིན་གཤེགས་པ་ thus gone, S: tathāgata

དེ་བཞིན་	གཤེགས་པ་
thus	gone

b. Explanatory translations: The meaning of the Tibetan is quite different from the literal meaning of the Sanskrit; rather it tries to explain or describe the overall significance of the word.

མངས་རྒྱས་ Buddha (S = awakened, enlightened one)

མངས་	རྒྱས་
dispelled [the kleshas]	expanded [the wisdoms]

བཙམ་ལྷན་འདས་ bhagavat (S = blessed one)

བཙམ་	ལྷན་	འདས་
conquered [the māras]	endowed [with virtues]	passed beyond [anguish]

ལྷ་ངན་ལས་འདས་པ་ nirvāṇa (S = extinguished)

ལྷ་ངན་	ལས་	འདས་
anguish	beyond	passed

བྱང་ཐུབ་ bodhi (S = awakening, enlightenment)

བྱང་	ཐུབ་
cleansed	attained

དགོན་མཚན་ ratna (S = jewel, as in "three jewels")

དགོན་	མཚན་
rare	supreme

དགེ་འདུན་ saṅgha (S = community)

དགེ་	འདུན་
virtue	desiring

7. Abbreviation of compounds

When two words are joined to make a compound word, there is almost always a process of abbreviation, either in the loss of final particle ལ་ / བ་ or བོ་ / རོ་, etc. and/or the loss of a connecting grammatical particle (which is very commonly the relational).

a. Loss of grammatical particles: Usually a four syllable word is contracted down to a two syllable word, with the second and fourth syllables being dropped. The general pattern of a two-syllable Tibetan word is that the first syllable is the primary meaning element of the word and the second syllable is secondary and therefore can be dropped without any meaning loss or ambiguity.

ཐེག་པ་ཆེན་པོ་	--->	ཐེག་ཆེན་	great vehicle, S: Mahāyāna
ཚོས་གྱུ་གྱུ་	--->	ཚོས་གྱུ་	body of dharma, S: dharmakāya
ཐབས་ལ་མཁས་པ་	--->	ཐབས་མཁས་	skilled in means
དཔལ་དང་ལྷན་པ་	--->	དཔལ་ལྷན་	glorious
འགྲོ་བའི་མགོན་པོ་	--->	འགྲོ་མགོན་	protector of beings
སྐྱབས་སུ་འགྲོ་བ་	--->	སྐྱབས་འགྲོ་	go for refuge
རྣམ་པར་ཐར་པ་	--->	རྣམ་ཐར་	complete liberation, life example
ཡོངས་སུ་གྲགས་པ་	--->	ཡོངས་གྲགས་	completely renowned
ཕྱག་པར་མཐོང་བ་	--->	ཕྱག་མཐོང་	panoramic awareness, vipaśyanā
རྣམ་པར་རྟོག་པ་	--->	རྣམ་རྟོག་	discursive thought
ཕྱོགས་པ་དང་བྲལ་བ་	--->	ཕྱོགས་བྲལ་	free from mental fabrication

b. Loss of particles and/or parts of the words: These are less common, but still important to recognize. Again note that generally the first syllable of a word is kept.

1) Compound words

དྲོ་རྩེ་སེམས་དཔལ་	--->	དྲོ་སེམས་	Vajrasattva
པོ་སོར་སྤེལ་	--->	པོ་སྤེལ་	ordinary person

2) Conjunctive compounds

རྟོན་ཞིང་འབྲེལ་བར་འབྲུང་བ་	--->	རྟོན་འབྲེལ་	dependent arising
ཞི་གནས་དང་ལྷག་མཐོང་	--->	ཞི་ལྷག་	shamatha and vipaśyanā
ཉན་ཐོས་དང་རང་སངས་རྒྱལ་	--->	ཉན་རང་	śrāvakas and pratyekabuddhas
འཁོར་བ་དང་སྤང་བ་ལས་འདས་པ་	--->	འཁོར་འདས་	samsāra and nirvāṇa
ཀླན་ནས་ཉེན་མོངས་པ་དང་རྣམ་པར་གྲུང་བ་	--->	ཀླན་གྲུང་	kleshas and purification

སྲིབ་དཔོན་དང་སྲིབ་མ་	--->	དཔོན་སྲིབ་	master and disciple
འཕགས་པའི་ལྷལ་དང་བོད་ལྷལ་	--->	འཕགས་བོད་	India and Tibet
ལས་གྱུ་རྒྱ་དང་འབྲས་བུ་	--->	ལས་རྒྱ་འབྲས་	karmic cause and effect

c. Loss of particles between separate words: It is very often the case that grammatical particles (most notably the relational particle and the coordinating particle དང་) are omitted between nouns. This is especially true in poetry, but it is also common in prose. This type of abbreviation might be a reflection of the heavy use in Sanskrit of compounds, which have two or more independent words with no grammatical particles between them. This kind of compound is different from the ones above in that they are not independent lexical units themselves, i.e. they are not a new "word" when put together. They are more of a type of standard phrase. However, they might even be included in a Tibetan dictionary as a separate entry; so the line between these and the compound words above can be blurry.

...རྒྱ་རྒྱེན་ཚོགས་པ་... KJ 133B:5 ---> རྒྱ་དང་རྒྱེན་གྱི་ཚོགས་པ་
collection of causes and conditions

རྒྱ་	རྒྱེན་	ཚོགས་པ་
n. *	n. *	n.
cause	condition	collection

...སྣང་རྟོང་ཟུང་འབྲུག་... KJ ---> སྣང་བ་དང་རྟོང་པའི་ཟུང་འབྲུག་པ་
unity of appearance and emptiness

སྣང་	རྟོང་	ཟུང་འབྲུག་
n. *	n. *	n.
appearance	emptiness	unity

དུས་གསུམ་སངས་རྒྱལ་... ---> དུས་གསུམ་གྱི་སངས་རྒྱལ་
the buddhas of the three times

དུས་གསུམ་	སངས་རྒྱལ་
n. num. *	n.
time 3	buddha

8. Apposition

There are numerous instances in Tibetan where two or more nouns or nominal clauses are placed next to each other as different but equivalent names or descriptions for the same thing. The elements in apposition can be virtual synonyms, titles, or epithets. They are simply placed next to each other in the sentence. For example:

བྱང་ཆུབ་སེམས་དཔལ་སེམས་དཔལ་ཆེན་པོ་
bodhisattvamahāsattva

བྱང་ཆུབ་སེམས་དཔལ་	སེམས་དཔལ་ཆེན་པོ་
n. *	n.
bodhisattva	mahāsattva

མངས་ཀྱི་བཙུན་ལྷན་འདུས་
buddha bhagavat

མངས་ཀྱི་	བཙུན་ལྷན་འདུས་
n. • buddha	n. bhagavat

བཟུང་པའི་སློང་པོ་གསང་ཕྱགས་དྲི་རྩེ་ཐེག་པ་... CB 510:1
the essence of the teachings, the secret mantra, the vajrayāna

བཟུང་པའི་	སློང་པོ་	གསང་ཕྱགས་	དྲི་རྩེ་ཐེག་པ་
n. (R) teaching of POSESSION APPOSITION	n. • essence	n. • secretmantra	n. vajrayāna

རྗེ་དུས་གསུམ་མངས་ཀྱི་འགྲོ་བའི་མགོན། MINT 86:10
Lord, buddha of the three times, protector of beings...

རྗེ་	དུས་གསུམ་	མངས་ཀྱི་	འགྲོ་བའི་	མགོན།
n. • lord APPOS.	n. num. • time 3 APPOSITION	n. • buddha	n. (R) being of OBJECTIVE	n/ protector

Only the last element in apposition will have the grammatical particle or the lack of a particle, which will indicate the function of all the words in apposition.

9. Exercises:

a. Tibetan to English: Please keep in mind that at times, the vocabulary, images, and context will be quite foreign for you. This is again due to the fact that you are learning new ideas and perspectives at the same time that you are learning Tibetan grammar and vocabulary.

The མི་ལུས་རིན་པོ་ཆེ་ is དུས་འབྲུར་གྱི་ཚོས་བཙུན་དང་ལྷན་པ་, which includes the ཇོ་བོ་མི་ཁོམ་པ་བརྒྱ

གྱི་ཚོག་ཆ་དཔེ་བ་བརྒྱད་དང་། དེའི་ཁྱད་པར་གྱི་ཚོས་འབྲུར་པ་བརྒྱ་. We have contemplated this by means of its

རྒྱ་དང་། དཔེ་དང་། གྲངས་ལོགས་, but still this is very difficult to obtain, and even if we have obtained this

body which possesses ཡན་འདོགས་བསམ་གྱིས་མི་ཁྱབ་པ་, still the ལྷོ་རྟོན་གྱི་འདིག་རྟེན་, which appears to be ལོ་

and འཇམ་པ་ will ultimately be destroyed by མི་བདུན་ and རྒྱ་ལེག་, and at that ཚེ་ not even the ཇམ་པ་ will

remain. After རང་བརྒྱད་གྱི་སེམས་ཚན་ཇམས་ཚད་ are born, there is not one who is ཚེ་ཇམ་. Therefore,

རང་རྟེན་ཡོང་ will certainly die. Moreover, we have no གདོངས་ that we will not die དོ་རླུབ་ཙམ་ཡང་. At the

འཆི་བའི་ཚེ་, nothing except ཚོས་རྣམ་པར་དག་པ་ཁོ་ན་ will help us. Once we have died, we do not become

nothing, but follow after ལས་འབའ་ཞིག་. If we are born in the དན་སྲིང་གསུམ་ due to རྟོག་པའི་ལས་, there

will be unbearable ལྷུག་བཟུང་གི་ལྷུག་བཟུང་. Although we are born in the མཐོ་རིས་གསུམ་ due to

ཟག་བཙུག་གི་དགོ་བ་, we will not pass beyond the འབྲུར་པའི་ལྷུག་བཟུང་ and the ཁྱབ་པ་འདུ་ལྷུག་གི་ལྷུག་བཟུང་.

Therefore, right now we must liberate ourselves by all means from འཁོར་བ་ལྷུག་བཟུང་གི་རྒྱ་མཚོ་ཆེན་པོ་འདི་.

In order to do this, we should attend through the མཚེས་པ་གསུམ་ a ཐེག་པ་ཆེན་པོའི་དགོ་བའི་བཞེས་གཉེན་

མཚན་རྟེན་དང་ལྷན་པ་. Not falling under the influence of ལྷིས་པ་དང་ལྷུག་པའི་གྲོགས་པོ་, think that you will

practice ཚོས་གཤམ་མ་ཞིག་ as much as you can རྟེན་ཞིག་, [since] འཆི་ is certain to befall your ལག་ལེན་

of the སྲིང་དོར་གྱི་གནས་, the དོན་རྣམས་ which have been taught.... NTNG4B:6-5B:1

The ལྷོ་བུ་ཆེན་པོའི་སྤྱོད་, which thinks, "I will go for ལྷོ་བས་ in the སྤོ་མ་དང་དགོན་མཚོག་གསུམ་ to liberate

b. English to Tibetan:

1. the truth of the relative and the absolute
2. the root of virtue of the three paths
3. the six great tantras
4. all blessings and siddhis
5. the suffering of saṃsāra
6. the king of noble persons
7. ornaments of silk and bone
8. sentient beings of the three realms
9. body and mind of myself and all sentient beings
10. saṃsāra, this great ocean of suffering
11. the material external āyatana, form and so forth
12. crown ornaments of the five [buddha] families
13. we students
14. the dharma lineage of my buddha activity
15. profound prajñā of discriminating awareness
16. your son disciples
17. the dakas and dākinis of the eight great charnel grounds
18. the principal root of the cause of saṃsāra
19. the prajñā and compassion of the buddhas and bodhisattvas
20. the basis of the treasures of merit
21. the holy dharma of scripture and realization
22. the mahāsiddhas of Tibet
23. the saṅgha of the Mahāyāna, the eight close sons and so forth
24. the meditation of the noble ones, nonconceptual wisdom
25. unperverted experience and realization

c. Vocabulary for memorization:

དུའུ་ལ་འཁོར་	maṅḍala	ལྷོང་ཇེ་	compassion
རྩོམ་	vajra, indestructible	རྣལ་འབྱོར་	yoga
ཡེ་རྣམ་	wisdom, jñāna	མཚན་	supreme
ལས་	karma, action	སྲི་མ་	guru
རྩོན་མོངས་	klesha, conflicting emotion	ཡི་དམ་	yidam
ཡོན་ཏན་	quality, virtue	དཔལ་འཕེ་	dāka, hero
ཟབ་མོ་	profound	མཁའ་འཁྲིལ་	dākinī
མཚན་པ་	offering	ཚུལ་ལྷོང་	dharma-pāla, dharma protector
མོས་ཀྱས་	devotion	འཕགས་པ་	noble, noble one, ārya
སྨོན་ལམ་	aspiration	བཟུང་པ་	teaching



Lesson 6

1. Parsing Sentences

One way to understand your own language better and to understand what "language" itself is about is to study a foreign language. At the beginning, there is a linguistic chauvinism. You may think that this foreign language is simply bristling with exceptions, that it simply doesn't make logical sense, and that it can't say the simplest things in the straightforward way that your own language can. After you have studied a foreign language for some time, you begin to appreciate that there is more than one way or style in which to say something. It is also important to realize that often in studying languages, you cannot ask "why?" but that you must ask "how?". If you ask, "Why do they say it that way?", the answer usually is, "That's just the way they say it." However, if you ask, "How do they say it?," and appreciate that there are many different ways to say the same thing, then your studies will prosper.

Studying the grammar of a foreign language will bring you back to re-study the grammar of your own language. Most of us have not given any serious thought to English grammar since high school, or even earlier. The distinctions in English grammar of subject and predicate, active and passive moods, transitive and intransitive verbs, and the like are rather distant memories. Yet the irony of the matter is that to understand fully the uniqueness and commonality of another language's structure and style, you must also understand the rules and ways of your own language. Therefore, we have included a glossary of English grammatical terms in Appendix 7, so that we can be sure of exactly what we mean when we use these terms. Of course, we are making no claims to definitiveness for our descriptions of English grammar.

On the one hand, we will have to be careful not to reduce Tibetan grammar to English grammatical terms. To that end, we will be learning the traditional Tibetan grammatical terms and their explanations. This can be at times a dry and difficult subject, and so we will be modest in the depth to which we go, especially in the first year of study. On the other hand, we do not need to be too puritanical and say that they are completely isolated from each other. This is especially true, because most of us are interested in translating Tibetan into elegant and lively English. Therefore, we have to see how the Tibetan grammar can be translated into proper English grammar. If we are too literal in our mirroring of the Tibetan grammar, we will end up with a hybrid Tibetanized English. To some extent, this is unavoidable at the beginning.

In order to begin training ourselves to make this translation from Tibetan to English grammar, we will develop the discipline of parsing sentences. This will be a good exercise for being very precise about the role of each word in a Tibetan sentence. There will be four levels in our parsing:

a. **Analysis of the Tibetan:** Identifying the types of words, the particles, the kind of verb, etc. according to the Tibetan grammatical categories as much as possible.

b. **Literal translation:** Giving a literal translation of the meanings of the words and particles; also mirroring the word order of the Tibetan. This will serve to impress upon you the differences in structure and style that are present in Tibetan. However, this should not make you think that Tibetan sounds stupid or crude, which is our general reaction at first, since this literal translation sounds like very bad English indeed.

c. **Grammatical analysis:** Identifying the basic grammatical roles in the sentence according to English grammatical categories.

d. **Meaning translation:** Trying to translate into an English sentence that communicates the meaning of the Tibetan sentence. This often may require violating the structure and style of the Tibetan with the goal of expressing its meaning more clearly.

Though this type of analytical approach is not very seductive, it is very helpful for the beginner in helping to sort out what is going on in a Tibetan sentence. Later on, much of this process will fall away, as your familiarity with the structure and process of Tibetan grows. However, I still find that when I am completely stumped as to the meaning of a particular sentence, I will go back to the basics of parsing it out.

To make the parsing easier, we will be using abbreviations for the different grammatical terms. Please use the chart in Appendix 4.

2. To Be or Not to Be

In this lesson, we will cover two kinds of sentences, both using the verb "to be." In English, we use "I am" in both the sentence "I am a Buddhist" and in the sentence "I am at home," whereas in Tibetan, a different verb would be used for each sentence. In the first sentence, the subject "I" is being described as to what or how he, she, or it is. Other examples would be "I am hot," "He is learned," "All phenomena are emptiness," etc. This type of verb is called a linking verb in that it links the subject with its description (much as an equals sign [=] does).

On the other hand, the verb in the second sentence (i.e. "I am at home.") is called a verb of existence in that it describes where or how a particular person or thing exists. It describes a situation as in the examples, "They are in Tibet," "There are many books here," "The monks are in the shrine room," and so on.

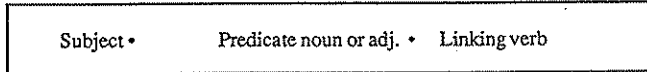
Neither of these two verbs indicates person, number, tense, or mood. Thus, there is no subject-verb agreement regarding person and number, as in English.

3. The Linking Verb ཡིན་པ་

Essentially, the linking verb ཡིན་པ་ means "to be" or "is," in the sense of "something is or is equal to something else." For example, "that house is red," or "the dharma is profound." So, when you see this verb at the end of a clause, you should ask, "What is equal to what?" It is also important to remember that in this type of sentence, neither the subject nor the predicate nominative or adjective take any particle. The topic particle (see below) can be important in singling out the subject, and word order is extremely important, since the subject must precede the predicate words.

a. **Sentence structure:** In Tibetan, like English, the subject always comes first and the predicate last. However, unlike English, the verb always comes at the end of the sentence, with the rest of the predicate preceding the verb. Moreover, in sentences with the linking verb, the subject **must** precede the predicate noun or adjective. **Word order is extremely important** in this context, mainly because there are no particles for either the subject or the predicate noun or adjective in this kind of sentence. Also, as will be explained below, the linking verb is often omitted.

Linking verb sentence structure:



།ཀུན་གྱི་ཕྱེད་པོ་སླ་མ་ཡིན། KZ 5B:3 (verse)

The doer of all is the guru.

།ཀུན་གྱི་	ཕྱེད་པོ་	སླ་མ་	ཡིན།
/n. (R)	n. •	n. •	iv./
all of	doer	guru	is.
SUBJECT		PRED. NOM.	VERB

ཆོས་རྣམས་ཀྱི་མཉམ་པ་ཅད་རང་གི་སེམས་ཡིན་པ་ MM 4B:5-6

All phenomena are one's own mind.

ཚོས་རྣམས་ཐམས་ཅད་	རང་གི་	སེམས་	ཡིན་
n. pl. adj. *	rpn. (R)	n. *	iv.
dharmas all	self of	mind	is.
SUBJECT	PRED. NOM.		VERB

b. **Negation:** To negate this verb, one simply adds མ་ before ཡིན་. This can be (but does not have to be) contracted to མིན་.

དོན་དམ་སྡི་ཡི་སྤྱད་ཡུལ་མིན། MKK (verse)

The absolute [truth] is not an object of conceptual mind.

དོན་དམ་	སྡི་ཡི་	སྤྱད་ཡུལ་	མིན།
n. *	n. (R)	n. *	iv./
absolute	mind of	object	is not.
SUBJECT	PRED. NOM.		VERB

c. **Omission of the Linking Verb:** The linking verb is generally the only verb that is commonly omitted. See 7.a. below.

4. Sentence Punctuation

The only punctuation mark that has been introduced so far is the ཚེག་, which is the dot that separates each syllable from the next. Another punctuation mark is the འདྲ་, which literally means "stroke." It is written as a tapering vertical line- |, and can indicate the English equivalent of a comma, semi-colon, or period, or it could have no real punctuation significance.

Generally, the syllable that comes before the འདྲ་ does not have a ཚེག་, except for syllables that end with the letter ར་. ར་ is the only letter that has a ཚེག་ before a འདྲ་. Note that a word that ends with the letter འ་ does not have a ཚེག་ or a འདྲ་ after it. The right vertical stroke of the letter འ་ itself serves as the final འདྲ་.

A special kind of punctuation that only occurs in texts that are terma, འདྲོར་མ་ (treasure texts), is the འདྲོར་ཚེག་, which is written as a | at the end of each line of poetry and prose, instead of a འདྲ་.

5. The Nominal Use of No Particle མིང་ཙམ་ or རྩིང་

The lack of any particle is called མིང་ཙམ་, "just the name," or རྩིང་, "the entity itself." It is very important to remember in reading Tibetan that the absence of any particle can be just as significant as the presence of one. There are several important functions that are indicated by the lack of any particle. At the conclusion of this lesson, we will have covered the following uses:

- a. the subject of the linking verb (Lesson 6.3)
- b. the predicate noun or adjective of the linking verb (Lesson 6.3)
- c. the subject of the verb of existence (Lesson 6.8)
- d. words in apposition (Lesson 5.8)
- e. the omission of grammatical particles between words in compound or abbreviation (Lesson 5.5 & 5.7)

6. The Topic Particle རི་གྲོ་

This particle is used to separate out or emphasize a certain word, phrase, or clause in a sentence. Oftentimes it will single out the central subject that is being discussed. It can usually be translated literally as "as for," "concerning," "with respect to," though it can often be left out of the final English translation. This particle, unlike most of the other particles, does not indicate that the modified word serves any particular grammatical function in the sentence. It only indicates that the modified word is important or is set off from what follows in some way. The word modified could be the agent, subject, direct object, etc. of the sentence. Therefore, if a word is followed by only the topic particle, without any other particles, then it is just as if the word had no grammatical particle after it. This is important for determining the grammatical role of the word in the sentence. (One other nominal particle ཡང་ also does not indicate any grammatical function, and in some cases serves the same purpose as the topic particle. See 6.10. below.)

མངས་རྒྱལ་ནི་ཚོས་སྐྱ་ཡིན་

ཚོས་སྐྱ་ནི་རྫོང་ཉིད་ཡིན་ JOL3B.5

The Buddha is the dharmakāya.
The dharmakāya is emptiness.

མངས་རྒྱལ་ནི་	ཚོས་སྐྱ་	ཡིན་
n. (T)	n. *	iv.
buddha as for	dharmakaya	is.
SUBJECT	PREDICATE	VERB

ཚོས་སྐྱ་ནི་	རྫོང་ཉིད་	ཡིན་
n. (T)	n. *	iv.
dharmakaya as for	emptiness	is.
SUBJECT	PREDICATE	VERB

b. **Meter Filler:** This use will be covered later in Lesson 18.

7. The Eleven Completion Particles རྒྱུ་ལ་ཚིག་ or Duplication ལྷན་འབྲུ་

The completion particle, རྒྱུ་ལ་ཚིག་, literally "completion word," is essentially a verbal particle that is placed at the end of a sentence to mark the end of that sentence or the end of a series of connected sentences. It should not be thought of as equivalent with the English period, since oftentimes we would have to use several periods to translate a section of Tibetan text that has only one completion particle. (See the example given in Lesson 9.1.) Moreover, the completion particle is not the only way that the end of a sentence can be indicated.

The spelling of the completion particle changes based on the final letter of the preceding word. That final consonant is duplicated to join with the sentence particle as a separate syllable. Thus, this particle is also known as ལྷན་འབྲུ་, "duplication." Note that the ར་ is dropped and the ལ་ is simply written on top of this duplicated consonant. As would make sense, there are eleven completion particles, ten of which correspond to the ten རྩིང་ལྷན་འབྲུ་ or suffix letters. (See Lesson 3.3.)

གི་ after a word that ends in གི་

ེ་ after a word that ends in ེ་

- དོ་ after a word that ends in དོ་
- ནོ་ after a word that ends in ནོ་
- བོ་ after a word that ends in བོ་
- མོ་ after a word that ends in མོ་
- ལོ་ after a word that ends in ལོ་ or a vowel
- ཕོ་ after a word that ends in ཕོ་
- སོ་ after a word that ends in སོ་
- མོ་ after a word that ends in མོ་
- འོ་ after a word that used to end in the དོ་འོ་, the second suffix letter དོ་

Some past tense verbs that end with the letter ར་ནོ་ or ལོ་ used to be followed by དོ་འོ་ in the ancient texts (see Lesson 3.3.b.). Therefore, even today, the formation of the final sentence particle is affected by that now unwritten but still implicitly understood final དོ་. However, note that the letter used for the completion particle is a འོ་ and not a དོ་.

བརྟན་ཏོ། - taught ལྷོ་ཏོ། - liberated

a. Omission of the Linking Verb: Often the linking verb ཡིན་ can be omitted and understood to be present. Then if the final letter of the last word is a vowel, the འོ་ is added right next to the final vowel, (unless the final vowel is an ལོ་ in which case the འོ་ is added on top of this). This is not the only particle that can occur when a linking verb has been omitted, but it is a commonly occurring one.

ཁམས་གསུམ་པོ་འདི་དག་ནི་སེམས་ཙམ་མོ། DB in MM 4B:3
These three realms [are] mind only.

ཁམས་གསུམ་པོ་འདི་དག་ནི་	སེམས་ཙམ་མོ།
n. num. da. pl. • (T)	n. adj. • (CP)/
realms threefold these as for	mind only.
SUBJECT	PREDICATE NOM.

b. At the End of Quotes: It is also used at times to mark the end of quotes. This use will be covered later in Lesson 12.

8. The Verb of Existence ཡོད་པ་

This verb denotes either just the plain fact of existence or nonexistence of something or the fact of something existing or not existing at some place or time or in some context.

a. Sentence Structure: As with all Tibetan sentences, the verb comes at the very end. However, unlike sentences with the linking verb, here there is no fixed order in terms of whether the subject or the predicate words or phrases come first.

b. Existence

གུན་རྫོབ་སེམས་བརྐྱེད་དང་། དྲིན་དམ་སེམས་བརྐྱེད་གཉེས་ཡོད། KZ 169B:1

There are two [kinds]: the arousing of relative bodhichitta and the arousing of absolute bodhichitta

གུན་རྫོབ་སེམས་བརྐྱེད་དང་།	དྲིན་དམ་སེམས་བརྐྱེད་གཉེས་ཡོད།
n. n. (CO)/	n. n. num. •
relative mind arousing and	absolute mind arousing 2
SUBJECT	iv./
	exist.
	VERB

c. Negation: The negative of the verb = མི་ + ཡོད་ is always contracted to the word མེད་.

ནམ་འཆི་དང་འདིར་འཆི་ལེ་ཤེས་པ་ནི་མེད། KZ 28A:2

There is no certainty of the time or place of death.

ནམ་འཆི་དང་།	འདིར་འཆི་ལེ་	ཤེས་པ་ནི་	མེད།
ip. ivn. (CO)	dp. (LOP) ivn. (R)	n. • (T)	iv./
when dying and	here dying of	certainty as for	not exist.
SUBJECT			VERB

སྐྱབས་ནི་མེད། མགོན་ནི་མེད། དཔུང་གཉེན་ནི་མེད། JOLLM 38B:3-4

There is no refuge. There is no protector. There is no supportive friend.

སྐྱབས་ནི་	མེད།	མགོན་ནི་	མེད།	དཔུང་གཉེན་ནི་	མེད།
n. • (T)	iv. •/	n. • (T)	iv. •/	n. • (T)	iv. •/
refuge as for	not exist.	protector as for	not exist.	friend as for	not exist.
SUBJECT	VERB	SUBJECT	VERB	SUBJECT	VERB

9. The Nominal Use of the Seven Locative/Objective/Purpose Particles ལ་དོན་བདུན་

ལ་དོན་བདུན་ means "the seven [particles with the] meaning of ལ་." We will be referring to them as the "LOP particles," short for "locative/objective/purpose particles. They are the most commonly used particles and at times the most difficult to pin down, since they can have so many different uses. In this lesson we will be only giving three of their meanings in connection with the verb of existence.

a. Possession: When used with the verb of existence ཡོད་ or མེད་, the particle ལ་ (and not the remaining six) can indicate possession. Note that because the noun phrases are marked either by a particle or the lack of a particle, the word order can be freer. The subject may precede the predicate words or phrases or follow them.

ལྷག་པའི་དམ་ཚིག་ལྷོད་ལ་ཡོད། KGT 70A:1 (verse)

You have the superior samaya.

ལྷག་པའི་	དམ་ཚིག་	འདིང་ལ་	ཡོད།
adj. (R)	n. •	ppr. (LOP)	iv. /
superior of	samaya	you for	exist.
SUBJECT		REF./POSS.	VERB

Literally, the above sentence could be read as, "The superior samaya exists for you."

རང་ལ་མོས་ཀུས་ཚད་མེད་པ་ཡོད་། KZ 114B:3

One has immeasurable devotion...

རང་ལ་	མོས་ཀུས་ཚད་མེད་པ་	ཡོད་
ppr. (LOP)	n. adj. •	iv. •
self for	devotion immeasurable	exist.
REF./POSS.	SUBJECT	VERB

b. Location: Since ཡོད་ is essentially a static verb, i.e. not a verb of action or motion, the LOP particle གི་ is used with it to indicate location at a particular place or time.

ཡུལ་ཐམས་ཅད་ན་འདྲེ་ཡོད་། KGT 76A:5

Demons exist all over the land.

ཡུལ་ཐམས་ཅད་ན་	འདྲེ་	ཡོད་
n. adj. (LOP)	n. •	iv. •
land all on	demon	exist.
LOCATION	SUBJECT	VERB

c. Adverbial: The other Locative/Objective/Purpose (LOP) particles རྗེ་དྲུ་ཅུ་སྟེ་ -རྗེ་ are mostly used adverbially with the existential and other verbs. These forms will be explained in detail in the next lesson.

དམ་པའི་དོན་དུ་རང་བཞིན་མེད། BVK 30:3 (verse)

In absolute truth, there is no self-nature.

དམ་པའི་	དོན་དུ་	རང་བཞིན་	མེད།
adj. (R)	n. (LOP)	n. •	neg. iv. •
absolute of truth in	self-nature	not exist.	
LOCATION	SUBJECT	VERB	

རྗེས་སུ་ཡོད། JOLLM 124B:2

really exist

རྗེས་སུ་	ཡོད།
n. (LOP)	iv. /
substance-ly	exist
ADVERB	VERB

གཅིག་རྗེས་ཡོད་། ལྷག་པ་ཡོད། JOLLM 124B:4

exist as one [thing]... exist as many [things]...

གཅིག་རྗེས་	ཡོད་	ལྷག་པ་	ཡོད།
num. (LOP)	iv.	adj. (LOP)	iv. /
one as	exist.	many as	exist.
ADVERB	VERB	ADVERB	VERB

གཞན་ཅིག་རྗེས་ཡོད་། JOLLM 125B:2

exist for an instant

གཞན་ཅིག་རྗེས་	ཡོད་
n. (LOP)	iv. /
instant for	exist
ADVERB	VERB

10. The Nominal Use of the Concessive Particle ཚིག་གུན་ or གུན་སྟེ་

This particle is called ཚིག་གུན་, "word ornament," or གུན་སྟེ་, "ornament gather." This last name is rather obscure, but seems to refer to this particle's role of modifying or joining (when it is a conjunction with a verb). We have translated it as the "concessive" particle, which reflects its verbal meaning of "but, although." It has different spellings depending on the final letter of the preceding word. They are:

- ཡུང་ after final letter ག་ད་བ་ས་
- ཡང་ after final letter ང་ན་མ་ར་ལ་
- འང་ after final letter འ་ and the vowels

It appears after the noun (or after any and all modifiers to a noun) and also appears after other grammatical particles as a "second" particle. Like the topic particle, this particle does not indicate any grammatical role or function in the sentence, such as the agent, subject, direct object, etc.

a. Limiting: "Even, just, only"

གཅིག་ཡུང་མེད། KZ 170A:6

there does not exist even one...

གཅིག་ཡུང་	མེད།
num. • (CC)	iv. /
one even	not exist.
SUBJECT	VERB

ཡན་པ་རྩུང་ཟད་ཡུང་མེད། KZ 22B:2

there is not even a little benefit...

ཡན་པ་རྩུང་ཟད་ཡུང་	མེད།
n. adj. • (CC)	iv.
benefit little even	not exist
SUBJECT	VERB

2. Thing and nothing are conditioned. Nirvāṇa is unconditioned.
3. The mind is not material.
4. Shamatha and vipashyanā are a pair.
5. Completely pure prañña is the fruition.
6. The nonexistence of discursive thought is emptiness.
7. All your evil deeds, obscurations, and degrading actions are purified.
8. The great medicine of the gradual [path] is a great poison for the sudden [path].
9. The servant of all virtue and evil deeds is this body.

c. Vocabulary for memorization

ལུང་	scripture	ས་	earth
རྟོགས་པ་	realization, to realize	ལྷ་	water
ཞི་གནས་	shamatha, tranquility	མེ་	fire
ཕྱག་མཐོང་	vipashyanā	རླུང་	wind
འདོད་པ་	to desire, accept; desire	ནམ་མཁའ་	space
ཉན་ཐོས་	shrāvaka, listener	ཕན་པ་	benefit
རང་སངས་རྒྱལ་	pratyekabuddha, solitary buddha	གནོད་པ་	harm
དམྱལ་བ་	hell	ཚུ་བ་	birth, to arise
ལོ་དྭགས་	hungry ghost, preta	ཀླ་བ་	old age
དྲུག་འཁྲི་	animal	ན་བ་	sickness
ཞི་བ་	peace	འཆི་བ་	death

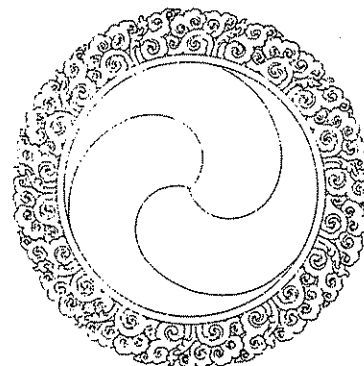
d. Verse for memorization

འདུས་བྱས་ཐམས་ཅད་མི་རྟག་པ།
 བཀའ་བཅས་ཐམས་ཅད་ལྷུག་བཟུལ་བ།
 ཚོས་ཐམས་ཅད་བདག་མེད་པ།
 ལྷ་ངན་ལས་འདས་པ་ཞི་བ།

All conditioned things are impermanent.
 All defiled things are suffering.
 All phenomena are egoless.
 Nirvāṇa is peace.

འདུས་བྱས་ཐམས་ཅད་	མི་རྟག་པ།
n. adj. • <u>conditioned all</u> SUBJECT	adj. √ <u>not permanent.</u> PRED. ADJ.

བཀའ་བཅས་ཐམས་ཅད་	ལྷུག་བཟུལ་བ།
n. adj. • <u>defilement possess all</u> SUBJECT	n. √ <u>suffering.</u> PRED. NOM.
ཚོས་ཐམས་ཅད་	བདག་མེད་པ།
n. adj. • <u>dharma all</u> SUBJECT	adj. √ <u>ego-less.</u> PRED. ADJ.
ལྷ་ངན་ལས་འདས་པ་	ཞི་བ།
n. • <u>nirvāṇa</u> SUBJECT	n. √ <u>peace.</u> PRED. NOM.



དཀར་ལྗོངས་

Lesson 7

1. Verbs: འཇུག་པོ་

The verb in Tibetan is called a འཇུག་པོ་, literally "action word." In terms of understanding the structure of Tibetan sentences, the most important distinction is whether the verb is transitive or intransitive (these terms will be explained below), since the structure of the sentence and the type of particles used will be different for these two kinds of verbs. Therefore, this should always be the first question you ask in unraveling a Tibetan sentence. Let us now look at the different sentence structures for transitive and intransitive verbs.

2. Sentence Structure of Transitive/Intransitive Verbs

a. Transitive verb structure: A transitive verb is one that directly transmits its action to an object; hence a transitive verb is said to take a direct object. Actually, this is a rather simplistic definition, but let's keep things simple for now. We will begin to appreciate the complexity of Tibetan verbs in Lesson 16.

མངལ་མུས་ཀྱིས་དགེ་སྲོང་རྣམས་ལ་ཚེས་བཟུང་དྲི།

The Buddha taught the dharma to the monks.

མངལ་མུས་ཀྱིས་	དགེ་སྲོང་རྣམས་ལ་	ཚེས་	བཟུང་དྲི།
n. (A) buddha by AGENT	n. pl. (LOP) monk-s to INDIRECT OBJ.	n. * dharma DIR. OBJ.	iv. (CP)/ taught. VERB

In this sentence, "taught" is a transitive verb that has "the dharma" as its direct object. The "dharma" is what is "taught" and so directly receives the action of "taught." The buddha is the doer or agent of the action, and the monks are the indirect object, as it is to them or for them that the action is done.

With transitive verbs, the main points are that the agent generally takes the agentive particle and the direct object takes either no particle or less commonly the LOP particle ལ་. Since there are specific particles and the lack of a particle (which is just as important) to indicate the function of the words in the sentence, the word order of the sentence can be rather free. However, the following illustration is an example (not a rule) of a common word order.

Adverb of Space/Time	Agent	Indirect Object	Direct Object	Adverb	Transitive Verb
No particle or LOP particles	Agentive particle	LOP particle ལ་	No particle or LOP particle ལ་	LOP particles or Agentiveparticle Source particle གྲུ་	

b. Intransitive verb structure: An intransitive verb is a verb that does not transmit its action to some external object. For example:

ཁ་མཚན་གསུམ་གྱི་སེམས་ཅན་ཐམས་ཅད་འབྲུག་ལོ། ར།

All sentient beings of the three realms are confused.

ཁ་མཚན་གསུམ་གྱི་	སེམས་ཅན་ཐམས་ཅད་	འབྲུག་ལོ།
n. num. (R) realm 3 of SUBJECT	n. adj. * sentient being all	iv. (CP)/ are confused. VERB

In this sentence, the verb "to be confused" is intransitive, since it only relates to the sentient beings themselves. (Of course, there is a transitive form of this verb, as in "to confuse" someone. Many verbs in English and Tibetan can be both transitive and intransitive.)

ཡོ་ཤེས་ཁོང་ནས་གསལ་། TSND 9B:3

Wisdom manifests from within...

ཡོ་ཤེས་	ཁོང་ནས་	གསལ་།
n. * wisdom SUBJECT	n. (S) within from ADVERB	iv. manifest. VERB

Sentences with intransitive verbs differ in that there is no agent (though there may be an instrument or cause) and there is no direct or indirect object. Therefore, the subject is generally indicated by no particle, and there can be all kinds of adverbial phrases (as indeed there can be with transitive verbs). The word order could commonly be:

Adverb of Space/Time	Subject	Adverbial Phrase	Adverb	Intransitive Verb
No particle or LOP particles	No particle Topicparticle	LOP particles Agentiveparticle Source particle གྲུ་	LOP particles Agentiveparticle Source particle གྲུ་	

Note the ubiquitous use of the LOP particle in both transitive and intransitive sentences with a wide range of meanings.

3. Verbal Forms: Tense and Mood

Unlike the verbs in many Western languages, the Tibetan verb does not indicate person (I, you, he/she/it, etc.), number (singular and plural), or voice (active and passive). On the other hand, the Tibetan verb can express three tenses (past, present, and future) and two moods (indicative and imperative). However, not all verbs have different forms for the three tenses nor do all have an imperative form.

For the sake of convenience, we will be calling the main part of the verb devoid of any particles (e.g. ལ་/ལ་) the "root" of the verb. However, the root of the verb need not be just one syllable, as there are two, three, and even four syllable "roots." When the root of the verb occurs with the particle ལ་/ལ་, we will call this the "infinitive" form of the verb (though this form has many other meanings than just the infinitive).

There are two main ways to indicate the tense or mood of a Tibetan verb.

1. One can add an auxiliary verb (and in the case of the imperative, a particle) to the main verb. This method will be covered later.
2. One can change the spelling of the main verb itself.

In this lesson, we will be covering how to recognize the tense or mood of a verb by the change in its spelling. Based on the number of different forms or spellings that they have, Tibetan verbs can be classified into four main groups.

a. Verbs with one form: There are some verbs that have only one form, which is used for all the tenses and moods. Oftentimes, the meaning is clear from the context. However, if the context is not clear, the only way to specify the tense or mood of these verbs is to use an auxiliary verb or a particle (e.g., for the imperative).

Examples of these verbs are:

ཡིན་	to be	ཐོབ་	to attain	གཤེགས་	to come, go (hon.)
མཐོང་	to see	ཤེས་	to know	གནས་	to dwell

b. Verbs with two forms: Since these verbs have only two forms, obviously, these two forms will have to do double or triple duty. The same form can serve for the present and the future, or for the past and the future, or for the past and the imperative, etc.

ད་ལྟ་བུ་	འདས་པ་	མ་འོངས་པ་	སྐྱུ་ཚིག་	Meaning
Present	Past	Future	Imperative	
འགྲོ་	མོང་	འགྲོ་	མོང་	to go
འདྲུག་	ལྷུགས་	འདྲུག་	ལྷུགས་	to enter
འཕྱུར་	ལྷུར་	འཕྱུར་	ལྷུར་	to become
བསྐྱུར་	བསྐྱུར་	བསྐྱུར་	ལྷུར་	to change
བསྐྱོན་	བསྐྱོན་	བསྐྱོན་	ལྷོན་	to teach
མངོད་	མངོད་	མངོད་	མངོད་	to do (hon.)

c. Verbs with three forms

ད་ལྟ་བུ་	འདས་པ་	མ་འོངས་པ་	སྐྱུ་ཚིག་	Meaning
Present	Past	Future	Imperative	
ཟླ་	ཟླས་	ཟླ་	ཟླས་	to say, speak
འཆད་	བཤད་	བཤད་	ཤོད་	to explain
རྒྱན་	བརྒྱན་	བརྒྱན་	རྒྱན་	to hold, lean on

d. Verbs with four forms: Since most nonseparative verbs do not have an imperative form, the great majority of verbs with four forms are separative verbs.

ད་ལྟ་བུ་	འདས་པ་	མ་འོངས་པ་	སྐྱུ་ཚིག་	Meaning
Present	Past	Future	Imperative	
བྱེད་	བྱས་	བྱུ་	བྱེས་	to do (nh)

ལྷོ་	བལྷོས་	བལྷོ་	ལྷོས་	to see
གཅོད་	བཅད་	གཅད་	ཚོད་	to cut
སློབ་	བསླབས་	བསླབ་	སློབས་	to teach, learn

The dictionary will generally list the verb under its present form with a ལ' or ལ' following. In this context, the present form with a ལ' / ལ' will be called the "infinitive" form of the verb, i.e. "to _____." For example, ལྷོན་ལ' can mean "to teach." Of course, the ལ' / ལ' can signify other meanings as well.

e. The Main Point of It All: Since most of us will not be writing Tibetan, but will reading and translating it, the key lies in the recognition of the patterns, rather than memorization of all the verb forms.

4. The Nominal Use of No Particle མིང་ཙམ་ or རོ་བོ་ཉིད་ (2)

We now have four more meanings that are indicated by the lack of a particle (not including ཉི་ and ཡུང་). In fact, it is precisely the lack of a particle that indicates their function, as all the other parts of the sentence will have a particular particle to signal their function. Therefore, the word order of words without a grammatical particle is somewhat free, the same as with words with a grammatical particle. In a way, the lack of a particle is a kind of particle. The importance of the lack of a particle can not be emphasized enough.

a. Direct Object of a Transitive Verb: The direct object may have no particle or with some verbs it may take the LOP particle (see 6.b.1.a. below). Most often, it comes between the agent and the verb.

b. Subject of an Intransitive Verb: The subject of an intransitive verb generally takes no particle. When the subject of an intransitive verb does have an agentive particle, this generally emphasizes the intention nature of the action.

c. The Vocative རོ་བོ་ལ་ : When a person is being directly addressed by name, title, or word of address, this word almost always comes at the beginning of the sentence, but with no particle. In fact, it is only its possibly being a name, its lack of a following particle, its position at the beginning of the sentence, and the general context that can alert you to this role.

ལོ་ཙམ་བ་ཁྱེད་ཀྱིས་ཀྱི་གར་དུ་བྱོན་ཡུན་རིང་པོ་བཞུགས། KGT 65A:2
Translator! You went to India [and] stayed a long time.

ལོ་ཙམ་བ་	ཁྱེད་ཀྱིས་	ཀྱི་གར་དུ་	བྱོན་	ཡུན་རིང་པོ་	བཞུགས།
n. •	ppr. (A)	name (LOP)	iv. •	n. adj. •	iv. /
translator	you by	india to	went	time long	stay.
VOCAT.	AGENT	DESTIN.	VERB	ADV.	VERB

Note the lack of any particle after the two verbs and after the adverb.

d. Adverbs: Generally, adverbs and adverbial phrases are formed by one of the LOP particles (particularly the dependent forms), by the agentive particle, or by the source particle ཉིས་. However, it is not uncommon to see adverbs without a particle, especially adverbs of time. (See the example immediately above)

1) Objective ལ་སྟེང་གི་ལྷོ་ལྷོ་བ་: This category covers a lot of territory.

a) Direct object: There are certain verbs that use the particle ལ་ (and none of the other LOP particles) for the direct object. There is a parallel type structure in English, whereby certain verbs must occur with a preposition, e.g. "to look at," "to be afraid of," etc. For a partial list of the type of verbs that use l. for the direct object, see 16.2.

རྒྱ་ལ་དཔྱད་པ་... KJ 133B:4
examining the cause...

རྒྱ་ལ་	དཔྱད་པ་
n. (LOP)	tv. *
cause	examining
DIR. OBJ.	VERB

ངན་སོང་གསུམ་གྱི་སྐྱུག་བཤེལ་ལ་འདྲིལ་སྟེང་... KZ 133B:4
[One] is afraid of the suffering of the three lower realms.

ངན་སོང་གསུམ་གྱི་	སྐྱུག་བཤེལ་ལ་	འདྲིལ་སྟེང་
n. num. (R)	n. (LOP)	tv.
lower realm 3 of	suffering	fear
DIRECT OBJECT		VERB

b) Indirect Object: "to, for" The indirect object of a sentence is generally the word that indicates "for" whom or "to" whom the action is being done. Again, it is only the LOP particle ལ་ that can be used for the indirect object (as with the direct object), and not the dependent forms, གྱི་དུ་ etc., or གོ་.

སྐྱུག་བཤེལ་ལ་བདེ་བར་གཤེགས་པ་དག་གིས་ཡན་པ་སྐྱུག་མེད་པ་སྐྱུག་པ་... AMC 3B:1
The sugatas accomplish unsurpassable benefit for all beings...

སྐྱུག་བཤེལ་ལ་	བདེ་བར་གཤེགས་པ་	དག་གིས་	ཡན་པ་	སྐྱུག་མེད་པ་	སྐྱུག་པ་
n. pl. (LOP)	n. pl. (A)	n. adj. *	iv.		
being-s for	sugata-s by	benefit unsurpassable	accomplish		
INDIRECT OBJ.	AGENT	DIRECT OBJECT	VERB		

c) Movement toward, into, on: This usage can be translated by "to, toward, in, into, through, on." In Sanskrit, a destination that is the object of the verb "to go" and the like is put in the accusative or objective case rather than in the locative case as in English. This could account for why the Tibetans use these particles with verbs of motion. In this context, generally the particle indicates the goal, end point, or destination of the action.

ཚོས་སྒོར་ལུགས་... KZ 19B:1
entered the gate of dharma...

ཚོས་སྒོར་	ལུགས་
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n. n. (LOP)	iv. *
dharma door into	entered
ADVERB PHRASE	VERB

བྱ་བྱ་ལ་ལྷོ་ལྷོ་བ་... KZ 131B:1
The son went to India.

བྱ་	ལྷོ་ལྷོ་བ་	ལྷོ་བ་
n. *	name. (LOP)	iv.
son	India to	went.
SUBJECT	ADV. PHR.	VERB

d) Location of action in space or time: Here, the particles can be translated by "in, on, at." As noted above, the particle གོ་ is generally used when the situation is static, whereas when the verb is active the other particles are used.

བོད་གངས་ཚན་གྱི་ལྗོངས་འདིར་... KZ 29B:2
In this snowy land of Tibet...

བོད་གངས་ཚན་གྱི་	ལྗོངས་འདིར་
n. n. (R)	n. da. (LOP)
Tibet snow possess of	land this in
LOCATION	

དུས་དང་གནས་སྐབས་མཚམས་ཚད་དུ་འཆི་བའི་ན་བསྐྱོམ་... KZ 39A:5
At all times and places, contemplate only death.

དུས་དང་	གནས་སྐབས་མཚམས་ཚད་དུ་	འཆི་བའི་ན་	བསྐྱོམ་
n. (CO)	n. adj. (LOP)	n. adj. *	tv.
time and	situation all at	death only	meditate on
LOCATION		DIR. OBJ.	VERB

ཡངས་རྒྱལ་ལག་ལའི་མཐོལ་ན་གདལ། KGT 65B:3.4
Buddha is in the palm of [your] hand.

ཡངས་རྒྱལ་	ལག་ལའི་	མཐོལ་ན་	གདལ།
/n. *	n. (R)	n. (LOP)	iv. +/
buddha	hand of	palm in	exist.
SUBJECT	LOCATION		VERB

e) Equivalence: Grammatically, this is another type of adverbial phrase. The particle has the basic meaning of "as," because one thing is being equated with another. The particles ལ་ and གོ་ can not be used for this meaning.

འཕྲིན་བཟུག་བཤེལ་དུ་མཐོང་... KZ 144B:2
[He] sees samsāra as suffering.

འཕྲིན་བཟུག་	བཤེལ་དུ་	མཐོང་
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n. • samsāra DIR. OBJ.	n. (LOP) suffering as ADVERB	iv. see VERB
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झुदं श्रुदं श्रुं श्रुते दृष्टुं च श्रुतेऽस्मिन् SM 2B:3
Apparent existence arises as the maṇḍala of the guru.

झुदं श्रुदं	श्रुं श्रुते	दृष्टुं च श्रुतेऽस्मिन्	वदते
n. • apparent existence SUBJECT	n. (R) guru of ADVERB	n. (LOP) maṇḍala as ADVERB	iv. arise. VERB

With several verbs, there is the pattern of the direct object using the particle 'श्' and the equivalence phrase using one of the dependent forms, i.e. 'दृष्टुं च श्रुतेऽस्मिन्'.

शृणुष्व शृणुष्व शृणुष्व... SBD II 465:7
taking a striped rope to be a snake...

शृणुष्व	शृणुष्व	शृणुष्व
n. (LOP) rope striped DIR. OBJ.	n. (LOP) snake as ADVERB	iv. take VERB

f) Adverbs: Generally, except for adverbial phrases of location and time, an adverb comes right before the verb that it modifies. The particles 'श्' and 'श्' are not used in this way. There are two general types of adverbs: intensifiers and "manner" adverbs.

i. Degree adverbs: This type of adverb indicates the degree of intensity or lack of intensity of a verb, adverb, or adjective. Many of the Sanskrit prefixes are this type of adverb.

श्रुं श्रुतेऽस्मिन् MINT 86:1
The guru was very pleased.

श्रुं	श्रुतेऽस्मिन्	श्रुतेऽस्मिन्
n. • guru SUBJECT	adv. (LOP) very ADVERB	iv. is pleased. VERB

ii. Manner adverbs: This type of adverb tells "how" or "in what manner" an action is done.

...सदसः श्रुतेऽस्मिन् श्रुतेऽस्मिन् श्रुतेऽस्मिन्... KZ 18B:4
The Buddha Shākyamuni turned the wheel of dharma in three stages.

सदसः श्रुतेऽस्मिन्	श्रुतेऽस्मिन्	श्रुतेऽस्मिन्	श्रुतेऽस्मिन्	श्रुतेऽस्मिन्
n. name (A) Buddha Shākyamuni by AGENT	n. (R) dharma of DIRECT OBJECT	n. • wheel ADVERB	n. num. (LOP) stage three in ADVERB	iv. turned. VERB

iii. Sentence adverbs: Generally, these type of adverbs will come at the beginning of the

sentence. This kind of adverb does not modify a particular word in the sentence, but modifies the whole sentence. For example, in the following example, it is not that one understands "in a general manner," but rather that one understands that it is a general truth that all phenomena are dependent arising.

श्रुतेऽस्मिन् श्रुतेऽस्मिन् श्रुतेऽस्मिन्... MINT 127:1-2
Generally, one understands that all phenomena of samsāra and nirvāna are dependent arising.

श्रुतेऽस्मिन्	श्रुतेऽस्मिन्	श्रुतेऽस्मिन्	श्रुतेऽस्मिन्	श्रुतेऽस्मिन्
n. (LOP) general-ly ADVERB	n. n. (R) samsāra nirvāna of DIRECT OBJECT	n. adj. • dharma all ADVERB	n. (LOP) dep. arising as ADVERB	iv. understand VERB

Time adverbs are also common sentence adverbs and also generally come at the beginning of a sentence. However, as pointed on in 7.4. above they usually occur without any particle.

g) Reference: "as for, concerning, with respect to" The LOP particle 'श्' can often be used also as a topic particle to indicate the general subject matter or referent.

देवस्य शरीरं कृच्छ्रं भवति JOLLM 124A:3-4

As for that [topic just mentioned before], the hardness of the body is the [element of] earth.

देवस्य	शरीरं	कृच्छ्रं	भवति
dp. (LOP) that as for TOPIC	n. (R) body of SUBJECT	n. (T) • hardness ADVERB	n. • earth P.N.

श्रुतेऽस्मिन् श्रुतेऽस्मिन् श्रुतेऽस्मिन्... [कर्मणोऽस्मिन् श्रुतेऽस्मिन् श्रुतेऽस्मिन्]

श्रुतेऽस्मिन् श्रुतेऽस्मिन् श्रुतेऽस्मिन्... KZ 10A:1-3
You [should] think of yourself as a sick person... [You should] think of the dharma as medicine. [You should] think of the spiritual friend as a skilled doctor.

श्रुतेऽस्मिन्	श्रुतेऽस्मिन्	श्रुतेऽस्मिन्	श्रुतेऽस्मिन्	श्रुतेऽस्मिन्
ppr. (A) you by AGENT	n. (LOP) self concerning TOPIC	n. (R) sick person of DIRECT OBJECT	n. • idea ADVERB	iv. give rise to. VERB
कर्मणोऽस्मिन्	कर्मणोऽस्मिन्	कर्मणोऽस्मिन्	कर्मणोऽस्मिन्	कर्मणोऽस्मिन्
n. (LOP) dharma concerning TOPIC	n. (R) medicine of DIRECT OBJECT	n. • idea ADVERB	iv. give rise to. VERB	
श्रुतेऽस्मिन्	श्रुतेऽस्मिन्	श्रुतेऽस्मिन्	श्रुतेऽस्मिन्	श्रुतेऽस्मिन्
/adj. (R) virtuous TOPIC	n. (LOP) friend concerning DIRECT OBJECT	n. (R) doctor learned of DIRECT OBJECT	n. • idea ADVERB	iv. / give rise to. VERB

श्रुतेऽस्मिन् श्रुतेऽस्मिन् श्रुतेऽस्मिन्... KZ 12A:1
abandon mistaken views with respect to the guru and dharma

སྲ་མ་དང་	ཚམས་ལ་	ལོག་ཏུ་	འཇུག་
n. (CO) guru and TOPIC	n. (LOP) dharma concerning	n. * mistaken view DIRECT OBJ.	tv. abandon VERB

h) Separation/Conjunction: The LOP particle ལ་ can be used with verbs that more commonly use the coordinating particle དང་, and with these verbs can mean "from" or "with." See Lesson 5.3.c.

འཇུག་པ་ལ་བྱལ་བ་... JOLLM16A:4
to be free of attachment...

ཞེན་པ་ལ་	བྱལ་བ་
n. (LOP) attachment from REFERENT	iv. be free, separate VERB

2) Purpose དགོས་ཚེད་: In this case, it is traditionally said that the object must actually benefit by the action of the verb. Note that this meaning is very close to the indirect object usage above. There is no hard and fast line here. Many sentences could fit in either category.

a) Purpose, benefit: All the particles except for ལོ་ can indicate the purpose or benefit of an action. This meaning can be translated by "for, for the sake of, for the purpose of." Oftentimes, the particles are conjoined with a word that means "benefit" or "purpose." For example:

དོན་དུ་	for the benefit, purpose of	སྤད་དུ་	for the benefit, purpose of
ཚེད་དུ་	for the benefit, purpose of	ཕྱིར་དུ་	for the benefit, purpose of

དགེ་ཚོགས་སེམས་ཅན་དོན་དུ་བཤེ། MNT 78:12
dedicate the collection of virtue for the benefit of sentient beings

དགེ་ཚོགས་	སེམས་ཅན་དོན་དུ་	བཤེ།
n. * virtue collection DIRECT OBJECT	n. n. (LOP) sentient being benefit for INDIRECT OBJECT	tv. * / dedicate VERB

གཞན་ཕན་དུ་སེམས་བརྗེད། SCP
arouse [bodhi]chitta for the benefit of others

གཞན་ཕན་དུ་	སེམས་	བརྗེད།
n. n. (LOP) other benefit for INDIRECT OBJ.	n. * mind (chitta) DIRECT OBJECT	tv. * / arouse. VERB

3) Locative རྗེན་གནས་: In the traditional Tibetan grammars, the examples for this locative case only use the intransitive verb བཞུགས་ and the verb of existence ཡོད་. It is not used with verbs of motion or

transitive verbs, which are classified as requiring the objective case.

a) Location in space with static verbs: We have already covered this usage with the existential verb ཡོད་པ་. It also occurs with verbs of dwelling, living, etc.

ཡུལ་དབུས་སུ་ཇོ་བོ་ཤུལ་བཞུགས། SCP
The Lord Shākya lived in the land of Magadha.

ཡུལ་དབུས་སུ་	ཇོ་བོ་ཤུལ་	བཞུགས།
n. n. (LOP) land center in LOCATION	n. name * lord Shākya SUBJECT	iv. * / dwell. VERB

b) Temporal ཚེ་གི་བས་: The LOP particles can form adverbs or adverbial phrases of time. The sense of time could be instantaneous, continuous, or of some duration.

རྟག་ཏུ་བདེན་པར་སྒྲ། SCP
always speak truthfully

རྟག་ཏུ་	བདེན་པར་	སྒྲ།
adj. (LOP) permanent-ly ADVERB	n. (LOP) truth ADVERB	tv. * / speak. VERB

རེ་ཞིག་ན་... KGT 78B:4 མ་འོངས་པ་ན་... KGT 57A:4
in, after a little while in the future

ཤེས་བརྗེད་དུ་གསེབ་བདུན་དུ་བསྐྱེན། KGT 58B:6 (verse)
[I] attended [him] for sixteen years [and] seven months.

ཤེས་བརྗེད་དུ་	གསེབ་བདུན་དུ་	བསྐྱེན།
/n. num. * year 16 TIME	n. num. (LOP) month seven for	tv. * / attended. VERB

c) Prepositional phrases: All of the particles can be conjoined with many words, mostly of location, which can be preceded by the relational particle. The particles ལ་ and ལོ་ are used much less frequently in this usage.

ཁང་པའི་ནང་དུ་	inside the house	རིའི་ཕྱོད་དུ་	on top of the mountain
ཐུའི་ལོག་དུ་	below, under the water	དེའི་ཇེས་སུ་	after that
བར་དུ་	between, up to, until	གོང་དུ་	before, above
ཤིང་གི་བྱང་དུ་	in front of the tree	དེ་དུས་སུ་	at that time

21. |དང་སྤོང་མཚན་གིས་ལས་རྒྱམས་ནི།
|ལེམས་པ་དང་ནི་བསམ་པར་གསུངས། JOLLM 40B:2-3 (verse)
22. |གློ་ལའོ་ར་བའི་ཚས་ལ་ཕྱིང་བོ་མེད། MINT 103:14-5 (verse)
23. ...སྤྱ་མ་དགོན་མཚན་གི་བྱིན་ལྟོ་བས་རང་རྒྱུད་ལ་ལྷུགས་... KZ 133A:2-3
24. ...གཞན་དོན་དུ་བཤོ་བ་མྱོན་ལམ་... MINT 80:19-20
25. བྱིར་གྱི་གསང་བཟུགས་སྤྱ་མེད་ཀྱི་ཉམས་རྒྱུགས་ཁྱད་པར་ཅན་མང་པོ་ཐུགས་ལ་འབྲངས་... KGT 48B:2
26. རྟོན་འབྲེལ་ལ་མཁའ་ལ་ནི། རྟོན་འབྲེལ་ལ་ནི་ལག་བཟུགས་པོ་ཐམས་ཅད་ལ་མི་རྟོག་པ་དང་རྟུག་བཟུལ་བ་དང་
བདག་མེད་པར་ཤེས་པའོ། MM 37B:6-38A:1
27. ཚེ་འདིའི་བྱ་གཞན་ལ་རེ་དོགས་མང་པོ་མི་སྤྱོད་... TSND 5A:4-5

b. English to Tibetan: Using the glossary, translate the following sentences into Tibetan.

1. [He] meditated on the father jetsün on the top of the head.
2. Unperverted experiences and realizations were born in his being.
3. The absolute is empty of the relative.
4. The blessings of the lord guru have entered [my] mind.
5. [They] saw the guru as the actual buddha.
6. The holy dharma is good in the beginning, good in the middle, and good in the end.
7. The ego produces the kleshas. The kleshas produce karma. Karma produces suffering.
8. The guru took my hand with [his] hand.
9. Perfect realization will arise in [his] being.
10. All the phenomenal world is enjoyed as the feast of great bliss.
11. Momentary thoughts dissolved into space.

c. Vocabulary for memorization:

སྨོན་པ་	to meditate, cultivate	ཤེས་པ་	to know
རྒྱུར་བ་	to change, transform	མཐོན་པ་	to know (h)
གཙོད་པ་	to cut	གནས་པ་	to dwell
རྩོལ་བ་	to look at	བཞུགས་པ་	to dwell (h)
ཐོབ་པ་	to attain, obtain	ཡོང་བ་	to come
དཔྱད་པ་	to examine	འགྲོ་བ་	to go
བྱེད་པ་	to do	གཤེགས་པ་	to go, come (h)
མངད་པ་	to do, make (h)	འགྱུར་བ་	to become
འཇིན་པ་	to hold, grasp	འཇིགས་པ་	to be afraid
གསུང་བ་	to speak (h)	འདྲུག་པ་	to enter

མཚོང་བ་ to see

d. Verse for memorization

རྟོན་པ་སྤྱ་མེད་སངས་རྒྱལ་རིན་པོ་ཆེ།
རྟོབ་པ་སྤྱ་མེད་དམ་ཚས་རིན་པོ་ཆེ།
འབྲེན་པ་སྤྱ་མེད་དགེ་འདུན་རིན་པོ་ཆེ།
སྤྱ་མེད་དགོན་མཚན་གསུམ་ལ་མཚོང་བ་འབུལ།

The unsurpassable teacher is the precious buddha.
The unsurpassable protector is the precious holy dharma.
The unsurpassable guide is the precious saṅgha.
To the unsurpassable three jewels, I make this offering.

རྟོན་པ་སྤྱ་མེད་ n. adj. • <u>teacher unsurpassable</u> SUBJECT	སངས་རྒྱལ་རིན་པོ་ཆེ། n. adj. •/ <u>buddha precious.</u> PREDICATE NOUN
རྟོབ་པ་སྤྱ་མེད་ n. adj. • <u>protector unsurpassable</u> SUBJECT	དམ་ཚས་རིན་པོ་ཆེ། adj. n. adj. •/ <u>holy dharma precious.</u> PREDICATE NOUN
འབྲེན་པ་སྤྱ་མེད་ n. adj. • <u>guide unsurpassable</u> SUBJECT	དགེ་འདུན་རིན་པོ་ཆེ། n. adj. •/ <u>saṅgha precious.</u> PREDICATE NOUN
སྤྱ་མེད་དགོན་མཚན་གསུམ་ལ་ adj. n. num. (LOP) <u>unsurpassable jewel 3 to</u> INDIRECT OBJECT	མཚོང་བ་ n. • <u>offering</u> DIRECT OBJ. VERB

Lesson 8



ལངས་རྒྱལ།

1. Gerunds and Participles

When added to a verb, the ubiquitous particle ལ་ or ལ་ can turn that verb into a noun or into a gerund or participle. A gerund is a word that functions as a noun in a sentence, but that can still have a verbal meaning and like a verb still have agent, direct object, indirect object, adverb, etc. A participle is a word that functions as an adjective in a sentence, but that also have a verbal meaning.

ཐོས་ལ་	hearing
ཡོངས་སུ་རྫོགས་ལ་	the complete perfection or completely perfecting
སྒོམ་ལ་	meditation or meditating
མཚན་ལ་	an offering or offering

a. Topic

འདི་སྐར་ཐར་ལ་དང་ཐམས་ཅད་མཐོན་པའི་གྱི་འཕང་ཐོབ་ལ་ནི། NTNG 19B:6

As for attaining the state of liberation and omniscience in this way:

འདི་སྐར་	ཐར་ལ་དང་	ཐམས་ཅད་མཐོན་པའི་	གྱི་འཕང་	ཐོབ་ལ་ནི།
dp. prep. •	n. (CO)	n. (R)	n. •	tv. • (T)/
this like	liberation	all-knowledge of	level	attain as for
<u>ADVERB</u>	<u>DIRECT OBJECT</u>			<u>GERUND</u>
<u>TOPIC</u>				

b. Direct Object

འགྲོ་མི་ཤེས་པའི་དུས་སུ་འགྲོ་བ་བསྐྱབས། ལྷ་མི་ཤེས་པའི་དུས་སུ་ལྷ་བ་བསྐྱབས་། JOLLM 50B:2

When [we] didn't know how to walk, [our mother] taught [us] to walk; when [we] didn't know how to speak, [she] taught [us] to speak.

འགྲོ་	མི་ཤེས་པའི་	དུས་སུ་	འགྲོ་བ་	བསྐྱབས།
iv. •	neg. av. (R)	n. (LOP)	iv. •	tv. •/
go	not know of	time at	going	taught.
<u>VERB</u>	<u>AUX. VERB</u>	<u>PREP. PHR</u>	<u>DIR. OBJ.</u>	<u>VERB</u>
<u>TIME ADV. PHRASE</u>				
ལྷ་	མི་ཤེས་པའི་	དུས་སུ་	ལྷ་བ་	བསྐྱབས་།
iv. •	neg. av. (R)	n. (LOP)	iv. •	tv. •/
talk	not know of	time at	talking	taught.
<u>VERB</u>	<u>AUX. VERB</u>	<u>PREP. PHR</u>	<u>DIR. OBJ.</u>	<u>VERB</u>
<u>TIME ADV. PHRASE</u>				

c. Indirect Object:

་་་མ་གུས་ལ་ལ་ཚོས་མི་བཤད། KZ 12A:3

Do not explain the dharma to those without respect.

མ་གུས་པ་ལ་ neg. tv.n. (LOP) not respect to INDIRECT OBJ.	ཚོས་ n. * dharma DIR. OBJ.	མི་བཤད། neg. tv. * not explain. VERB
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d. **Personalized Verbal Nouns:** A verbal noun can be further transformed into the person or persons who do the action of the verb by the addition of such pluralizers as ཚྭ་མས་, དྲུག་ and determiners as གྱིན་, ཐམས་ཅད་. See 8.2.c.2). below.

2. **Relative or Adjective Clauses**

These are verbal clauses that, like an adjective, modify a noun or pronoun in the main sentence. They are called "relative" clauses, because they are connected to the word they modify by the relative pronouns "who," "whom," "which," "that"; the relative adjective "whose"; and the relative adverbs "where" and "when." However, unlike English, Tibetan does not use these relative pronouns, adjectives, or adverbs. Instead, just as with an adjective, there are two general patterns:

a. **Preceding relative clauses:** They precede the word that they modify and are connected to it by the relational particle. The verb, as usual, is the last word of this clause and therefore is the word connected by the relational particle to the word modified. The relationship of the verb to the word modified can be different, depending on whether the word modified is the agent, subject, direct object, indirect object, location, etc. of the verb.

1) **Agent of a transitive verb:** Note that there is no agentive particle used to indicate this function of the modified word with respect to the relative clause. The relative pronouns—who, which, and that—can be used in this context.

ཚོས་འདོད་པའི་བྱང་ཚུབ་སེམས་དཔལ་། CB 503:6
the bodhisattva who desires the dharma

ཚོས་ n. * dharma DIR. OBJ.	འདོད་པའི་ iv. (R) desires who VERB	བྱང་ཚུབ་སེམས་དཔལ་། n. * bodhisattva AGENT
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Here ཚོས་འདོད་པ་ is the relative clause that is modifying བྱང་ཚུབ་སེམས་དཔལ་. Since བྱང་ཚུབ་སེམས་དཔལ་ is the agent of the verb, འདོད་པ་, and ཚོས་ is the direct object, the translation would be "the bodhisattva who desires the dharma."

སེམས་ཅན་ཐམས་ཅད་སྒྲིལ་བའི་ཕྱིན་ལས་
buddha activity that liberates all sentient beings

སེམས་ཅན་ཐམས་ཅད་ n. adj. * sentient being all DI. OBJ.	སྒྲིལ་བའི་ iv. (R) liberate that VERB	ཕྱིན་ལས་ n. buddha activity AGENT
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2) **Direct object of a transitive verb:** Oftentimes the word modified is the direct object of the verb and the agent is either understood (from the main sentence or the larger context) or is given, followed by an agentive particle, in the relative clause itself. In this case, the structure lends itself to being translated in either the active or passive voice.

རྒྱལ་པོས་རྒྱས་པའི་མདོ་། CB 503:2

the sūtra that was requested by the king [or] the sūtra that the king requested

རྒྱལ་པོས་ n. (A) king by AGENT	རྒྱས་པའི་ tv. (R) requested that VERB	མདོ་ n. sūtra DIRECT OBJECT
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ཡོན་བདག་གིས་བྱིན་པའི་མཚན་པ་།

the offering that was given by the patron [or] the offering that the patron gave

ཡོན་བདག་གིས་ n. (A) patron by AGENT	བྱིན་པའི་ tv. (R) given that VERB	མཚན་པ་ n. offering DIRECT OBJECT
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Since the relational particle just shows that the verb and modified word are related, but does not indicate how they are related, sometimes it is tricky to determine whether the modified word is either the agent or the direct object. However, one thing that can help is to see whether there is an agentive particle used in the relative clause itself, which could be the subject. Unfortunately, this is not always the case, as the agentive particle could just be indicating the instrument of the action and not its agent. Thus, the meaning of some clauses can only be decided by the context.

3) **Subject of an intransitive verb:** The word modified is the subject of the verb connected to it.

ལམ་རིམ་ལ་བརྒྱད་པའི་མི་། CB 510:3

the person who travels the stages of the path

ལམ་རིམ་ལ་ n. n. (LOP) path stage on LOCATION	བརྒྱད་པའི་ iv. (R) travels who VERB	མི་ n. * person SUBJECT
---	--	----------------------------------

དུས་གསུམ་གཤེགས་པའི་རྒྱལ་བ་། TT 1B:2

the victorious ones who exist [in] the three times

དུས་གསུམ་ n. num. * time 3 [in] LOCATION	གཤེགས་པའི་ iv. (R) go, come who VERB	རྒྱལ་བ་ n. victorious one SUBJECT
---	---	--

4) Location in space or time: This kind of relative clause could occur with either a transitive or intransitive verb. The relative pronoun would be "where" or "when."

སངས་ཀྱིས་མ་བྱུན་པའི་ཞིང་། KZ 13B:4

... a universe in which a buddha has not appeared

སངས་ཀྱིས་	མ་བྱུན་པའི་	ཞིང་།
n. *	neg. iv. (R)	n.
buddha	not arrived in which	field
SUBJECT	VERB	LOCATION

དང་པོ་སྐྱེས་པའི་རྒྱལ་མོ་ནས་བཟུང་སྟེ་འཆི་བ་ལ་ངེ་རྟེ་རྟེར་འགྲོ་བ་། KZ 28A:1

Starting from the evening when [one] is first born, [one] draws closer and closer to death.

དང་པོ་	སྐྱེས་པའི་	རྒྱལ་མོ་ནས་	བཟུང་སྟེ་	འཆི་བ་ལ་	ངེ་རྟེ་རྟེར་	འགྲོ་བ་
num. *	vn. (R)	n. (S)	iv. (CT)	n. (LOP)	adj. adj. (LOP)	iv.
first	born when	evening from	beginning:	death to	close-re-close-r	go.
RELATIVE CLAUSE				LOCATION	ADVERB	VERB
SOURCE						

5) "whose"

ངོ་བོ་སྤོང་པ་དང་རང་བཞིན་ཡིན་ཏན་ཡེ་ཟུན་གྱི་སྤྱིང་བོ་། TT 3B:1

essential nature whose essence is empty and whose nature is primordial endowed with qualities

ངོ་བོ་	སྤོང་པ་དང་	རང་བཞིན་	ཡིན་ཏན་	ཡེ་ཟུན་གྱི་	སྤྱིང་བོ་
n.	adj. (CO)	n.	n. *	adv. iv. (R)	n.
essence	empty and	nature	quality	primordial[ly] have that	ess. nature
SUBJ.	PRED. ADJ.	SUBJ.	DIR. OBJ.	ADV/VERB	
RELATIVE CLAUSE					

b. Following relative clauses: These relative clauses come after the word they modify and have no particular connecting particle, just as an adjective can immediately follow the word that it modifies. The verb at the end of the clause has a final བ་ / བོ་, the sign of a verbal noun or participle (see #1 above). Oftentimes, there will be a demonstrative pronoun or plural particle after this final participle that will alert one to the fact that this clause is being used as a relative clause. For example:

ཀུན་པོས་མི་ཚེག་པ་བྱེད་པ་འདི་བསད་དོ།

The king killed this man who commits evil deeds.

ཀུན་པོས་མི་	ཚེག་པ་	བྱེད་པ་འདི་	བསད་དོ།
n. (A)	n. *	n. *	iv. da. *
king by	man	evil deed	do this
AGENT (1)	AGENT (2)	DIR. OBJ. (2)	VERB (2)
		APP. RELATIVE CLAUSE	VERB (1)
		DIRECT OBJECT (1)	

In this sentence, the relative clause ཚེག་པ་བྱེད་པ་ "who) commits evil deeds" is in apposition to མི་

"man." The fact that "(who) commits evil deeds" is following by the demonstrative adjective འདི་ "this" helps one to identify that this verb is coming at the end of a noun phrase and so is modifying the main noun, namely མི་. Other examples are:

སངས་ཀྱིས་ཡིན་ཏན་མཐར་ཕྱིན་པ་

the buddha who has perfected the virtues

སངས་ཀྱིས་	ཡིན་ཏན་	མཐར་ཕྱིན་པ་
n. *	n. *	iv.
buddha	quality	perfected
	DIRECT OBJECT	VERB
	APP. RELATIVE CLAUSE	

གཡོན་ཐོད་པ་ཁྱག་གིས་གང་བ་བཟུམས་། NTNG 26B:6

[In her] left [hand], she holds a skullcup [which is] filled with blood.

གཡོན་	ཐོད་པ་	ཁྱག་གིས་	གང་བ་	བཟུམས་
n. *	n. *	n. (A)	iv. *	iv.
left [in]	skullcup	blood with	be filled	hold
LOC. (1)	SUBJ. (2)	INSTR.	VERB (2)	VERB (1)
		APP. RELATIVE CLAUSE		
		DIRECT OBJECT (1)		

ཀྱེ་བོད་ཀྱི་ཕུ་ལྷ་གྲུབ་རིག་པ་འདྲིན་པའི་ས་ལ་བལྟགས་པ་རྣམས་། NTNG 17B:4

The panditas and siddhas of India and Tibet, who dwell on the level of a vidyadhara...

ཀྱེ་བོད་ཀྱི་	ཕུ་ལྷ་གྲུབ་	རིག་པ་འདྲིན་པའི་	ས་ལ་	བལྟགས་པ་	རྣམས་
n. n. (R)	n. n. *	n. (R)	n. (LOP)	iv. pl.	
India Tibet of	pandita siddha	vidyadhara of	level on	dwell [those] who	
SUBJECT		LOCATION		VERB	
		APPOSITIONAL RELATIVE CLAUSE			

c. Abbreviated relative clauses: Sometimes the clause is quite condensed and lacks the relational particle and/or other particles.

1) No relational particle:

མིན་གྱིས་དབང་། CB 507:3 = མིན་པ་དང་གྲིལ་བའི་དབང་།

abhiṣheka that ripens and frees

མིན་པ་དང་།	གྲིལ་བའི་	དབང་།
iv. (CO)	iv. (R)	n.
ripen [and]	be freed [that]	abhiṣheka
VERB	VERB	SUBJECT
RELATIVE CLAUSE		

གཏོར་འབྲིན་སྐྱེས་བུ་། CB 508:2 = གཏོར་འབྲིན་པའི་སྐྱེས་བུ་།
person who extracts the terma

d. Exclusive: This usage invariably requires a negative verb. The particle can be translated as "other than," or "except for." Sometimes, the particle will be immediately followed by the negative verb མ་གཏོགས་, "not including," which reinforces the exclusive meaning of the particle ལས་. The particle ཅས་ is not used for this meaning. If the sentence is recast in a positive sense, the particle could be translated as "only."

མེས་ལས་མ་གཏོགས་ཚས་གཞན་རྣམ་ཅམ་མེད། MM 4B:5-6

There is not the slightest phenomenon that is other than the mind.

མེས་ལས་	མ་གཏོགས་	ཚས་གཞན་	རྣམ་ཅམ་	མེད།
n. (S)	neg. iv.	n. adj. *	n. adj. *	iv. +/
mind	other than	dharma	other atom	just not exist
SOURCE: EXCLUSION		SUBJECT		VERB

བསམ་རྒྱ་སྤྲོ་མ་ལས་མེད་པ། NTNG20A:4

There is nothing to contemplate other than the guru.

བསམ་རྒྱ་	སྤྲོ་མ་ལས་	མེད་པ།
iv. inf. *	n. (S)	iv. +/
contemplate to	guru other than	not exist
SUBJECT	SOURCE: EXCLUS.	VERB

e. Inclusive: "from among," "amongst," "within" This usage can sometimes be identified by its occurrence after a list.

དེང་སང་སྤྲིགས་མ་ལས་ཀྱང་ཆེས་སྤྲིགས་མར་གྱུར་། SM 1B:1-2

These days are the darkest of the dark age.

དེང་སང་	སྤྲིགས་མ་ལས་ཀྱང་	ཆེས་སྤྲིགས་མར་	གྱུར་
adv. *	n. (S) (CC)	adj. n. (LOP)	iv.
these days	dark age from among	greatest dark age	is.
SUBJECT	SOURCE	PREDICATE	VERB

འོན་ཤིང་གསུམ་ལས་བཟང་ཤོས་དུད་འགྲོ་ཡིན་། KZ 14A:6-14B:1

Among the three lower realms, the best is the animal [realm].

འོན་ཤིང་གསུམ་ལས་	བཟང་ཤོས་	དུད་འགྲོ་	ཡིན་
n. num. (S)	n. *	n.	iv.
lower realm 3 from among	best	animal	is.
SOURCE	SUBJECT	PREDICATE	VERB

The source particle ཅས་ is often combined with nouns to form standard phrases. See also e. below.

ནང་ནས་ from among, within

ངང་ནས་ within, within the state of

ཡི་དམ་ལྷའི་བརྟེན་སྐྱབ་ཀྱི་མཚམས་དམ་པོའི་ངང་ནས་། KGT 57B:1

within strict retreat of the recitation and accomplishment of the yidam deity

ཡི་དམ་ལྷའི་	བརྟེན་སྐྱབ་ཀྱི་	མཚམས་དམ་པོའི་	ངང་ནས་
n. n. (R)	n. n. (R)	n. adj. (R)	n. (S)
yidam deity of	recitation accomplishment of	retreat strict of	state from

ཐག་མེད་ཀྱི་བདེ་བ་ནང་ནས་ཤིང་། KGT 67A:3

Undefined bliss arose within.

ཐག་མེད་ཀྱི་	བདེ་བ་	ནང་ནས་	ཤིང་།
adj. (R)	n. *	n. (S)	iv. +/
undefined of	bliss	inside from	arise.
SUBJECT		LOCATION	VERB

f. Instrument/Means: "by," "with," "by means of"

ཞི་ནས་ because of, by means of ཚ་ནས་ because of, by means of
 བརྟེན་ནས་ in dependence upon ཐོག་ནས་ because of, by means of

ཇི་ཤི་ཇེ་ལྷ་གཅིག་ལ་སྤྲོ་བ་མ་ཞིག་གིས་མཚན་ནས་བོས་། KZ 133A:6-B:1

a student called to the Noble Lord [Añsha], the only deva, by his name...

ཇི་ཤི་ཇེ་	ལྷ་གཅིག་ལ་	སྤྲོ་བ་མ་ཞིག་གིས་	མཚན་ནས་	བོས་
n. n. n. num. (LOP)	n. ia. (A)	n. (S)	n. (S)	iv.
noble lord deva 1 to	student a by	name by	name by	called.
DIRECT OBJECT	AGENT	MEANS	MEANS	VERB

མར་པས་མི་ལའི་ཕྱག་ནས་བཟུང་། KGT 74B:2

Marpa took Mila[repa] by [his] hand.

མར་པས་	མི་ལའི་	ཕྱག་ནས་	བཟུང་
name(A)	name(R)	n. (S)	iv.
Marpa by	Mila of	hand by	took.
AGENT	MEANS		VERB

སྤྲོ་མའི་ཞུས་ནས་། MINT 77:3

the guru said:

སྤྲོ་མའི་	ཞུས་ནས་
n. (R)	n. (S)
guru of	mouth from

g. Succession: "after," "since"

ཞག་འགའ་ནས་། KGT 83B:1
 after a few days

ཞག་འགའ་ནས་
n. adj. (S)
day some after

h. Adverb: "-ly" Some of these are very close in meaning to the "source" usage.

གདོད་ནས་ཇི་མེད་
primordially stainless

གདོད་ནས་	ཇི་མེད་
n. (S)	adj.
beginning from	stain-less
ADVERB	ADJECTIVE

སྤྱིང་ཐག་པ་ནས་བཤགས་པ་ KZ 101B:5
to confess from the depths of one's heart

སྤྱིང་ཐག་པ་ནས་	བཤགས་པ་
n. (S)	iv.
heart depth from	confess
ADVERB	VERB

4. The General Pronouns ལྟོ་ལྟོ་

Traditionally, there are four ལྟོ་ལྟོ་, "general or universal words." These are:

- གང་ what, which, who, where, why
- མི་ what, which
- ལྷོ་ what, which
- སྤྱི་ who

A fifth, which needs to be added to this group, is:

- ནམ་ when

ཅི་ is used for things; ལྱི་ is used for persons; གང་ is used for both things and persons (and has some idiomatic usage); and ཇི་ is very similar to ཅི་, but is more restricted in its usage. ནམ་ of course is simply a time word. These general pronouns can be used in the following ways:

a. **Interrogative pronouns:** There are several ways to form a question in Tibetan. Two of the most common ways will be given in this lesson. (For the second way, see section 5. below.) The first way is to use an interrogative pronoun in the sentence. This type of question is asking for general information. There are four basic interrogative pronouns, namely:

- གང་ what, where, which, who?
- མི་ what, which?
- ལྷོ་ who?
- ནམ་ when?

ལྷོ་ is primarily used as a relative pronoun, but this restriction is not always followed and you will find it used as an interrogative pronoun as well.

These interrogative pronouns can be combined with various words to form different question words and to give these words different roles in the sentence.

- གང་ལ་ where? (lit. to what [place]?)
- གང་ནས་ from where? (lit. from what [place]?)
- མི་ལྟུང་ why? (lit. because of what?)
- ལྷོ་ལྟར་ how? (lit. like what [way]?) [less common than the next one]
- མི་འདྲ་ how? (lit. like what [way]?)
- ལྷོ་ལ་ to whom?
- སྤྱི་སྤྱི་ who? (as agent of a transitive verb)

Sometimes the indefinite particle can be added to the interrogative pronoun without substantially changing the meaning. For example:

- ལྷོ་ལྟུང་ཞིག་ how?
- མི་ཞིག་ what? how?
- མི་ཙམ་ཞིག་ how much, many?

However, sometimes this addition of the indefinite particle can make the pronoun indefinite (see below, c.1)). The placement of these interrogative pronouns in a sentence is quite flexible (as long as they precede the verb, of course). Sentences with interrogative pronouns do not need a completion particle.

འོད་གང་ནས་འོང་གང་དུ་འགྲོ་ KGLP 10A:1

From where are you coming? [And] where are [you] going?

འོད་	གང་ནས་	འོང་	གང་དུ་	འགྲོ་
ppr. •	ipr. (S)	iv. •	ipr. (LOP)	iv.
you	what from	come?	what to	go?
SUBJ.	SOURCE	VERB	DESTINATION	VERB

Note the lack of a verbal particle between these two sentences.

བཅོམ་ཚུན་འདས་ཞི་གནས་དང་རྒྱལ་མཐོང་གི་རྒྱ་གང་ལགས། SN in MM 11A:3
O Bhagavat, what are the causes of shamatha and vipashyanā?

/dp. prep. • that like ADVERB	n. • thought SUBJECT DIRECT OBJECT	ipr. • how- ADV.	iv. (CC) manifest-ever VERB	iv. recognize. VERB
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5. The Eleven And/Or Particles འབྲེན་ཕྱིན་

This particle is called འབྲེན་ཕྱིན་, "separating/joining." We have translated this term as "and/or," since "and" joins two words together whereas "or" separates or distinguishes two words. These are also the words one would use to translate this particle into English (except for its use as a question particle).

a. **Spelling:** As with the completion particle, the spelling of the and/or particle reduplicates the final letter of the preceding syllable (the exception of course being syllables that used to end in the དེ་ཅིག་).

- གམ་ after a syllable that ends in ག་
- ངམ་ after a syllable that ends in ང་
- དམ་ after a syllable that ends in ད་
- ནམ་ after a syllable that ends in ན་
- བམ་ after a syllable that ends in བ་
- མམ་ after a syllable that ends in མ་
- འམ་ after a syllable that ends in འ་ or a vowel
- རམ་ after a syllable that ends in ར་
- ལམ་ after a syllable that ends in ལ་
- སམ་ after a syllable that ends in ས་
- ཤམ་ after a syllable that used to end in the དེ་ཅིག་ དེ་

The particle འམ་ can be written either with or without a preceding dot or ཚེག་, though it is more common to see it written without a preceding ཚེག་. In either case, the particle is pronounced as a separate syllable. For example:

པ་འམ་ or པ་འམ་ Both are pronounced "pa-am."

Like the coordinating particle དང་, the particle འམ་ can be immediately followed by the །, the འོད་.

b. **And/or:** The more common meaning is "or."

- ཡོད་དམ་མེད་ existing or not existing
- གསུམ་མམ་བཞི་ three or four

འདི་དག་ཚང་ངམ་མི་ཚང་ལེགས་པར་བརྟེན། KZ 22A:2

Examine thoroughly whether these are complete or not...

dp. pl. • these SUBJECT (2) DIRECT OBJECT (1)	iv. (AO) be complete or not complete VERB (2)	neg. iv. not complete	adj. (LOP) well-by ADVERB (1)	tv. examine. VERB (1)
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c. **Question particle:** The second way to form a question is to use the question particle འམ་ after the verb at the end of the sentence.

འདི་དམ་པོ་ལྟོ་ལྟོ་མེད་དང་བྱིས་སྲུལ་མ་ཡིན་ནམ་ལྟོ། SSN 4B:2-3

Isn't the absolute the lack of true existence and freedom from complexity?

n. da. • absolute that SUBJECT	n. (CO) lack of true [existence] and PREDICATE NOUNS	n. • freedom from complexity	neg. iv. (AO) not is? VERB
--------------------------------------	--	---------------------------------	----------------------------------

Sometimes, the particle is used to mean "or" and indicate a question, when the question is giving a choice between two options. In this case, the particle is only used once, between the two choices.

འདྲིན་མི་ཡིན་ནམ་འདྲིན་ཡིན་ལྟོ། KZ 29B:6

Are you human or are you a demon?

ppr. • you SUBJ.	n. • human PRED. N.	iv. (AO) is or? VERB	n. • demon PRED. N.	iv. is? VERB
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6. The Gap in Tibetan: Omissions and Context

Now that you have learned most of the nominal uses of particles within a sentence, it is time to warn you of the infamous gaps in Tibetan. Frankly, it is somewhat rare to have a nice straightforward sentence with all the working parts of the sentence, e.g. agent-indirect object-direct object-transitive verb. Rather, it is more commonly the case that a main element of the sentence will be omitted and understood from the context of the previous sentences. For example, it is very common for the agent not to be repeated after the first sentence, if the following sentences have this same agent. In English, we use pronouns to refer back to the previous agent. Sometimes, Tibetan will use the less helpful "that," but usually not even this. Other times, Tibetan will not indicate any agent when the sentences are referring to any and all persons. For example, they would not have any corresponding word for "one" in the sentence. "One should always contemplate impermanence."

It is sometimes infuriating to a new student when she continually asks, "How do you know that so-and-so is the agent?" and the answer is "from the context." Nevertheless, like it or not, one has to recognize the basic importance of context in any language and especially in Tibetan. Moreover, in parsing sentences one has to recognize the gaps in the sentence. This is extremely important: Just as the lack of a particle is just as important as the presence of one, so the omission of certain factors of a sentence are just as important to identify as the identification of what is actually present.

7. Exercises

a. Tibetan to English: Using the glossary, translate the following into English. Note that not all of these are complete sentences. Some are just nouns with modifying relative clauses and the like.

1. རྩོམ་ལས་བྲག་པ་མེད། KGT 76A:5
2. ཚེ་སྲོག་བྲག་ལས་སྤོང་བ་ KGT 76A:1
3. མདོར་ན་སྤོང་པའི་ཚེས་རྣམས་ལས།
ཚེས་རྣམས་སྤོང་པ་སྐྱེ་བ་ BV v. 63ab (verse)
4. རང་རེ་འཁོར་བའི་གནས་འདིར་ཐོག་མ་མེད་པའི་དུས་ནས་འབྲམས་ KZ 43B:3
5. རང་གི་སྲོག་འདི་ལས་གཅེས་པ་རྩལ་ཟད་ཀྱང་མེད་པ་ KZ 84A:6
6. མྱོང་པོ་གང་ཡང་མེད་ MINT 80:12-3
7. ཁོང་གི་དྲུང་དུ་ཇི་ཙམ་བཞུགས། ཚེས་ནི་གང་གསན། ཉེད་རང་ལ་ཁོང་དུ་རྒྱུད་པའི་གདེངས་ཅི་ཡོད། KGT 65A:3
8. སྤྱི་ཚེ་བའི་ཡོན་ཏན་ཅི་འདྲ་མཐོང་། KGT 66A:3-4
9. གདམས་པའི་གཙོ་བོ་ནི་ཅི་ཞུས་ KGT 66A:4
10. མཐུ་ཚེན་ཁོད་ལ་དབང་ཡོན་ཅི་ཡོད། MINT 51:13
11. །སྤྱི་མ་མཉེས་པའི་མཚན་པ་ལུལ། KGT 68B:4
12. །སེམས་ཉེད་རང་ངོ་མཐོང་བ་འདི།
།སངས་རྒྱལ་མཐོང་བའི་དོ་མ་ཡིན། quote in KZ 25A:1-2 (verse)
13. །རྩ་བ་མེད་པའི་རྫོམ་པ་དེ།
།དུམས་ལོང་ཐང་དུ་འབྲམས་པ་འད། KGT 39B:6 (verse)
14. །སེམས་རང་ངོ་ཤེས་པ་ཅེ་གཅིག་ཡིན།
།སེམས་ཙུ་གྲུ་རྟོགས་པ་བློས་བྲལ་ཡིན།
།རྣལ་འབྱེད་པ་རོ་གཅིག་ཡིན།
།སློ་གཏན་ཟད་དུ་སོང་བ་རྫོམ་མེད་ཡིན། KGT 41B:3, 4, 5, 42A:1 (verse)
15. །སེམས་ནི་རྣམ་པར་གཡེང་བའི་མི།
།ཉོན་མོངས་མཚེ་བའི་ཕྱག་ན་གནས། BCA 8:1 (verse)
16. དལ་འབྱོར་བཙོ་བཙུན་དང་ཚུན་པའི་མི་ལུས་ KZ 20A:4
17. མོན་འཕྲུག་གི་སེམས་བརྩེད་ NTNG 11A:1
18. སྤྱི་བཞིའི་སྤོང་པ་མཐའ་དག་མེད་པའི་དབྱིངས་ SBD II 460:4-5
19. བཀའ་དྲིན་འཁོར་ཐབས་མེད་པའི་སྤྱི་མ་ MINT 81:7

20. །ལས་བྱས་པ་ཚོས་དང་མཐུན་པའི་བྲ། KGT 73A:5
21. སྤྱི་མའི་མན་ངག་གིས་ཟེན་པའི་སྐལ་བཟང་དག་ TT 2B:1-2
22. སྤོང་པའི་འདས་ཀྱི་སྤོང་པ་ཐམས་ཅད་ཤི་བའི་དུར་ས་ཚེན་པོ་ SM 4A:5
23. སྤོང་པའི་འདས་ཀྱི་སྤོང་པ་ཐམས་ཅད་ཤི་བའི་དུར་ས་ཚེན་པོ་ SBD III 323:11
24. སྤོང་པའི་འདས་ཀྱི་སྤོང་པ་ཐམས་ཅད་ཤི་བའི་དུར་ས་ཚེན་པོ་ SBD III 323:22
25. སྤོང་པའི་འདས་ཀྱི་སྤོང་པ་ཐམས་ཅད་ཤི་བའི་དུར་ས་ཚེན་པོ་ MINT 84:9-10
26. སྤོང་པའི་འདས་ཀྱི་སྤོང་པ་ཐམས་ཅད་ཤི་བའི་དུར་ས་ཚེན་པོ་ MINT 79:1-2
27. འདི་ཁོད་རང་དུ་མ་སྤོང་བཞུན་བྱུང་ MINT 83:15
28. །མཁའ་འགྲོའི་སྤང་བཞུན་ཡིན་ནམ།
།བདུད་ཀྱི་བར་ཆད་ཡིན་མེ་ཤེས། MINT 82:13-4 (verse)
29. རྩོམ་ལས་བྲག་པ་མེད་པ་ཞིག་འདུག KGT 84A:6
30. །མི་མོ་རྣམས་མཁའ་ལྗོད་དུ་མཇལ་བའི་མོན་ལམ་འདེབས། MINT 99:11-2
31. །ང་ལ་རྣམ་ཤེས་རྣལ་ཞེན་གྱི་གདམས་ངག་ཡོད། KGT 55A:5-6
32. །འབྲུལ་རྟོག་མེད་པའི་སྤོང་པ་ལུས།
།ཡེངས་པ་མེད་པའི་སྤོང་པ་ཞིག་འདྲིན།
།བཙོན་འགྲུལ་དག་པོའི་ཕྱག་གིས་བྲལ།
།ཉོན་མོངས་དུག་ལེའི་ཐ་བ་སློག།
།རང་རྒྱུད་ངན་པའི་དོ་བ་སེལ། KGT 80A:5-6 (verse)

- b. English to Tibetan: Using the glossary, translate the following sentences into Tibetan.
1. the noble one who dwells on the bhūmis
 2. You have completely drunk the beer that I gave [you].
 3. to turn the mind away from the happiness of samsaric existence
 4. ...the guru who is inseparable from Vajradhara
 5. These two were originally taught in the great sūtras and śāstras...
 6. Everyone was liberated from the bondage of the kleshas.
 7. Son, what confidence has arisen in the oral instructions?
 8. The sick person who is afflicted with a very severe sickness [should] attend a learned doctor.
 9. Did [you] depart to the mountain solitudes, or did you stay in the presence of the guru?
 10. Whatever is done with loving kindness and compassion, [one should] dedicate everything for the benefit of others.

c. Vocabulary for memorization.

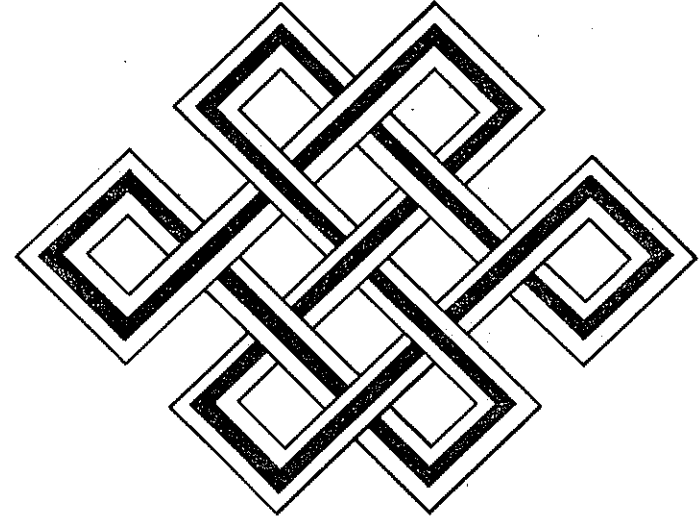
བཟུན་བཅོས་	treatise, commentary	ཕྱིན་པ་	to arrive, depart
མ་རིག་པ་	ignorance, avidyā	ལྷན་པ་	to produce, arouse, generate
ཞེ་རྒྱང་	aggression	ལྷེ་བ་	to arise; birth
འདྲིད་ཆགས་	passion	འབྱུང་བ་	to arise, occur
གཉི་ལུག་	delusion	མཐུན་པ་	to be in harmony, accord with
འཁྲུལ་པ་	confusion	ལྟུ་བ་	to request, ask; to say (nh)
རྟོགས་པ་	to recognize	འབྲུལ་བ་	to offer
ལྷོས་པ་	mental complexity, prapañca	འཇོག་པ་	to place; posit, present
འཁྲུམས་པ་	to wander	འདྲིགས་པ་	to be afraid, to fear
བྱམས་པ་	loving kindness, maitrī	ཉེན་པ་	to attend, rely on
དགའ་བ་	joy	བར་ཆད་	obstacle
བརྟུང་རྫོམས་	equanimity	མཐུ་	power
དབང་	power, empowerment, abhiṣheka		

d. Verse for memorization

|གང་ཞིག་རྟོན་འབྲེལ་མ་ཡིན་པའི|
 |ཚམས་འགའ་ཡིད་པ་མ་ཡིན་པ|
 |དེ་ལྟེང་སྟོང་པ་མ་ཡིན་པའི|
 |ཚམས་འགའ་ཡིད་པ་མ་ཡིན་ནོ། MMK 24:19

There is not any phenomenon
 That does not dependently arise.
 Therefore, there is not any phenomenon
 That is not emptiness.

གང་ཞིག་	རྟོན་འབྲེལ་	མ་ཡིན་པའི	ཚམས་འགའ་	ཡིད་པ་	མ་ཡིན་པ
/r/pr. •	n. •	neg. iv. (R)/	/n. adj. •	ivn. •	neg. iv./
which	dep. arising	not is that	dharma some	existing	not is.
	PRED. NOM.	VERB	SUBJECT	PRED. ADJ.	VERB
RELATIVE CLAUSE					
དེ་ལྟེང་	སྟོང་པ་	མ་ཡིན་པའི	ཚམས་འགའ་	ཡིད་པ་	མ་ཡིན་ནོ།
/dp. (RS)	adj. •	neg. iv. (R)/	/n. adj. •	ivn. •	neg. iv./
that by	empty	not is that	dharma some	existing	not is.
	PRED. ADJ.	VERB	SUBJECT	PRED. ADJ.	VERB
RELATIVE CLAUSE					



Lesson 9

1. Verbal Particles and Compound-Complex Sentences

So far we have covered the use of particles with nouns. Now we will look at the use of these same particles with verbs as well as several other particles that are primarily used with verbs. Essentially, the same logic applies, but with different results. These particles come after the verb they modify and tell us the relationship of that preceding verb with the next verb. At this point we have a compound sentence, meaning a sentence with more than one main verb or clause. Typically, Tibetans will have several independent and dependent clauses with connecting verbal particles between the clauses before using the completion particle འོ. From the point of view of compound-complex sentences, the completion particle becomes more of a final paragraph particle. Although the other verbal particles are not supposed to indicate a full stop, nevertheless, when translating Tibetan to English, the translator must usually break the clauses into independent sentences. Otherwise, the English sounds like a long run-on sentence. For example, a literal translation of a Tibetan compound sentence with its connecting verbal particles (which are underlined> is as follows:

དེས་ཁྱིམ་བདག་ཅིག་ལས་སྐང་ཞིག་བརྟམས་ཏེ། ཉེན་པར་བྱད་རྒྱས་སྐང་དེ་ཁོད་ཏེ་ཁྱིམ་དུ་འོང་བ་དང་།
 དེ་ན་ཁྱིམ་བདག་གི་ཟན་ཟ་ལྗེ། དབྱུག་པ་ཙན་གྱིས་སྐང་དེ་ཁྱིམ་གྱི་ནང་དུ་བཏང་བ་དང་།
 སྐང་གི་གཞན་ཞིག་དུ་འོང་རྒྱས་རྟོར་དོ།

He borrowed an ox from a landlord, and having used the ox all day, led the ox and went to the house, and in the house the landlord was eating his dinner, and Yukupachen sent the ox into the house, and the ox went though the other door and got lost.

As you can see, from the standpoint of English, this is not really one sentence but a series of sentences or a paragraph. Yet, in the Tibetan, the only completion particle comes at the end, after "lost."

In this lesson and for the next few lessons, we will cover the different verbal particles and their meanings.

2. The Verbal Use of the Agentive Particle བྱེད་ལྔ་

This particle indicates that the action of the verb preceding the particle causes, gives rise to, or supports the action of the following verb. The relationship between the two verbs can be understood as "because of or by the action of the first verb, the action of the next verb happens," or "the action of the first verb happens; therefore, the action of the next verb takes place." Sometimes, the relationship is not strictly causative, but the action of the first verb just sets up the situation in which the action of the next verb takes place.

This verbal particle has the exact same spellings as the agentive particle used with nouns (see Lesson 7.5). It is added immediately after the verb, which is either with or without the final ལ་/ལ་. If the verb ends with a final ལ་/ལ་, then of course one adds the ending ལ་. Less commonly the root of the verb is used and then is followed by the appropriately spelled particle.

a) Cause/Reason:

།དེ་ལྟར་འཁོར་བའི་ཉེས་དམིགས་དེ་དག་ཤེས་པས། བྱིད་པའི་བདེ་བ་ལས་སློ་ལྡོག་པ་ཡིན་ནོ། JOLLM 40A:1
 Because one thus knows these faults of samsāra, one turns the mind away from the happiness of [samsaric]existence.

།དེ་ལྟར་ /dp. prep. • that like ADVERB	འཁོར་བའི་ n. (R) samsāra of	ཉེས་དམིགས་དེ་དག་ n. da. pl. • fault those DIRECT OBJECT	ཤེས་པས། iv. (A)/ know because VERB
བྱིད་པའི་ n. (R) existence of SOURCE	བདེ་བ་ལས་ n. (S) happiness from	སློ་ n. • mind DIR. OBJ.	ལྡོག་པ་ཡིན་ནོ། iv. av. (CP)/ turn away. VERB

b. Support and/or Change of Speaker or Referent: At times, the agentive particle does not have a strictly causative meaning, but rather just indicates that the preceding verb supports or sets up the situation for the following verb. In specific instances, it seems to be used just to indicate a change of referent or speaker.

མ་ཞེ་དཔོན་གཡོགས་གཉེས་ཡོངས་པས་མི་ལ་དགེ་སྤྱོར་མ་གྲོལ་བས་ཨ་ཞེ་ངང་བྱུང་བུས་ KGT

The aunt came with a servant; [but] Mila did not stop practicing, and so the aunt became angry...

མ་ཞེ་དཔོན་གཡོགས་གཉེས་ n. n. n. num. • aunt leader servant two SUBJECT	ཡོངས་པས་ iv. (A) came because VERB	མི་ལ་ PN • Mila AGENT	དགེ་སྤྱོར་ n. • practice DIR. OBJ.	མ་གྲོལ་བས་ neg. iv. (A) not stop because VERB
མ་ཞེ་ n. • aunt AGENT	ངང་བྱུང་ n. • short temper DIR. OBJ.	བྱུང་ iv. did VERB		

c. With the LOP particle ཅི་: The LOP particle ཅི་ can often be seen following the agentive and reason particle. It does not seem to add any meaning and can simply be ignored.

3. The Reason/Purpose Particle ལྱིར་ལྔ་

Following a verb, this particle is usually (but not necessarily) connected to the preceding verb (with its final particle ལ་/ལ་) by the relational particle. It has two main meanings: "because" and "in order to." Generally, "in order to" phrases occur in a sentence somewhere before the main verb, whereas "because" clauses come after the main statement that it is supporting. There are of course exceptions to this rule, but it is a good rule of thumb to help sort out which of these two meanings is intended.

a. Reason or Instrumental: In answering questions or giving explanations, the particle ལྱིར་ is very commonly used. It can also be followed by the continuative particle དེ་, the LOP particle ཅི་, or the LOP particle དྲི་. The continuative particle དེ་ indicates usually that a reason will now be given for the reason just given. The ཅི་ particle does not add any meaning, but it does limit the meaning of ལྱིར་ to "because," rather than the possible second meaning "in order to." In the same way, the LOP particle དྲི་ after ལྱིར་ will show that the meaning is "in order to" (see b. below) and not "because."

མེམས་ཚིག་རྟེན་དུ་རྟོགས་པའི་ཕྱིར་མཐུན་པ་ཡིན་ནོ།

Because it realizes the mind as dharmatā, it is wisdom.

མེམས་	ཚིག་རྟེན་དུ་	རྟོགས་པའི་ཕྱིར་	མཐུན་པ་	ཡིན་ནོ།
n. • mind	n. (LOP) dharmatā as	iv. (R) (RS) realize because	n. • wisdom	iv. (CP)/ is.
DIR. OBJ.	ADV.: EQUIVAL.	VERB	PRED. NOUN	VERB

Sometimes a statement will end with ཕྱིར་ with a final sentence particle རྗེས་ following. This may seem like a dead end, since the particle ཕྱིར་ has no following verb with which to connect its preceding verb. In this case, one can make a complete sentence by assuming a ཡིན་ after the ཕྱིར་ with the meaning "[it is so] because....." In any case, this statement is most likely giving a reason for what precedes it.

དོན་ལ་ཡོད་པར་འཛིན་པ་དང་། མེད་པར་འཛིན་པ་གཉིས་ཆར་སྐྱོན་ཅན་ཡིན་ཏེ།

རྟག་ཆད་གཉིས་ཀྱི་མཐར་ཐུང་བའི་ཕྱིར་རྟོ། JOL 140A:6

Both clinging to the object as existent and clinging [to it] as nonexistent are faulty, because [one] will fall into the extremes of eternalism and nihilism.

དོན་ལ་	ཡོད་པར་	འཛིན་པ་དང་།	མེད་པར་	འཛིན་པ་གཉིས་ཆར་	སྐྱོན་ཅན་	ཡིན་ཏེ།
n. (LOP)	iv. (LOP)	iv. (CO)/	iv. (LOP)	iv. num. •	adj. •	iv. (CT)/
object to	existing as	grasping and	not existing	grasping both	faulty	is
SUBJECT					PRED. ADJ.	VERB

རྟག་ཆད་གཉིས་ཀྱི་	མཐར་	ཐུང་བའི་ཕྱིར་རྟོ།
n. n. num. (R)	n. (LOP)	iv. (R) (RS) (CP)/
eternalism nihilism two of	extreme in	fall of because.
LOCATION		VERB
REASON		

b. Purpose: This particle is also used in the same format as above, but with the meaning of "for the sake of, for the purpose of, in order to." It can be followed by LOP particle ཉེ་ as well, but not by ཅི་ or the continuative particle ཇི་. Also, the verb that precedes this particle will often be in the future tense, since generally purposes or goals are future oriented.

།བདག་རྩ་འཛིན་པ་བསྐྱོག་པའི་ཕྱིར། །ཕུང་པོ་ཁམས་སོགས་བརྟན་པ་ཡིན། BCV 25ab

The skandhas, dhātus, and so forth are taught
For the sake of overcoming the clinging [to the self] as an ego.

།བདག་རྩ་	འཛིན་པ་	བསྐྱོག་པའི་ཕྱིར།	།ཕུང་པོ་ཁམས་སོགས་	བརྟན་པ་ཡིན།
/n. (LOP)	tv.-n. •	tv. (R) (RS)/	/n. n. etc. •	tv. av. ✓
ego as	clinging	overcome in order to	skandha āyatana etc.	taught.
D.O. (2)	VB. (2)		DIRECT OBJ.: LIST	VERB
DIRECT OBJECT (1)	VERB (1)			

c. With Nouns and Pronouns: It also can be used after nouns, though this use is less common.

་་་ཚིག་ཕྱིར་དགའ་བ་བྱུང་་་ RNT 4B:2

undergo hardships for the sake of the dharmā

ཚིག་ཕྱིར་	དགའ་བ་	བྱུང་
n. (RS)	n. •	tv.
dharmā for	difficulty	experience
PURPOSE	DIR. OBJ.	VERB

ཅིའི་ཕྱིར་་་ why? (lit., "because of what?")

དེའི་ཕྱིར་་་ therefore (lit., "because of that")

4. The Verbal Use of the Seven Locative/Objective/Purpose Particles ལ་དོན་བདུན་

This particle is used to connect two main verbs, to connect a main verb with its following auxiliary verb, and it can be used at the end of a verbal clause. Because the verbal usage of the LOP particle ཅི་ has a completely different usage than the other LOP particles, we are treating it separately in section 5 below.

a. Connecting two independent verbs next to each other:

1) With the same agent or subject:

a) Infinitive: In this case, the first verb with the locative/objective/purpose particle following it is to be understood as an infinitive (i.e., "to ____") or sometimes in a more purposive way (i.e., "in order to, for"). The subject or agent of both verbs is the same (which is not the case in #2) below).

་་་ཚིག་ཉེད་དུ་མི་ཁྱེད་མ། KZ 12B:3

has no time to practice the dharmā

ཚིག་	ཉེད་དུ་	མི་ཁྱེད་མ།
n. •	tv. (LOP)	neg. iv. ✓
dharmā	do to	not have time.
DIR. OBJ.	VERB	VERB

b) Simultaneity: In this case, the first verb is best understood as a participle, i.e. "--ing," usually indicating that the actions of the verbs are simultaneous or overlapping.

་་་སྐུམ་དུ་བསམ་པའོ།

Contemplate, thinking, "...."

སྐུམ་དུ་	བསམ་པའོ།
tv. (LOP)	tv. (CP)/
think-ing	contemplate.

་་་ཚིག་མ་གསུངས་པར་བཞུགས་པ་་་ KZ 18A:6

[he] sat without teaching the dharmā...

ཚིག་	མ་གསུངས་པར་	བཞུགས་པ་
n. •	neg. tv. (LOP)	iv.

dharmā	not teaching	remain
DIR. OBJ.	VERB	VERB

2) With different agents or subjects: Here the verb that takes the LOP particle is the independent verb of another clause. One must take into account that the agent and direct object (if it's a transitive verb) are different for this verb, even if they're not made explicit. If they are made explicit, they will follow the same format as in a regular sentence.

a) Purpose or Infinitive: In many cases, the meaning of the particle can still be translated by "to; in order to, for, so that."

འཁོར་བ་མ་སྦྱངས་བར་དུ་མྱ་ངན་ལས་མི་འདུའ་བར་གསོལ་བ་འདེབས་པ་ NTNG 19A:5-6

[We] supplicate [the buddhas] not to pass into nirvāṇa until saṃsāra is emptied.

འཁོར་བ་	མ་སྦྱངས་བར་དུ་	མྱ་ངན་ལས་	མི་འདུའ་བར་	གསོལ་བ་འདེབས་པ་
n. *	neg. iv. prep. (LOP)	n. (S)	neg. iv. (LOP)	n. activ.
samsāra	emptied until	anguish from	not pass beyond so that	supplicate
SUBJECT	VERB	SOURCE	VERB	
PURPOSE			VERB	

འཇིག་རྒྱུ་བརྟན་བཅོས་འདི་བརྟན་དུ་གསོལ།
[I] request you to teach this treatise (shāstra).

འཇིག་རྒྱུ་	བརྟན་བཅོས་འདི་	བརྟན་དུ་	གསོལ།
ppr. (A)	n. da. *	iv. (LOP)	iv. /
you by	treatise this	teach to	supplicate.
AGENT	DIRECT OBJ.	VERB	VERB
	PURPOSE/INFINITE		

b) Direct object: In some cases, the verbal clause is treated as if it were all the direct object of the following verb. This clausal direct object can also occur without a LOP particle (see 10.5).

འཁོར་བ་མཐའ་དག་ལ་སྤྱིང་པོ་མེད་པར་ཤེས་་་ KZ 19B:1

... [one] knows that all of saṃsāra is without substance...

འཁོར་བ་མཐའ་དག་ལ་	སྤྱིང་པོ་	མེད་པར་	ཤེས་
n. adj. (LOP)	n. *	iv. (LOP)	iv.
samsāra all for	essence	not exist that	know
SUBJECT. POSSESSION	PRED. NOM.	VERB	
DIRECT OBJECT (1)		VERB (1)	

སྦྱང་བ་ཉེད་བསྐྱེམས་པས་ལྷོག་པ་བྱུང་བར་གསུངས་སོ། JOL 78A:6

[The Buddha] taught that by meditating on emptiness, evil deeds are purified.

སྦྱང་བ་ཉེད་	བསྐྱེམས་པས་	ལྷོག་པ་	བྱུང་བར་	གསུངས་སོ།
n. *	iv. (LOP)	n. *	iv. (LOP)	iv. (CP)/
emptiness	meditated because	evil deed	be purified that	taught.
DIRECT OBJ.	VERB	DIR. OBJ.	VERB	
DIRECT OBJECT (1)			VERB (1)	

b. At the end of a negative verbal clause before a positive statement: Here the LOP particle can be translated in several ways. It can give the preceding verb the sense of a participle, i.e., "____-ing." Or one could understand the sense as "as such and such occurs, then the action of the following verb takes place." Finally, sometimes it is helpful to think that the LOP particle turns the preceding clause into an adverbial clause modifying the following verb.

ཕངས་རྒྱལ་ས་ལ་གནས་པའི་འཕགས་པ་ཙམ་མ་ཡིན་པར་སྤྱུལ་པའི་སྐར་བརྟན་་་

As the Buddha was not just a noble one who dwells on the bhūmis, he manifested as a nirmāṇakāya. or The Buddha not being just a noble one....., he manifested....

ཕངས་རྒྱལ་ས་ལ་	གནས་པའི་	འཕགས་པ་ཙམ་	མ་ཡིན་པར་	སྤྱུལ་པའི་	སྐར་	བརྟན་
n. *	n. (LOP)	iv. (R)	n. adj. *	neg. iv. (LOP)	n. (R)	n. (LOP) iv.
buddha	bhūmi on	dwelt who	noble one just	not is as	emanation of body as	manifeste
SUBJ. (1)	LOC	VERB (2)	SUBJECT (2)	VERB (1)	ADVERB:	EQUIV. VERB (
	RELATIVE CLAUSE					

བསམ་གཏན་མེད་པར་ཡང་ནི་ཤེས་རབ་མེད། SH in MM 8A:1

As there is no meditation, there is also no prajñā.

བསམ་གཏན་	མེད་པར་	ཡང་ནི་	ཤེས་རབ་	མེད།
n. *	iv. (LOP)	(CC) (T)	n. *	iv. /
meditation	not exist as	also as for	prajñā	not exist.
SUBJECT	VERB	ADVERB	SUBJECT	VERB

c. Coordinating: "and" ། is often used between two imperative verbs (see Lesson 14.).

འདྲི་བོ་སྦྱང་ལ་རང་བཞིན་གསལ། KGT 39B:1

Its essence is empty and its nature is luminous.

འདྲི་བོ་	སྦྱང་ལ་	རང་བཞིན་	གསལ།
/n. *	adj. (LOP)	n. *	adj. /
essence	empty and	nature	luminous.
SUBJECT	PRED. ADJ.	SUBJECT	PRED. ADJ.

The verb ། is understood to be present after each predicate adjective.

འཇུག་མ་སྦྱང་ལ་བྱོལ་མ་སྦྱང། KGT 39A:6

It has never been confused and it has never been liberated.

འཇུག་མ་སྦྱང་ལ་	བྱོལ་མ་སྦྱང།
/iv. neg. av. (LOP)	iv. neg. av. /
be confused not experienced and	be liberated not experienced.
VERB	VERB

d. Contradictory: "however"

ཆོག་འདྲིན་ལ་དོན་མི་འདྲིན་པ། དོན་འདྲིན་ལ་ཆོག་མི་འདྲིན་པ། KZ 9A:6

[He] understands the words, but does not understand the meaning.
[He] understands the meaning, but does not understand the words.

གལ་ཏེ་	དངོས་པོ་	ཡིན་ན་	ལྷ་པོ་ལས་འདས་པ་	འདུས་བྱས་ལུ་	འགྱུར་རྟེན།
conj.	n. •	iv. (LOP)	n. •	adj. (LOP)	iv. (CP)/
if	thing	is if	nirvana	conditioned	will be.
CONJ.	PRED. N.	VERB	SUBJECT	DESTINATION	VERB

འདུས་བྱས་	ཡིན་ན་	མཐར་	འཇིག་པར་	འགྱུར་རྟེན།
n. •	iv. (LOP)	n. (LOP)	iv. (LOP)	av. (CP)/
conditioned [thing]	is if	final-ly	be destroyed	will be.
PRED. NOUN	VERB	ADVERB	VERB	

c. Abbreviation for the Hypothetical Quote Particle ཅེ་ན་: For this use, see Lesson 12.3.

d. As a second particle: As has been noted, the LOP particle གི་ can be used as a second particle after the agentive and reason particle. It does not add any meaning.

6. Auxiliary Verbs བྱ་ཚིག་པལ་པ་

a. Change of tense: As mentioned before in Lesson 7.3, there are several verbs that are one-rooted, which means that they do not have different spellings for a past or future tense. Therefore, when it is necessary to specify the past or future tense (or emphasize that it is the present tense), an auxiliary verb can be placed after this main verb. However, it is important to note that the use of auxiliary verbs is by no means limited to one-rooted verbs. Any verb can take one.

The main verb can be connected to the following auxiliary verb by one of the LOP particles or by the lack of a particle. If it uses the LOP particle, the main verb will be in the infinitive form (the root plus ལ་/ལ་), and so the connecting LOP particle will be ས་, which is added directly to the ལ་ or ལ་. Two of the most common auxiliary verbs are འགྱུར་བ་ - "to become, be" and བྱེད་པ་ - "to do, make."

1) The auxiliary verb འགྱུར་བ་: This verb has two forms:

present & future	perfective & imperative
འགྱུར་	གྱུར་

a) Change of tense: Therefore, when the present or future form is used as the auxiliary verb, it can signify a general present tense, but much more often will indicate the future tense. In some cases, the future tense could also be translated as the subjunctive mood. This can be determined if the verb distinguishes a present and future form. The perfective or imperative uses are easily distinguished, since the imperative use will be followed by the imperative particle.

།དཀྱིལ་མཚན་གསུམ་ལ་སྐྱབས་སོང་བ།

།འཇིགས་པ་མེད་པ་ཐོབ་པར་འགྱུར། JOLLM 55A:3-4 (verse)

The one who has gone for refuge in the three jewels
Will attain fearlessness.

།དཀྱིལ་མཚན་གསུམ་ལ་	སྐྱབས་	སོང་བ།	།འཇིགས་པ་མེད་པ་	ཐོབ་པར་	འགྱུར།
/n. num. (LOP)	n. •	ivn. /	/n. •	iv. (LOP)	av. /
jewel 3 in	refuge	gone	fear-less[ness]	attain	will

LOCATION	PURPOSE	VERB (I)	DIRECT OBJECT	VERB
SUBJECT (2)				

b) Linking verb: Though the literal meaning of འགྱུར་བ་ is "to become, change," it can often have the meaning of a linking verb, "to be." Thus, the past tense form གྱུར་པ་ can often be connected by the LOP particle to a preceding noun to form a nominal phrase, "the one who/which is _____."

འཇམ་དཔལ་གཞོན་ནུར་གྱུར་པ་

Mañjuśrī, the youthful prince

འཇམ་དཔལ་	གཞོན་ནུར་	གྱུར་པ་
PN •	n. (LOP)	ivn. •
Mañjuśrī	youth	was
APPOSITION		

མ་གྱུར་འགྲོ་བུལ་སེམས་ཚན་རྣམས་ KP 3B:1 (verse)

sentient beings of the six realms, who have been [my] mother...

མ་	གྱུར་	འགྲོ་བུལ་	སེམས་ཚན་རྣམས་
n. •	ivn. •	n. num. •	n. pl. • 0
mother	been	being 6	sentient being-s
APPOSITION		APPOSITION	

འཁོར་བའི་རྒྱལ་གཙོ་བོའི་རྩ་བར་གྱུར་པ་ནི་མ་རིག་པ་འོ། SBD II 449:16-7

The principal root that is the cause of samsāra is ignorance.

འཁོར་བའི་	རྒྱལ་	གཙོ་བོའི་	རྩ་བར་	གྱུར་པ་ནི་	མ་རིག་པ་འོ།
n. (R)	n. (R)	n. (R)	n. (LOP)	ivn. • (T)	n. (CP)/
samsāra of	cause of	chief one of	root	was as for	ignorance.
SUBJECT					PRED. NOUN

2) The auxiliary verb བྱེད་པ་: This auxiliary verb has two important uses—change of tense and the causative—and four different forms:

<u>present</u>	<u>past</u>	<u>future</u>	<u>imperative</u>
བྱེད་	བྱས་	བྱ་	བྱེས་

a) Change of tense: The future form more commonly has the meaning of "should" or "ought to." This is a very important form to remember, since the dharma is constantly reminding us of what should and should not be done.

མཐོང་བར་བྱེད་

sees

མཐོང་བར་བྱས་

saw

ཤེས་པར་བྱ་

should know

ཤེས་པར་བྱེས་

know! (The imperative will be covered in Lesson 14.)

b) **Causative:** It is also used to give a causative sense to the verb. For example, རྒྱུད་པ་ added to the verb "to be peaceful" means "to make or cause to be peaceful" or "to pacify." In essence, this often has the effect of turning an intransitive verb into a transitive verb.

ཞི་བ་	to be peaceful	ཞི་བར་རྒྱུད་པ་	to make peaceful, to pacify
ཐར་པ་	to be liberated, free	ཐར་པར་རྒྱུད་པ་	to make free, to liberate

གླིང་བཞི་འདྲ་གྱིས་ རྣང་བར་རྒྱུད་པའི་ རྗེ་མ་དང་ ལྷ་བ་གཉིས་ཀྱིང་... KZ 44B:5
also both the sun and moon that illuminate the four continents with light...

གླིང་བཞི་	འདྲ་གྱིས་	རྣང་བར་	རྒྱུད་པའི་	རྗེ་མ་དང་	ལྷ་བ་གཉིས་ཀྱིང་
n. num. •	n. (A)	iv. (LOP)	av. (R)	n. (CO)	n. num. • (CC)
island 4	light with	be light to	make which	sun and	moon 2 also
DIR. OBJ.	INSTRU.	VERB	VERB	AGENT	AGENT
RELATIVE CLAUSE					

This auxiliary can also be used with transitive verbs, without seemingly adding any new meaning.

c) **Forming Nouns:** For this use, see 9.7. below.

b. **Other Auxiliary Verbs:** These auxiliary verbs can also use a connecting LOP particle, or simply come immediately after the root of the main verb.

རྟུལ་པ་	to be able	རྩེད་བ་	to be able
ལྷུབ་པ་	to be able	ཡོང་བ་	can indicate future tense
དགོས་པ་	to have to, should	སོང་བ་	can indicate past tense
བཟོད་པ་	to bear, undergo		

ལྷུ་གུར་གནས་འགྲུར་རྩེད་གི་ས་བོན་... TF 4A:4
seed which is able to transform into a sprout

ལྷུ་གུར་	གནས་འགྲུར་	རྩེད་གི་	ས་བོན་
n. (LOP)	iv.	av. (R)	n.
sprout into	transform	be able which	seed
DESTINAT.	VERB		SUBJECT
RELATIVE CLAUSE			

།སྲིས་དཔལ་དཔར་མེ་བཟོད་ཚེས་ཀྱི་དབྱིངས། KGT 39B:4
The dharmadhātu, which can not undergo analysis by conceptual mind,...

།སྲིས་	དཔལ་དཔར་	མེ་བཟོད་	ཚེས་ཀྱི་	དབྱིངས།
/n. (A)	iv. (LOP)	neg. av. •	n. (R)	n. /
mind by	analyze	not bear	dharma of	realm, space
AGENT.	VERB		DIRECT OBJECT	
RELATIVE CLAUSE				

Sometimes, two auxiliaries might be used, either for emphasis or for extending the meaning of the verb.

...ངོས་ཟིན་པར་བྱ་དགོས་སོ། SG 572:2
...one should recognize...

ངོས་ཟིན་པར་	བྱ་དགོས་སོ།
iv. (LOP)	zv. av. (CP)?
recognize	should must
VERB	

7. The Use of ལྱ' to Form Nouns

ལྱ' , the future passive or gerundive form of the verb རྒྱུད་པ་ , is combined with verbs to form new words. It has the sense of "that which is to be, can be, or should be _____." Hence, it usually indicates the object of the verb it is combined with.

ཤེས་ལྱ' what is to be known, can be known, the knowable, object of knowledge

(The full form of this combination and the others is actually ཤེས་པར་བྱ་བ་.)

འདུལ་ལྱ' one who is to be, should be tamed; a student or disciple

རྟེན་ལྱ' anything that can be touched, the touchable, objects of touch

བསྐྱོམ་ལྱ' that which is to be meditated upon, the object of meditation

ཤེས་ལྱ' ལྷུ་གུར་བཟོད་པར་བཞུགས་པ། ལྷུང་ལྱ' ལྷུ་གུར་འབྱུང་བཞུགས་པ།
ཐོབ་ལྱ' འགོག་པའི་བཞུགས་པ། བསྐྱོམ་ལྱ' ལམ་གྱི་བཞུགས་པའོ། SBD II 446:23-447:1

There is the truth of suffering, what is to be understood; the truth of the origin [of suffering], what is to be abandoned; the truth of the cessation [of suffering], what is to be attained; and the truth of the path, what is to be taken up.

ཤེས་ལྱ'	ལྷུ་གུར་བཟོད་པར་བཞུགས་པ།	ལྷུང་ལྱ'	ལྷུ་གུར་འབྱུང་བཞུགས་པ།
n. •	n. n. • /	n. •	n. n. • /
understand to be	suffering truth;	abandon to be	origin truth;
APPOSITION		APPOSITION	
LIST/PREDICATE NOUNS			
ཐོབ་ལྱ'	འགོག་པའི་བཞུགས་པ།	བསྐྱོམ་ལྱ'	ལམ་གྱི་བཞུགས་པའོ།
n. •	n. (R)	n. • /	n. (R)
attain to be	cessation of	truth;	abandon to be
APPOSITION		APPOSITION	path of
LIST/PREDICATE NOUNS			

Note the absence of a relational particle in the first two members of the list between བཞུགས་པ་ and the preceding noun.

The direct object uses ལྱ' , and the subject/agent and the action can use other forms of རྒྱུད་པ་ .

- འདུལ་བྱ་ the one who is to be tamed (full form = འདུལ་བར་བྱ་བ་)
 - འདུལ་བྱེད་ the taming (full form = འདུལ་བར་བྱེད་པ་)
 - འདུལ་བྱེད་པ་པོ་ the one who tames (full form = འདུལ་བར་བྱེད་པ་པོ་)
- (For the possessor particle po., see 4.2.b.)

8. Exercises

a. Tibetan to English: Using the glossary, translate the following sentences into English.

1. རྒྱ་རྒྱལ་སྐོར་ལྷོ་ཆོག་པ་མི་རྟག་པོས་གཡར་པོ་ལ་བདག་རྒྱུ་མ་འཛིན།
 འགྲོ་ན་ལམ་མི་རྟག་པོས་གོ་མ་པ་ཚོས་ཕྱོགས་སུ་འདོད།
 འདུག་ན་གནས་མི་རྟག་པོས་དག་པའི་ཞིང་ཁམས་ཡིད་ལ་བྱ།
 བཟའ་བཏུང་དང་ལོངས་སྤྱོད་མི་རྟག་པོས་རྒྱུ་ལོང་ལོང་ཞིན་ཟས་སུ་ཟ།
 ཉལ་ན་གཉེན་མི་རྟག་པོས་འཁྲུལ་པ་འོད་གསལ་དུ་ལྷུངས།
 འབྲིར་ན་ནོར་མི་རྟག་པོས་འཕགས་པའི་ནོར་བདུན་བཞེན།
 གཉེན་ཕྱོགས་དང་སྲིད་ལྷོ་མི་རྟག་པོས་དཔེ་ལྷོ་ལ་འབྲུང་བ་བསྐྱལ།
 ཆེ་བཅན་དང་ལྷན་གྲགས་མི་རྟག་པོས་རྟག་རྟུ་དམན་ལ་བཟུང།
 ལྷ་བའི་ཆོག་མི་རྟག་པོས་བསྐྱེད་པའི་དུང་ལ་འཛིན་ལ་བསྐྱལ།
 དད་པ་དང་ལོངས་སྤྱོད་མི་རྟག་པོས་དམ་བཅའ་བརྟན་པོ་ལ་བརྟོན།
 འདུ་ཤེས་དང་རྣམ་རྟོག་མི་རྟག་པོས་མི་གཞི་བཟང་པོ་ལ་བསྐྱལ།
 ཉམས་དང་རྟོགས་པ་མི་རྟག་པོས་ཆོས་ཉིད་ཟད་པ་ལ་སྐྱོལ་། KZ 39B:5-40A:3
2. རྣང་ལ་རང་བཞིན་མེད་པ་གསལ་ལ་རྟོག་པ་མེད་པ། MINT 80:7
3. ངས་ལུས་སྲིག་ལ་མ་བརྟམ་པར་གྱུ་གར་ལ་བྱིན་། MINT 46:9-10
4. །འཁོར་བ་མ་རྫོངས་བར་དུ་ནི།
 །དཔལ་ལྷན་སྤྲོ་མ་བཞུགས་སུ་གསོལ། MINT 78:11-2 (verse)
5. ལྡོ་རྩ་པ་དང་མཇལ་དུ་བྱིན་པར་དགོངས་། MINT 82:6
6. ལྡོ་རྩ་ལས་འདས་པའི་གོ་འཕང་སྐྱབ་པར་བྱེད་པའི་ཐབས་དེ་ནི་ལམ་གྱི་ངོ་བོ་ཡིན་། SBD II 461:17-8
7. གལ་ཏེ་རང་པོར་སྐྱེ་བ་ཡིན་ན་མ་ལ་ཆགས་པ་སྐྱེ་ལ། ལ་ལ་ཞེ་ལྷོ་ལྷོ་བར་འབྲུར་རོ། JOLLM 35A:5
8. རང་གི་སྐུས་རྣམས་རྫོང་གཟུགས་བརྟན་དང་། དག་གསལ་རྫོང་ལྷག་ཅ་དང་། སེམས་བྱུང་རྫོང་སྐྱེ་མ་དང་།
 མཚུངས་པར་གཏན་ལ་དབབ་པར་བྱ། SBD III 348:15-7
9. བོད་གངས་ཅན་གྱི་གདུལ་བྱ་རྣམས་འདུལ་བྱེད་པའི་རྒྱལ་ཚབ་རྒྱ་མང་ལ་གསོལ་བ་། KGT 57B:2

10. ལྡོ་རྩ་ལྷན་ལྷན་བདུན་དུ་ཆོས་མ་གསུངས་པར་བཞུགས་པ་། KZ 18A:6
11. ལྷོ་ག་པ་མ་རྫོངས་པ་ལ་འཁོར་བ་ལས་ཐར་དུ་རེ། Bacot
12. །བརྗོད་པར་དགའ་བའི་སེམས་ཉིད་ལས།
 །འཁོར་འདས་ཀྱི་ཆོ་འཕུལ་རྣམས་ཆོགས་ཀར། KGT 40A:5
13. སྤྲོ་མའི་བཀའ་བཞིན་བསྐྱབས་པས་བརྟུན་པའི་བྱིན་སྐབས་དང་ལྷན་པ། KZ 144B:3
14. །དཔལ་ལྷན་སྤྲོ་མའི་བྱིན་སྐབས་དང་།
 །རང་གི་ལས་འཕྲོ་འཛིན་པ་ན།
 །ཕར་འདྲིས་ཀྱི་མི་བཞིན་རང་ངོ་འཕྲིད། KGT 40B:1 (verse)
15. །ཁོང་གཅེང་གི་ངོ་མོ་ཁ་རག་གི་རི་ཁོང་དུ་སྐྱབ་པ་བྱེད་པ་ལ་བྱིན་། KZ 42B:1
16. །རྣམ་རྟོག་འཁྲུལ་པ་བྱུང་དུ་མེད།
 །གཉེན་པོའི་དགེ་སྦྱོར་བསྐྱབ་རྒྱུ་མེད། KGT 41B:1 (verse)
17. ལྷོ་ག་པ་མ་རྫོངས་པར་འཆི་དོགས་ཡོད་པས་ལྷུར་དུ་སྐྱུང་དགོས་སོ། JOL 77B:5
18. བཅོམ་མེན་གྱི་མོས་གུས་དང་ལྷན་པས་བསྐྱབས་ན་དངོས་སུ་ལྷུ་མ་མཐོང་བར་ཐེ་ཚོམ་མེད་དོ། KP 3A:4
19. སེམས་ཉིད་རང་གིས་རང་གི་གནས་སུ་གསལ་མ་རིག་པར་ཐོག་པ་མེད་པ་ནས་བདག་གཞན་གཉིས་སུ་རྣང་བར་གྱུར་། MM 5A:1-2
20. བསམ་གཏན་མ་བསྐྱེད་པར་ཤེས་རབ་མེ་སྐྱེ། དེ་མ་སྐྱེས་ན་བྱུང་ལྷུ་མི་ཐོབ་། BCA in MM 7B:6-8A:1
21. ངས་ཐབས་ལམ་བསྐྱེད་པ་ལ་སྦྱོང་བར་དང་སེམས་བསྐྱེད་གཉིས་དགོས་པ་། KGT 80A:2
22. བཅོམ་ལྷན་འདས་ཀྱིས་ཀྱན་ངོ་བོ་ཙམ་དུ་སེམས་ཅན་རྣམས་ཐོག་པ་ལ་རིམ་གྱིས་གཞུག་པའི་དོན་དུ་
 གསུངས་པ་ཡིན་ནོ། JOL 61B:2-3

b. English to Tibetan: Using the glossary, translate the following sentences into Tibetan.

1. ...this pure human body that is difficult to obtain...
2. If you act with delusion, you will be born as an animal.
3. ...not understanding the nature of subject and object, one circles in stupidity.
4. Brahma and Indra supplicated [the Buddha] to turn the wheel of dharma.
5. At all times and places, one should rely on a spiritual friend and on virtuous friends.

c. Vocabulary for memorization

སྐྱབས་	refuge	ལམ་	path
ཕྱག་འཚལ་བ་	to prostrate	བྱིན་པ་	to be mindful; mindfulness
འཕྲིད་པ་	to lead, instruct	འདུལ་བ་	to tame
དུས་	time	ལེན་པ་	to receive, take up, accept

ཕྱིགས་	side, direction	ཕང་བ་	to abandon, give up
དབྱ་བཙོམ་པ་	noble one, S: arhat	བཀའ་	command, word (h)
དབང་	power, S: abhiṣeka	བརྗུན་	lineage
ཐོས་པ་	to hear	བྱིན་སྐབས་	blessing, adhiṣṭhana
ཐབས་	means, method, upāya	འབྱོན་པ་	to arrive, depart
ལྗང་བ་	appearance; to appear	ལྗང་པ་	empty; to be empty

d. Verse for memorization

|མྱོ་ཚིས་སུ་འགྲོ་བར་བྱིན་གྱིས་སློབས།|

|ཚིས་ལམ་དུ་འགྲོ་བར་བྱིན་གྱིས་སློབས།|

|ལམ་འཇུག་པ་ཐེལ་བར་བྱིན་གྱིས་སློབས།|

|འཇུག་པ་ཡེ་ཤེས་སུ་འཆར་བར་བྱིན་གྱིས་སློབས།| SM 16B:2.4

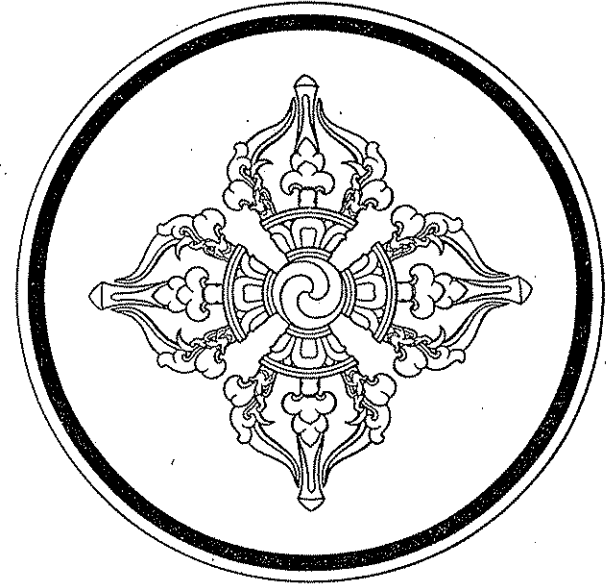
Grant your blessings so that my mind may be one with the dharma.

Grant your blessings so that dharma may progress along the path.

Grant your blessings so that the path may clarify confusion.

Grant your blessings so that confusion may dawn as wisdom.

མྱོ་	ཚིས་སུ་	འགྲོ་བར་	བྱིན་གྱིས་སློབས།
n. • mind SUBJ.	n. (LOP) dharma to LOCATION(?)	iv. (LOP) go so that VERB	imp. v./ grant (your) blessings.
PURPOSE			VERB
ཚིས་	ལམ་དུ་	འགྲོ་བར་	བྱིན་གྱིས་སློབས།
n. • dharma SUBJ.	n. (LOP) path to LOCATION(?)	iv. (LOP) go so that VERB	imp. v./ grant (your) blessings.
PURPOSE			VERB
ལམ་	འཇུག་པ་	ཐེལ་བར་	བྱིན་གྱིས་སློབས།
n. • path SUBJ.	n. • confusion DIR. OBJ.	iv. (LOP) dispel so that VERB	imp. v./ grant (your) blessings.
PURPOSE			VERB
འཇུག་པ་	ཡེ་ཤེས་སུ་	འཆར་བར་	བྱིན་གྱིས་སློབས།
n. • confusion SUBJ.	n. (LOP) wisdom as ADV. CL.	iv. (LOP) arise so that VERB	imp. v./ grant (your) blessings.
PURPOSE			VERB



མྱོ་ཚིས་སུ་རྗེ།

Lesson 10

1. The Verbal Use of the Source Particle འབྱུང་ལྷངས་

The verbal source particle འལ་ is generally added after the verbal stem, i.e. with ལ་/ལ་, whereas the verbal source particle ལ་ is added after the verbal root, i.e. without ལ་/ལ་. One of the distinguishing factors of these particles is that they mostly form dependent clauses that tend to have the same agent or subject as the independent clause. Hence, since the dependent clause comes first, it will tend to have the subject or agent, and this will be omitted but understood in the following independent clause. Moreover, oftentimes the final verb can have an auxiliary verb and/or verbal particle that must be used with the verb of the preceding dependent clause as well.

a. **Simultaneity:** This particle can indicate that the action of the verb that follows it takes place during the action of the verb preceding the particle. It is here translated as "while, during, as (something was being done)."

མའི་འྲི་ཕ་མེང་གེ་ལ་ཚིབས་ནས་རྣམ་མཁའ་ལ་གཤེགས་པ་... KGT 67B:5

Maitrīpa traveled through the sky riding on a lion.

མའི་འྲི་ཕ་	མེང་གེ་ལ་	ཚིབས་ནས་	རྣམ་མཁའ་ལ་	གཤེགས་པ་
name •	n. (LOP)	iv. (S)	n. (LOP)	iv.
Maitrīpa	lion on	ride-ing	space through	go
AGENT	DIR. OBJ.	VERB	LOCATION	VERB

སླ་མ་བྲན་ནས་མང་དུ་བཤུམས། KGT 68A:1

recalling the guru, [he] wept greatly.

སླ་མ་	བྲན་ནས་	མང་དུ་	བཤུམས།
n. •	iv. (S)	adj. (LOP)	iv. •/
guru	remember-ing	many-ly	cry.
DIR. OBJ.	VERB	ADVERB	VERB

It can also occur right between two adjoining verbs. The relationship is oftentimes adverbial in this case, with the first verb modifying the second. However, this could be translated into English in a variety of ways.

ཞུས་བྱ་དམ་པ་ཡིན་ཏན་དང་ལྗན་པ་ལ་བརྟེན་ནས་བཟད་ན་... KZ 143B:2-3

If one continually relies on a holy person replete with virtue...

ཞུས་བྱ་དམ་པ་	ཡིན་ཏན་དང་	ལྗན་པ་ལ་	བརྟེན་ནས་	བཟད་ན་
n. adj. •	n. (CO)	iv. (LOP)	iv. (S)	iv. (LOP)
person holy	virtue with	endowed	attend-ing	stay if
DIRECT OBJECT		VERB	VERB	VERB

འབྱུངས་ནས་གྲོམ་... KGT 80B:4

meditatediligently

འབྱུངས་ནས་	གྲོམ་
iv. (S)	iv.
exert-ing	meditate

ཕྱིར་ནས་ཡོངས་... KGT 80B:5

camecarrying

ཕྱིར་ནས་	ཡོངས་
iv. (S)	iv.
carry-ing	came

b. **Succession:** Here the meaning is that the action of the preceding verb is finished before the action of the following verb takes place. It can usually be translated as "after doing or having done the action of the preceding verb, the action of the following verb takes place." The particle ལ་ is more commonly used for this meaning than འལ་.

མི་ལམ་མི་བའ་ལས་མནལ་ལད་... KGT

After dreaming, he woke up.

མི་ལམ་	མི་བའ་ལས་	མནལ་ལད་
n. •	iv. (S)	n. iv.
dream	to dream after	sleep awoke = awoke
D.O. (1)	VERB (1)	VERB (2)

c. **Origin or cause:** Here the particle signifies that the action of the preceding verb is completed first, and that this completed action gives rise to or makes possible the action of the following verb. It can be translated as "from," "on account of," or "through" doing the action of the preceding verb, the action of the following verb occurs." The particle འལ་ is more commonly used for this meaning.

ཤིང་གཉེས་བྱད་པ་ལས་ནི་མེ་འབྱུང་... KP in MM 66A:2-3

Fire arises from the rubbing of two sticks.

ཤིང་གཉེས་	བྱད་པ་ལས་ནི་	མེ་	འབྱུང་
n. num. •	iv. (S) (T)	n. •	iv.
stick two	rub from	fire	will arise.
DIR. OBJ.	VERB	SUBJECT	VERB

ལམ་ལྷ་གྲོམ་གནད་དུ་བརྟེན་པ་ལས།

འབྲས་བུ་སྣ་གསུམ་མངོན་དུ་འབྱུང། KGT 42B:2

From applying the key points of the view and meditation on the path, [One] will actualize the fruition of the stainless three kāyas.

ལམ་	ལྷ་གྲོམ་	གནད་དུ་	བརྟེན་པ་ལས།
/n. •	n. n. •	n. (LOP)	iv. (S)/
path	view meditation	key point	apply from
LOC.	DIRECT OBJECT		VERB

།འབྲས་	རྫི་བྲལ་	སྐྱ་གསུམ་	མངོན་དུ་འགྲུར།
/n. • fruition	adj. • stain-less	n. num. • kaya 3	tv. •/ will actualize.
DIRECT OBJECT			VERB

d. Exclusion: "other than," "except for," "but"

གྲུབ་ཤིང་དེ་ཡང་ཕྱིགས་གཅིག་དུ་ཐོད་ན་འཕྲད་མྱོད་པ་ལས། དུས་རྒྱུན་པར་ཞག་ཅིག་ཡང་མི་ཐོད། KZ 23B:2
If the yoke stayed in one place, [the tortoise] might meet with it, but it never rests even for an instant.

གྲུབ་ཤིང་དེ་ཡང་	ཕྱིགས་གཅིག་དུ་	ཐོད་ན་	འཕྲད་མྱོད་པ་ལས།
n. da. • (CC) yoke that as for SUBJECT	n. num. (LOP) direction one in LOCATION	iv. (LOP) stay if VERB	iv. av. (S) / meet might other than VERB
དུས་རྒྱུན་པར་	ཞག་ཅིག་ཡང་	མི་ཐོད།	
adv. (LOP) time continual-ly ADVERB	n. (CC) instant even ADVERB	neg. iv. •/ not remain. VERB	

2. The Continuative Verbal Particle ལྷོག་བཅས་

This particle ལྷོག་བཅས་, "with remainder," generally indicates that the action of the preceding verb continues to take place or to be in effect when the action of the following verb begins. It has the overall connotation that whatever is happening (be it an action or a logical train of thought) is not completed with the preceding verb, and so one must continue to read on to the next verb. Unlike the source particles ཉན་ and ལས་, the continuative particle tends to come after an independent clause. Hence, it is more of a stop than the source particles, but indicates that the story or logic of the preceding clause continues. At times, it functions somewhat like a semi-colon or colon.

a. Spelling: It has three different spellings according to the final letter of the preceding verb. They are:

- ཏེ་ after final letter ན་ར་ལས་
- ཏྟེ་ after final letter ག་ང་བ་མ་འ་ and vowels
- ཏཱེ་ after final letter ད།

Note that this last spelling could be confused with the demonstrative pronoun ཏེ་. When in doubt, check to see if the last letter of the preceding word is ད།. If it isn't, then the ཏེ་ has to be the demonstrative adjective or pronoun. If it is, then one has to tell from the context.

b. Uses:

1) Temporal Relation མཚམས་ལྷོག་ལྷོག་བཅས་: The first usage of this particle shows that the two verbs are connected in a temporal relationship, which is either simultaneous or successive.

a) Simultaneity དུས་ཅིག་ཅར་དུ་འགྲུག་པ་: This particle can indicate that while the action of the first verb is taking place, the action of the second verb is happening. This is essentially the same meaning as the simultaneous usage of the source particles ཉན་ and ལས་.

མི་ལས་བསྐོམས་ཏེ་སྤིང་མོས་བྱ་བཅོས་སོ།

While Mila was meditating, his sister cooked nettles.

མི་ལས་	བསྐོམས་ཏེ་	སྤིང་མོས་	བྱ་	བཅོས་སོ།
name (A) Mila by AGENT	tv. (CT) meditate-ing VERB	n. (A) sister by AGENT	n. • nettle D.O.	tv. (CP) cooked. VERB

Also, just as with the source particle ཉན་, the continuative particle can occur between two closely related verbs, or between a main verb and an auxiliary verb.

གྲིས་ཀྱི་གྲིགས་ཏེ་ཕྱིན་ KZ 145B:1

They both went, accompanying each other.

གྲིས་ཀྱི་	གྲིགས་ཏེ་	ཕྱིན་
n. • both SUBJECT	iv. (CT) accompany-ing VERB	iv. went VERB

།ཡང་ཡང་བསྐྱར་ཏེ་བཞེས་པར་ལྟ། KGT 62B:1

Again and again, [I] asked [him] to accept.

།ཡང་ཡང་	བསྐྱར་ཏེ་	བཞེས་པར་	ལྟ།
/adv. adv. • again again ADVERB	iv. (CT) repeat-ing VERB	tv. (LOP) accept to VERB	iv. request. VERB

འབྲུངས་ཏེ་བསྐྱབས་པ་ KGT 83A:2 practiced with exertion

འབྲུངས་ཏེ་	བསྐྱབས་པ་
iv. (CT) exert-ing VERB	iv. practiced VERB

b) Succession དུས་རིམ་གྱིས་འགྲུག་པ་: This particle can indicate that after the action of the first verb, the action of the second verb takes place.

བོད་ལ་རྒྱུ་བྱོན་ཏེ་བལ་པོ་པམ་མཐིང་དུ་ཕེབས་པ་ KGT 61A:2

[He] departed toward Tibet, and went to Phamthing in Nepal.

བོད་ལ་	རྒྱ་རྒྱུ་	ཕྱིན་ཏེ་	བལ་པོ་	ཕམ་མཐིང་དུ་	ཕེབས་པ་
name (LOP) adv. •	iv. (CT)	name •	name (LOP)	iv.	
Tibet to	hither	departed:	Nepal	Phamthing to	go.
DESTIN.	ADV.	VERB	DEST.	VERB	

...སྤྱི་མ་གྲུབ་པ་ཐོབ་སྟེ་སོང་། KZ 42B:3
the guru attained siddhi and then left...

སྤྱི་མ་	གྲུབ་པ་	ཐོབ་སྟེ་	སོང་།
n. •	n. •	iv. (CT)	iv.
guru	accomplishment	attain and	went
SUBJ.	DIR. OBJ.	VERB	VERB

2) Clarification དམ་བཅའ་ལྟག་བཅས་: This usage introduces a list, explanation, reason, or

supporting quote in clarification of the preceding statement, phrase, or word. Sometimes, the particle can be understood to mean "which is to say" or a similar phrase or as a colon.

a) Giving a list or specifics དབྱེ་བ་འདྲན་པ་: This particle can occur at the beginning or end of a list. If it closes a list, it is usually followed by a summarizing statement concerning either the nature or the number of the members of the list.

ལངས་ཀྱས་ཚེས་དགེ་འདུན་ཏེ་སྐབས་གནས་གསུམ་... UT
the buddha, dharma, and saṅgha, which is to say, the three objects of refuge...

ལངས་ཀྱས་	ཚེས་	དགེ་འདུན་ཏེ་	སྐབས་གནས་གསུམ་
n. •	n. •	n. (CT)	n. num.
buddha	dharma	saṅgha:	refuge place 3
LIST			SUMMARY

འཕགས་པའི་བདེན་པ་བཞི་སྟེ། ཐུག་བཤེས་པ་དང་། ཀུན་འབྱུང་བ། འགོག་པ་དང་།
ལམ་གྱི་བདེན་པ་འོ། TDCM 1245

The four noble truths [are]: the truth of suffering, its origin, its cessation, and of the path.

འཕགས་པའི་	བདེན་པ་བཞི་	སྟེ།			
adj. (R)	n. num. (CT)/				
noble of	truth four				
SUBJECT					
ཐུག་བཤེས་པ་	དང་།	ཀུན་འབྱུང་བ།	འགོག་པ་	དང་།	ལམ་གྱི་
n. (CO)/	n. /	n. (CO)/	n. (R)	n. (P)/	
suffering and	origin	cessation and	path of	truth.	
PREDICATE NOMINATIVES					

b) Giving a reason or proof གཏན་ཚིགས་འདྲན་པ་: This is a very common use of this particle, particularly in the more philosophical texts, where argumentation and proofs abound.

ཕྱི་ནང་གི་དངོས་པོ་རྣམས་ཚེས་ཅན། ཡང་དག་པར་སྐྱེ་བ་མེད་དེ། མཐའ་བཞི་ལས་མ་སྐྱེས་པའི་ཕྱིར།
PGDM 128:11-13
Outer and inner things, the subject, are ultimately unborn, because they do not arise from the four extremes.

ཕྱི་ནང་གི་	དངོས་པོ་	རྣམས་	ཚེས་ཅན།	ཡང་དག་པར་	སྐྱེ་བ་	མེད་དེ།
n. n. (R)	n. pl. •	n. •/	n. •/	adj. (LOP)	n. •	iv. (CT)/
outer inner of	thing-s	subject	subject	ultimate-ly	birth	not exist:
SUBJECT				ADVERB	PRED. ADJ.	
མཐའ་བཞི་ལས་	མ་	སྐྱེས་པའི་	ཕྱིར།			
n. num. (S)	neg. iv. (R) (RS)/					
extreme 4 from	not born of because					
SOURCE	VERB					
REASON						

c) Giving a gloss of a term དེས་ཚིག་འདྲན་པ་:

ལངས་ཀྱས་ཏེ། མ་རིག་པའི་གཉེན་ལངས་པ་དང་། ཤེས་བྱ་ལ་སྤྱོད་ཀྱིས་ཀྱས་པ་འོ། TDCM 1245
Buddha [is]: to clear away sleep of ignorance and open the mind to the objects of knowledge.

ལངས་ཀྱས་ཏེ།	མ་རིག་པའི་	གཉེན་	ལངས་པ་	དང་།	ཤེས་བྱ་ལ་	སྤྱོད་ཀྱིས་	ཀྱས་པ་	འོ།
n. (CT)/	n. (R)	n. •	iv. (CO)/	n. (LOP)	n. •	iv. (CP)/		
buddha:	ignorance of	sleep	clear away and	knowable to	intellect	expand.		
SUBJECT	PREDICATE							

d) Giving an extensive explanation ལྱིལ་བཤེས་པ་:

ལྱིལ་སྲས་ཀྱི་བྱིད་པ་སྟེ། ཡ་རོལ་རྩ་ཕྱིན་པ་དུག་གམ་བཅུ་པོ་ཐམས་ཅད་ཡིན་ནོ། TDCM 1245
The activity of the sons of the Victorious One is all the six or ten pāramitās.

ལྱིལ་སྲས་	ཀྱི་	བྱིད་པ་	སྟེ།	ཡ་རོལ་	རྩ་	ཕྱིན་པ་	དུག་གམ་	བཅུ་པོ་	ཐམས་ཅད་	ཡིན་ནོ།
n. (R)	n. • (CT)/	n. num. (AO)		num. adj. •						iv. (CP)/
Vict. One son of action:	perfection 6 or	10 all		is.						VERB
SUBJECT	PREDICATE NOMINATIVE									

e) Giving a quote: This usage is similar to the above two, in that a quote is given in explanation of a word, phrase, or sentence.

...བསོད་ནམས་དག་གི་སྐྱེ་བ་མཐུན་པ་ཞེས་གསུངས་ཏེ། མདོ་ལས། ... RNTJ 9B:4
[The Buddha] is said to be "in accord with all merit," [as it is said] in a sūtra, "..."

བསོད་ནམས་	དག་གི་	སྐྱེ་བ་	མཐུན་པ་	ཞེས་	གསུངས་	ཏེ།	མདོ་	ལས།
n. pl. (R)	n. • (Q)	iv. (CT)/	n. (S) /					
merit -s of	appropriate cause	said:	sūtra from					
DIRECT OBJECT (QUOTE)	VERB		SOURCE					

3) Giving the Other Side གཞན་འདྲིན་ལྟག་བཅས་: In this case, the continuative particle indicates that what follows simply completes the picture by giving the other side.

ཤར་གྱི་ཕྱོགས་སུ་རྒྱ་མཚོ་རྒྱེ། དེ་བཞིན་རྒྱབ་ཕྱོགས་འི་ཆེན་ནི། TCDM 2412
In the East is the ocean; likewise, in the West, a large mountain.

ཤར་གྱི་	ཕྱོགས་སུ་	རྒྱ་མཚོ་རྒྱེ།	དེ་བཞིན་	རྒྱབ་ཕྱོགས་	འི་ཆེན་ནི།
n. (R)	n. (LOP)	n. • [iv.] (CT)	dp. prep. •	n. •	n. adj. • [iv.] (CP)
east of	direction in	ocean [is] and	that like	west direction	mountain great [is].
LOCATION		SUBJECT	ADV.	LOCATION	SUBJECT

The existential verb ཡོད་པ་ is understood to be present. Note that in the second sentence, the relational and LOP particles are omitted in the location phrase. Since the second sentence has the same basic structure of the first, these particles are understood to be present due to the context of the first sentence.

དེ་ནི་མི་རྒྱེ། འདི་ནི་ཁྲི། TCDM 2412
That is a person, and this is a dog.

དེ་ནི་	མི་རྒྱེ།	འདི་ནི་	ཁྲི།
dp. • (T)	n. • [iv.] (CT)	dp. • (T)	n. • [iv.] •/
that as for	human [is] and	this as for	dog [is].
SUBJECT	PRED. NOM.	SUBJECT	PRED. NOM.

Again, the linking verb ཡིན་པ་ is understood to be present.

4) Contradiction ལྟོ་ཆོག་འགལ་བར་འདྲེན་པ་: It can indicate that although the action of first verb takes place, the action of the second verb occurs. In many ways, this usage is very similar to 3) "Giving the Other Side" above.

ལྗེས་ས་ཤམ་རྗེ་འགྲོ་ས་རྒྱལ། KGT 66A:6
[I] was born in an inferior place, but the place I visited is supreme.

ལྗེས་ས་	ཤམ་རྗེ་	འགྲོ་ས་	རྒྱལ།
n. •	iv. (CT)	n. •	iv. •/
birth-place	be defeated but	visit-place	be victorious
SUBJECT	VERB	SUBJECT	VERB

ལར་མི་ང་རང་ངན་ཏེ་སྤྲོ་མ་བཟང་། KGT 67B:1-2
In general, even though [I] am unworthy, my guru is good.

ལར་	མི་	ང་རང་	ངན་ཏེ་	སྤྲོ་མ་	བཟང་།
adv.	n. •	ppr. •	adj. (T)	n. •	adj. •/
generally	man	bad but	guru	good.	
ADVERB	SUBJECT	PRED. ADJ.	SUBJ.	PRED. ADJ.	

The linking verb ཡིན་ is omitted here in both clauses.

5) Giving the conclusion: In this case, this particle can come after the cause or reason and thus precedes or introduces the consequence or conclusion. This structure is somewhat the reverse of b) above.

འོག་རྒྱ་མི་ཡོད་པ་མ་མཐོང་རྗེ་གུམ་མོ། YPC
[I] didn't see the man below, thus [I landed on him and he] died.

འོག་རྒྱ་	མི་	ཡོད་པ་	མ་མཐོང་རྗེ་	གུམ་མོ།
n. (LOP)	n. •	ivn. •	neg. tv. (CT)	iv. (CP)
below at	man	exist	not see:	died.
LOC.	SUBJ. (1)	VERB (1)	VERB (2)	VERB (3)
DIRECT OBJECT (2)				

3. The Verbal Use of the Coordinating Particle དང་གྱེ།

This particle is generally used after the infinitive form (i.e., the root plus ལ་/ལ་). It simply indicates that the action of the following verb is somehow connected with the action of the preceding verb. Often the sense can be that the action of the preceding verb sets up the situation or conditions that make the action of the following verb possible. It can usually be translated as "the action of the first verb is done and then the action of the following verb is done" or perhaps more literally as "with the doing of the first verb, the action of the second verb takes place." For example:

།དེ་ར་མནལ་སད་པ་དང་སྤྲོ་མ་བྱན་ KGT 68A:1
Then he awoke and remembered the guru...

།དེ་ར་	མནལ་སད་པ་	དང་	སྤྲོ་མ་	བྱན་
/dp. (LOP)	iv. (CO)		n. •	iv.
that at	awoke and		guru	remember
LOC.	VERB		DIR. OBJ.	VERB

4. The Verbal Coordinating Particle ཞིང་གྱེ།

a. Spelling: This particle has three forms depending on the last letter of the preceding word.

- ཅིང་ after ཀ་, ཅ་, and བ་
- ཞིང་ after ང་, ཅ་, མ་, ལ་, ས་, ལ་ and all vowels
- ཞིང་ after ས་

b. Meaning: This is generally a coordinating particle, similar to དང་. It follows the root of the verb (i.e., without the particle ལ་/ལ་) and is used in the following specific ways.

1) Simultaneity: Often ཅིང་ indicates a complete overlap between the verb that precedes it and the

one that follows. In other words the actions of both verbs are happening or existing simultaneously, or at least are closely connected together. It can also be translated by a participle, e.g. "doing the action of the first verb, the action of the second verb takes place."

|| ལྗང་བས་སྤོང་པ་མ་སྐྱིབ་ཅིང་། || སྤོང་པས་སྣང་བ་མ་འགོག་པ། || Bacot (verse)

Appearance does not obscure emptiness,
And emptiness does not stop appearance.

ལྗང་བས་	སྤོང་པ་	མ་སྐྱིབ་ཅིང་།	སྤོང་པས་	སྣང་བ་	མ་འགོག་པ།
/n. (A) appearance AGENT	n. • empty DIR. OBJ.	neg. iv. (CO)/ not obscure and VERB	/n. (A) empty AGENT	n. • appearance DIR. OBJ.	neg. iv. // not stop. VERB

...བསམ་ཞིང་ཕྱིན་པ་... KZ 124A:6

...went thinking...

བསམ་ཞིང་	ཕྱིན་པ་
iv. (CO) think and VERB	iv. went VERB

2) **Succession:** At times, the sense of ཅིང་ can be that the action of the preceding verb takes place, "and then" the action of the following verb takes place.

...བདུད་ཅིའི་རྒྱ་ན་འངག་རྩེ་ལྷུ་ཞིང་ཁོས། NTNG 25B:1
stream of amṛita flows down, melts and boils.

བདུད་ཅིའི་	རྒྱ་ན་	འངག་རྩེ་	ལྷུ་ཞིང་	ཁོས།
n. (R) amṛita of SUBJECT	n. • stream VERB	iv. (CT) flow down: VERB	iv. (CO) melt and VERB	iv. •/ boil. VERB

3) **Contradiction:** Here again, two closely related verbs are connected; however, they present contradictory or alternative ideas.

ཤི་ནས་མེད་དུ་མི་འགྲོ་ཞིང་སྐྱེ་བ་ལེན་དགོས་པ་... KZ 43A:6

After dying, one does not become nonexistent, but rather one must take another birth.

ཤི་ནས་	མེད་དུ་	མི་འགྲོ་ཞིང་	སྐྱེ་བ་	ལེན་དགོས་པ་...
iv. (S) die after VERB	iv. (LOP) not exist to VERB	neg. iv. (CO) not go but VERB	n. • birth DIR. OBJ.	iv. av. take must. VERB

4) **With Adjectives/Adverbs:** Just as with verbs, this particle can also link together closely related adjectives or adverbs.

...ཞིང་ཁམས་མངོས་ཤིང་ཡིད་དུ་འོང་བའི་གཞིར། NTNG 9A:2

On the ground of a beautiful and delightful world...

ཞིང་ཁམས་མངོས་ཤིང་	ཡིད་དུ་འོང་བའི་	གཞིར།
n. adj. (CO) universe beautiful and LOCATION	adj. (R) delightful of	n. (LOP)/ ground on

...ཕྱིར་ཞིང་དོན་དུ་གཏེར་བ་... JOLLM

to seek after

ཕྱིར་ཞིང་	དོན་དུ་	གཏེར་བ་
adv. (CO) after ADVERBS	n. (LOP) and purpose for	iv. seek VERB

5. The Lack of a Particle After a Verb

a. After the verbal root or infinitive

1) **End of the sentence:** The lack of a particle after a final verb at the end of a sentence is common in conversation and verse, and is less so in expository prose. Generally, the final verb is at least followed by a final གོད་, but not always. Sometimes, you will find one sentence immediately following another with no particle or punctuation separating them.

|| ཡོད་མེན་མེད་མེན་དེ་བཞིན་མེན་གཞན་མེན། MSA 6A:6 (verse)

[Suchness] is not existent, is not nonexistent, is not thus, is not otherwise.

ཡོད་	མེན་	མེད་	མེན་	དེ་བཞིན་	མེན་	གཞན་	མེན།
/ adj. • existent PRED.	iv. • is not. VERB	adj. • nonexistent PRED.	iv. • is not. VERB	adv. • that like PRED.	iv. • is not. VERB	n. • other PRED.	iv. •/ is not. VERB

བསམ་གཏན་མེད་པར་ཡང་ནི་ཤེས་རབ་མེད། SH in MM 8A:1

As there is no meditation, there is also no prajñā.

བསམ་གཏན་	མེད་པར་	ཡང་ནི་	ཤེས་རབ་	མེད།
n. • meditation SUBJECT	iv. (LOP) not exist as VERB	(CC) (T) also as for ADVERB	n. • prajñā SUBJECT	iv. •/ not exist. VERB

སྤྱིད་གང་ནས་འོང་གང་དུ་འགྲོ་... KGLP 10A:1

From where are you coming? [And] where are [you] going?

སྤྱིད་	གང་ནས་	འོང་	གང་དུ་	འགྲོ་
ppr. • you SUBJ.	ipr. (S) what from SOURCE	iv. • come? VERB	ipr. (LOP) what to DESTINATION	iv. go? VERB

ཚིག་འདིན་ལ་དོན་མི་འདིན་པ། དོན་འདིན་ལ་ཚིག་མི་འདིན་པ། KZ9A:6

[He] understands the words, but does not understand the meaning.
[He] understands the meaning, but does not understand the words.

ཚིག་ n. • word DIR. OBJ.	འདིན་ལ་ tv. (LOP) understand but VERB	དོན་ n. • meaning DIR. OBJ.	མི་འདིན་པ། neg. tv. •/ not understand. VERB
དོན་ n. • meaning DIR. OBJ.	འདིན་ལ་ tv. (LOP) understand but VERB	ཚིག་ n. • word DIR. OBJ.	མི་འདིན་པ། neg. tv. •/ not understand. VERB

2) Clause within a sentence: The infinitive form occurring within a sentence has already been covered in 8.1, whereby it can be a verb with respect to its own clause, and be a noun with respect to the main verb of the whole sentence. The verbal root occurring within a sentence can fulfill this same double function, although one must keep in mind that the verbal root may be the final verb of a separate sentence, as just explained in 1) above.

a) Direct object: Just as a noun that is a direct object of a transitive verb can either take no particle or the LOP particle ལ་, so a clause that is a direct object can do the same. For clausal direct objects with the LOP particle ལ་, see 9.4.a.2)b).

རྗེས་སུ་སྐྱེས་པའི་སྐྱེམས་ཤར་བ་མིས་... KGT 67B:6

[I] dreamed there arose an experience that had never arisen before.

རྗེས་ adj. (LOP) previous-ly ADV.	སྐྱེས་པའི་ neg. iv. (R) not arisen that VERB (1)	སྐྱེམས་ n. • experience SUBJ. (2)	ཤར་བ་ ivn. • arising VERB (2)	མིས་ tv. dreamed VERB (3)
RELATIVE CLAUSE DIRECT OBJECT				

b) Modification:

འགྲོ་བའི་ཚུན་ལ་གྲོ་བའི་ཚུན་གྱི་ལྷོད། MGB 624:10

There is the danger that obstacles will arise.

གྲོ་བ་ n. • obstacle SUBJ. (1)	ལྷོད་པའི་ iv. • will arise VERB (1)	ལྷོད་པའི་ n. • danger SUBJ. (2)	ལྷོད། iv. •/ exist. VERB (2)
MODIFICATION			

b. Between a main verb and its auxiliary verb: See 9.6.b.

6. Exercises

a. Tibetan to English: Using the glossary and notes, translate the following into English.

1. བདག་ཉིད་འབའ་ཞིག་ལྷ་འདུག་ལས་འདས་པ་ཐོབ་པར་འདོད་ཅིང་། སེམས་ཅན་ལ་བརྟེན་པའི་ལྷ་ལྷན་དོན་མི་བྱེད་པ་ཏེ། JOL 52B:3-4
2. འདིན་པ་ནི་གཟུང་བར་སྐྱོབ་ཏེ་བྱུང་བའི་ལྷན་གར་དུ་ནམ་ཡང་མི་འགྲུབ་པོ། DDV 626:2
3. ལྷན་དང་སྐྱེས་ལྷན་གྱི་དོན་མཐུན་ཏེ་བསྐྱེད་པའི་དངོས་པོ་བཞི་... KZ 144A:2
4. འདིག་རྟོག་ཆེ་འདིའི་ཞེན་པ་ཤངས་པས་བྱ་བ་རྒྱུ་ཞིང་། ལྷོ་མ་དང་དུ་ལེན་པས་ནན་ཏན་ཚས་ལ་སེམས་པ། KZ 144B:2
5. ལྷན་རང་གི་ལས་ཤངས་ནས། ཐེག་པ་ཆེན་པོའི་ལམ་དུ་འདྲུག་པ་ལ་རྩ་བ་རྣམ་དག་གི་གཞི་བཟུང་ནས་སྐྱེད་པའི་ལམ་དུ་འདྲུག་... MINT 79:16-7
6. རྟེན་རིང་ཆགས་ལྷང་དང་བྱུང་བའི་སེམས་བཟང་སྐྱེམས་པ་ཐོག་མར་བསྐྱེད་...
...བདེ་བ་དང་འཕུད་འདོད་ཀྱི་བྱམས་པ། ལྷན་པའི་དང་བྱུང་བའི་དོན་ལྷོ་རྒྱུང་རྒྱུ་...
དེ་སྐྱོད་དང་མི་འབྲུལ་བར་བྱུང་ན་དེ་དག་ལ་སྐྱེམས་པའི་དགའ་བ་རྟེན་ཆད་མེད་པ་བཞིས་སྐྱོངས་པ་...
NTNG 10B:1-3
7. དུས་དང་རྣམས་པ་མམས་ཅད་དུ་རང་རྒྱུད་ལ་དཔལ་འབྱོར་གྱི་ཡོན་ཏན་འདི་དག་ཆང་མི་ཆང་བརྟགས་པ་ལ་
བསྐྱེམས་ཏེ་འབད་དགོས། KZ 22A:4
8. །བསྐྱེད་པའི་སྐྱེམས་པ་མང་ལགས་ཏེ།
།སྐྱེམས་པའི་གོང་ན་མེད། Göttsangpa in YN 3A:3 (verse)
9. ལྷོ་མ་པ་མམས་ཅད་མི་རྟོག་རྟེ་འཇོ། བསགས་པ་མམས་ཅད་མི་རྟོག་རྟེ་འཇོ།
འདུལ་པ་མམས་ཅད་མི་རྟོག་རྟེ་འཇོ། བརྟོགས་པ་མམས་ཅད་མི་རྟོག་རྟེ་འཇོ།
མཐོན་པོ་མམས་ཅད་མི་རྟོག་རྟེ་འཇོ། KZ 33A:1-2
10. རྟོན་མོངས་དང་རྣམ་རྟོག་རྒྱུད་བས་རྒྱུད་ཞི་ཞིང་དུ་ལ་པ། KZ 144A:6
11. དུས་ལ་བཞེས་ཏེ་རྟོག་རྟེ་བྱུང་བའི་རང་བཞིན་ཡིན་པའི་ཕྱིར་དང་། ཡི་དུག་སྐྱེ་སེམས་འཚིག་པའི་རང་བཞིན་
ཡིན་པའི་ཕྱིར་དང་། དུད་འགྲོ་ནི་ཀུན་ཏུ་མོངས་པ་ཤས་ཆེ་བའི་ཕྱིར། དེ་དག་གསུམ་ཆར་ཡང་ངོ་ཆ་མེད་པ་དང་།
སྐྱེས་མེད་པས་རྒྱུད་མ་རྒྱུང་པར་ལྷུང་པའི་ཕྱིར། ཚས་སྐྱེམས་ལུ་ལེན་པའི་གོ་སྐབས་མེད་པ་ཡིན་ནོ། JOLLM 8A:3-5
12. དོན་ལ་ཡོད་པར་འདིན་པ་དང་། མེད་པར་འདིན་པ་གཉིས་ཆར་རྒྱན་ཅན་ཡིན་ཏེ།
རྟོག་ཆད་གཉིས་ཀྱི་མཐར་ལྷུང་བའི་ཕྱིར་རོ། JOL 140A:6
13. ...ཆེ་འདོད་རྒྱུ་ལས་ལྷན་ལྷན་ཞེས་པ་དང་། ཆེ་འདོད་ཀྱི་གཞིག་ལ་འདོད་པའི་མང་པོ་མི་སྐྱེ་ཞིང་
ལྷོ་མ་བདེ་བ་ནས་བདེ་བར་འགྲོ་བར་འགྱུར་བ་... TSND 5A:4-5

14. །འདི་ནི་ཕྱག་རྒྱ་ཚེན་པོ་རྟེ།
 །ཕྱག་ནི་རྟོང་པའི་ཡེ་ཤེས་ཡིན།
 །རྒྱ་ནི་འཁོར་བའི་ཚས་ལས་གྲོལ།
 །ཚེན་པོ་ཟུང་དུ་འཇུག་པའོ། MM 83A:5-6 (verse)

b. English to Tibetan:

1. Having understood that all conditioned [things] are impermanent, [one] overcomes attachment to this life.
2. Almost eight years had passed since [his] mother died.
3. If one distinguishes killing, there are three [kinds]: killing due to passion, killing due to aggression, and killing due to delusion.
4. The family of both the shrāvakas and pratyekabuddhas are inferior, because they are a completely pure family due to just clearing away the obscurations of the kleshas. The family of the Mahāyāna is supreme, because it is a completely pure family due to clearing away both the obscurations.
5. Through knowledge, one does not dwell in existence, and through compassion one does not dwell in peace.

c. Vocabulary for Memorization:

ཀླང་པ་	foot, leg	བར་དོ་	bardo, inbetween state
གཉེན་པོ་	friend, relative	ལྟ་བུ་	like, as
དགའ་པོ་	enemy	བཞིན་	like, as
སྒྲུབ་	to say, speak	ལྷིད་པ་	samsaric existence; to be possible
གཏོང་བ་	to send	འཇུག་པ་	to enter
ལྷོ་བ་	to be crazy, mad	མིངས་པ་	delusion
རང་བཞིན་	nature	རྟོགས་པ་	realization
ངོ་ནོ་	essence	རྒྱ་ནི་	ornament
རྣམ་པ་	manifestation, aspect	དམ་པ་	holy, sacred, excellent
མཚན་རྟེན་	characteristic, definition	དཔལ་	glorious
དབྱེ་བ་	distinction, classification		

d. Verse for memorization:

།ཟབ་ཞི་དུལ་བྲལ་འདྲ་གསལ་འདུལ་མ་བྱས།
 །བདུད་ཚི་ལྷ་བྱའི་ཚས་ཤིག་བདག་གིས་རྟེད།
 །ལུ་ལ་བརྟན་ཡུང་གི་བར་མི་འགྱུར་བས།

།མི་སྒྲི་ནགས་འདབས་རྟེད་དུ་གནས་པར་བྱ། KZ 18A:5-6 (LV, p. 594)¹ (verse)

I have discovered a teaching like ambrosia—
 Profound, full of peace, stainless, luminous, and unconditioned.
 Even if I taught it to someone, they would not understand.
 Therefore, I shall remain silent in the forest.

།ཟབ་ཞི་	དུལ་བྲལ་	འདྲ་གསལ་	འདུལ་མ་བྱས།
/adj. n. *	adj. *	adj. *	adj. +/
profound peace	stain-less	luminous	unconditioned
APPOSITIVES TO DIRECT OBJECT			
།བདུད་ཚི་ལྷ་བྱའི་	ཚས་ཤིག་	བདག་གིས་	རྟེད།
/n. pp. (R)	n. ia. *	ppr. (A)	iv. +/
amrita like that	dharma	me by	find.
DIRECT OBJECT		AGENT	VERB
།ལུ་ལ་	བརྟན་ཡུང་	གི་བར་	མི་འགྱུར་བས།
/idpr. (LOP)	iv. (CC)	iv. (LOP)	neg. av. (A)/
anyone to	taught even though	understand	not will because
IN. OBJ.	VERB	VERB	
།མི་སྒྲི་	ནགས་འདབས་རྟེད་དུ་	གནས་པར་	བྱ།
/neg. tv.	n. (LOP)	iv. (LOP)	av. +/
not speaking	forest in	stay	should.
VERB	LOCATION	VERB	

¹ KZ actually has ལྷོ་བ་བྲལ་ instead of དུལ་བྲལ་ in the first line. We have emended the text based on the Sanskrit text of the *Lalitavistara*, which has viraja, "stainless," here.

Lesson 11

1. The Verbal Use of the Relational Particle འཕྲིན་ལ་

a. Contradictory: Used after the verbal root (i.e. without the final particle ལ་/པ་), this particle can indicate that "in spite of" of the action of the verb preceding the particle, the action of the following verb takes place. It can be translated as "although; but, however." For the diagram of which spelling of the particle comes after which final letters, see Lesson 5.2.

།ངས་ནི་ཁྱོད་ལ་ཐར་པའི་ཐབས་བཟུན་གྱི།

།ཐར་པ་རང་ལ་རགས་ལས་་་་ KZ 6B:4-5

I have taught you the means of liberation,
But liberation depends on [you] yourself.

ངས་ནི་	ཁྱོད་ལ་	ཐར་པའི་	ཐབས་	བཟུན་གྱི།	།ཐར་པ་	རང་ལ་	རགས་ལས་
ppr. (A) (T)	ppr. (LOP)	n. (R)	n. *	iv. (CC)/	/n. *	rpr. (LOP)	iv.
me by as for you to		liberation of means		taught but	liberation	self on	depend.
AGENT	IN. OBJ.	DIRECT OBJECT		VERB	SUBJECT	LOC.	VERB

b. Confirmation: There are a few occasions when this particle is better translated as "certainly," "of course," "moreover," "therefore," or "thus." Rather than contradicting the first statement, the second statement serves to embellish or further confirm the truth of the first statement.

བདེན་མེད་ནི་དོན་དམ་དཔྱད་པས་བསྐྱབ་བྱ་ཡིན་གྱི་དགག་བྱར་ཁས་ལེན་མི་རུང་བ་་་ SSN 4A:1

The lack of true existence is to be established by the examination for the absolute; moreover, it is not correct to proclaim that it is to be refuted.

བདེན་མེད་ནི་	དོན་དམ་	དཔྱད་པས་	བསྐྱབ་བྱ་	ཡིན་གྱི་
n. (T)	n. *	iv. (A)	n. *	iv. (CC)
lack of true ex. as for	absolute	examine by	to be established	is moreover
SUBJECT/TOPIC (1)	D.O. (2)	VERB (2)	PRED. NOM.	VERB (1)

དགག་བྱར་	ཁས་ལེན་	མི་རུང་བ་
n. (LOP)	iv. *	neg. av.
to be refuted as	proclaim	not able, proper
ADV. EQUIV.	VERB	

In this example, the second sentence negates the alternative possibility to the first sentence, which in a sentence is a further confirmation of the truth of the first sentence. The direct object of the second verb "to proclaim" is understood to be "the lack of true existence" from the first sentence.

2. The Verbal Use of the Concessive Particle ཚིག་ཀྱིན་ or ཀྱིན་ཕྱད་

This particle has a similar usage to the verbal relational particle འཕྲིན་ above and also comes after the root of the verb. For the spellings of this particle, see Lesson 6.10.



མགོན་པོ་ལྷན་ཅིག་གི་ལྷན་པོ།

a. **Contradictory:** It generally indicates that "although" or "even though" or sometimes "even if" the action of the preceding verb takes place, still the action of the following verb occurs.

།མི་རྟག་མངོན་དུ་གྱུར་ཡུང་རྟག་པར་འདོན། KZ 43A:1

Although impermanence is obvious, [I] regard [things] as permanent.

།མི་རྟག་།	མངོན་དུ་།	གྱུར་ཡུང་།	རྟག་པར་།	འདོན།
/n. • impermanence SUBJECT	adj. (LOP) manifest ADV.	iv. (CC) is but VERB	adj. (LOP) permanent as ADV. EQUIV.	iv. √ hold. VERB

b. As a **Second Participle:** In this location, the particle can either add the sense of "even" or it could not add any meaning at all.

མནལ་སང་ནས་ཡུང་གསུང་རྣམས་མ་བརྗེད་པ་... KGT 50B:5

Even after [I] awoke, [I] did not forget what [he] had said...

མནལ་།	སང་ནས་ཡུང་།	གསུང་རྣམས་།	མ་བརྗེད་པ་།
/n. • sleep SOURCE	iv. (S) (CC) awake after even VERB	n. pl. • speech-es DIRECT OBJ.	neg. tv. not forget VERB

3. The **Concessive Particle རུང་གྲི།**

This particle functions much the same way as the two above concessive particles, but is used less frequently.

སྲི་མའི་ལྷན་ལ་རྒྱ་རྩེ་མོང་མེད་རུང་ངས་ད་དུང་མཇལ་དུ་ཡོང་པའི་དམ་བཅའ་ལུལ་... KGT 54B:4

Though the guru's kindness is beyond near and far, I promised I would come see him again.

སྲི་མའི་།	ལྷན་ལ་།	རྒྱ་རྩེ་མོང་།	མེད་རུང་།
n. (R) guru of REF/POSSESSOR	n. (LOP) kindness for REF/POSSESSOR	adj. adj. • near far SUBJECT	iv. (CC) not exist but VERB

ངས་།	ད་དུང་།	མཇལ་དུ་།	ཡོང་པའི་།	དམ་བཅའ་།	ལུལ་།
ppr. (A) me by AGENT	adv. • still ADV.	tv. (LOP) meet to VERB	iv. (R) come that VERB	n. • promise DIR. OBJ.	iv. offered. VERB

4. The **Emphatic Particle མོད་གྲི།**

This particle shows up from time to time to emphasize the force of the preceding statement. It is often found before the concessive particle རུང་གྲི།.

...ཕྱིར་དེ་བཞིན་གཤེགས་པའི་བཀའ་ཚད་མ་ནི་མི་སྤྱོད་པའི་སྤང་ཡང་དག་ཡིན་མོད་ཀྱི། TT 2B:3-4

Generally, the authentic speech of the Tathāgata is indeed trustworthy, valid scripture, but....

ཕྱིར་།	དེ་བཞིན་གཤེགས་པའི་།	བཀའ་ཚད་མ་ནི་།	མི་སྤྱོད་པའི་།	སྤང་ཡང་དག་།	ཡིན་མོད་ཀྱི།
adv. • generally ADV.	n. (R) Tathāgata of SUBJECT	n. adj. (T) • speech authentic SUBJECT	adj. (R) not deceiving PREDICATE NOUN	n. adj. • scripture valid PREDICATE NOUN	iv. (E) (CC)/ is indeed but VERB

5. The **Comparative Particle བས་/བས་།**

This particle can be used like ལས་། (see Lesson 8.3.c) as a comparative particle after nouns, adverbs, and verbs. The two forms of the particle are used after the following final letters.

བས་། after final ཀ་ད་ན་མ་ས་།

བས་། after final ང་ར་ལ་། and vowels

a. After a noun or pronoun:

དེས་ན་རྩ་བ་ན་མ་མཁའ་བས་ཡུང་མཐོ། །ལས་རྒྱ་འབྲས་བུ་ཕྱེ་བས་ཡུང་ཞིབ། KZ 100A:6

Therefore, the view is higher even than the sky.
Karmic cause and effect is more subtly fine even than flour.

།དེས་ན་།	རྩ་བ་།	ན་མ་མཁའ་བས་ཡུང་།	མཐོ།
/da. (A) (LOP) that by CONJ.	n. • view SUBJ.	n. (CM) (CC) space than even ADV. COMPARATIVE	adj. √ high. PRED. ADJ.

།ལས་རྒྱ་འབྲས་བུ་།	བུ་ཕྱེ་བས་ཡུང་།	ཞིབ།
/n. n. n. • karma cause effect SUBJECT	n. (CM) (CC) flour than even ADV. COMP.	adj. √ subtle. PRED. ADJ.

The linking verb ཡིན་། has been omitted in each sentence.

b. After an adverb:

ཇ་མ་བས་ཕྱི་མ་ཚྭ་ན་ཆེ་རྗེ་... JOL 139B:5

Later, the fault was greater than before.

ཇ་མ་བས་།	ཕྱི་མ་།	ཚྭ་ན་།	ཆེ་རྗེ་།
adv. (CM) early than ADV. COMP.	adv. • later ADV.	n. • fault SUBJ.	adj. (CT) greater PRED. ADJ.

The linking verb ཡིན་། has been omitted.

c. After a verb (the infinitive form, i.e., with ལ་/ལ་):

བསྐྱེད་པ་མང་པོར་ རྩོམ་པ་དང་བསམས་པ་བས་ནི་ ཉེན་གཅིག་ཚེས་ཉེད་ཀྱི་ དོན་བསྐོས་ལ་ན་
བསྐོད་ནམས་ཚེད། MO in MM 8A:5-6

There is more merit if one meditates for one day on the truth of dharma than if one learned and contemplated for many aeons.

བསྐྱེད་པ་མང་པོར་ n. adj. (LOP) ason many for ADV.	རྩོམ་པ་དང་ iv. (CO) learning and VERB	བསམས་པ་བས་ནི་ iv. (CM) (T) contemplating than as for VERB
ཉེན་གཅིག་ n. num. * day one ADV.	ཚེས་ཉེད་ཀྱི་ n. (R) dharma of DIRECT OBJECT	དོན་ n. * truth VERB
	བསྐོས་ལ་ན་ iv. (LOP) meditate if VERB	བསྐོད་ནམས་ n. * merit SUBJECT
	ཚེད། adj. (CP)/ greater. PRED. ADJ.	

6. Exercises:

a. Tibetan to English:

- ཚེས་ལ་གནས་ཀྱི་གང་ཟག་ལ་མི་གནས་པ་དང་། དོན་ལ་གནས་ཀྱི་ཚེས་ལ་མི་གནས་པ་དང་། ཡེ་ཤེས་ལ་
གནས་ཀྱི་ནམ་ཤེས་ལ་མི་གནས་པ་དང་། དེས་པའི་དོན་ལ་གནས་ཀྱི་དཀྱི་བའི་དོན་ལ་མི་གནས་ཤི། SBD III: 19-21
- ཉིང་འདྲིན་བསྐོས་པས་ཐེ་ཚམ་གཙོད་འགྲུར་གྱི།
།དེ་མ་རྟོགས་པར་གཞན་གྱིས་རྒྱལ་མ་ཡིན།
།དེ་བས་ཉིང་འདྲིན་གྲོམ་པ་མཚན་གྱི་ཡིན་གྱི།
།མཁའ་པ་དག་གིས་དེ་ལ་ནན་ཏན་བྱ། MM 8B:5-6
- རྩེད་པར་དགའ་བའི་དམ་འབྲོར་རྩེད་ཀྱང་ཡུན་མིང་བྱོད་ལོངས་མེད་པར་མི་རྟག་འཆི་འདེད་དུ་འགྱོ། KZ 43A:5
- འདྲིན་ཉེན་དུ་ཉེ་མ་ཤར་ཀྱང་དམས་ལོངས་ལ་ཕན་གཞན་ཚུང་ཟད་མེད་པ་། KZ 19A:4
- ཕྱིར་ཉེན་མོངས་པ་ཐམས་ཅད་ལྷུག་བཟུལ་གྱི་རྒྱུ་དེ་རྒྱུ་ལྷུག་འབྲུང་བའི་རྒྱུ་ལྷུག་འབྲུང་ཡིན་ཀྱང་འཁོར་བའི་རྒྱུ་འི་གཙོ་བོའི་
ཙ་བར་གྱུར་པ་ནི་མ་རིག་པ་ལོ། SBD II 449:15-17
- །མེ་ནི་གྲང་བར་འགྲུར་ཡང་ཡིད།
།རྒྱང་ནི་ཞགས་པས་ཐེན་ཡང་ཡིད།
།ཉེ་སྤྱི་ཐང་ལ་ལྷུང་ཡང་ཡིད།
།ལས་ཀྱི་ནམ་མེན་བསྐྱེད་མི་ཡིད། JOLLM 48A:5 (verse)
- །མཚན་ལན་གྱི་སྤྱི་མ་བཟུ་ཡིད་ཀྱང་།
།དོན་ལན་གྱི་སྤྱི་མ་གཅིག་ལས་མེད། KGT 43B:3 (verse)

- །དངོས་པོར་འདྲིན་པ་ལྷུགས་དང་འབྲུ་ཉེ།
།དངོས་མེད་འདྲིན་ན་དེ་བས་ཀྱང་ནི་སྤྲོན། Saraha in JOL 139B:6

b. English to Tibetan

- Although [one] goes to the shore of the ocean, if [one] does not oneself drink, [one's] thirst will not be dispelled.

c. Vocabulary for Memorization

རྒྱལ་ way, manner

d. Verse for Memorization

།དགེ་སྲོང་གམ་མཁའ་རྒྱལ་ལྷུས།
།བསྐྱེད་པ་བཅད་བདར་བའི་གསེར་བཞིན་དུ།
།ལེགས་པར་བརྟགས་ལ་ང་ཡི་བཀའ།
།སྤང་བར་བྱ་ཡི་གུས་ལྱིར་མིན། DNLS 3A:2
Like gold that is melted, cut, and polished,
So should monks and scholars
Fully examine my words before accepting them,
But they should not do so out of respect.

།དགེ་སྲོང་གམ་ /n. (AO) monk or AGENT	མཁའ་རྒྱལ་ n. pl. (A)/ learned one-s by	།བསྐྱེད་པ་བཅད་བདར་བའི་ /iv. tv. tv. (R) burned cut polished that RELATIVE CLAUSE PREPOSITIONAL PHRASE	གསེར་བཞིན་དུ། n. prep. (LOP)/ gold like	།ལེགས་པར་ /adj. (LOP) complete-ly ADVERB	བརྟགས་ལ་ /iv. (LOP) examine and VERB
ང་ཡི་ ppr. (R) me of DIRECT OBJECT	བཀའ། n. / words	།སྤང་བར་ /iv. (LOP) accept VERB	བྱ་ཡི་ av. (CC) should but		
གུས་ལྱིར་ n. (RS) respect because of REASON		མིན། iv. / is not VERB			

Lesson 12

1. The Structure of a Tibetan Text

a. The Title མཚན་: The title of a Tibetan text is almost always on front side of the first folio by itself. The title can be quite long and usually consists of two parts: the main title and the subtitle. The subtitle comes first in the Tibetan and the main title last. The subtitle is often a description of the kind of text it is or perhaps a poetic praise of the text itself. The main title is usually a kind of poetic name, which sometimes reflects the actual nature of the text. There is also a third title for the text, which is often just an abbreviation of the main title and which is used for the general name of the text. Sometimes, this abbreviated title is printed on the back side of all the pages.

It can be quite difficult to detect where the boundary is between subtitle and main title. For example:

༡༢། །མཁམ་པའི་ཚུལ་ལ་འདུག་པའི་གློ་ཞེས་བྱ་བའི་བརྟན་བཅས་བརྟུགས་སོ། །།

Main Title: The Treatise Entitled "The Gate for Entering the Way of Learnedness"

Subtitle:--

Abbreviated Title: Entering Learnedness མཁམ་འདུག་

།མཁམ་པའི་	ཚུལ་ལ་	འདུག་པའི་	གློ་ཞེས་	བྱ་བའི་	བརྟན་བཅས་	བརྟུགས་སོ།
/n. (R)	n. (LOP)	iv. (R)	n. (Q)	tv. (R)	n. •	iv. (CP)/
<u>learnedness of</u>	<u>way in</u>	<u>enter for</u>	<u>gate</u>	<u>called which</u>	<u>treatise</u>	<u>dwell.</u>
<u>DESTINATION</u>		<u>VERB</u>		INSTR. QUOTE	SUBJECT (2) VERB (2)	
<u>RELATIVE CLAUSE</u>						
<u>RELATIVE CLAUSE</u>						
<u>MAIN TITLE</u>						

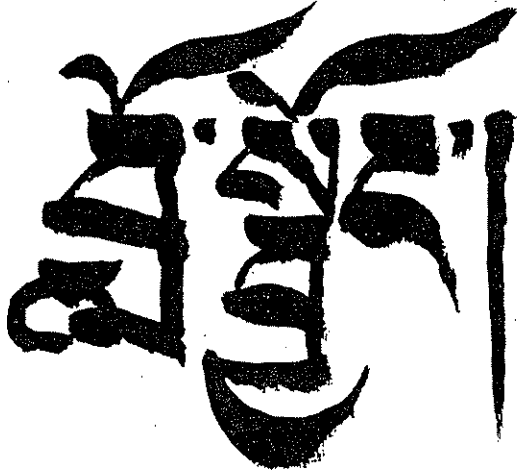
༡༣། །གློང་ཆེན་སྤོང་རྟིག་གི་ཕྱོན་འགྲོའི་ངག་འདོན་རྣམ་མཁྲིན་ལམ་བཟང་གསལ་བྱེད་བཅས་བརྟུགས་སོ། །།

Main Title: Illuminating the Excellent Path of Omniscience

Subtitle: The Liturgy of Preliminary Practices of the Longchen Nyingthik

།གློང་ཆེན་སྤོང་རྟིག་གི་	ཕྱོན་འགྲོའི་	ངག་འདོན་		
/PN n. (R)	n. (R)	n.		
<u>Longchen inner essence of</u>	<u>preliminary</u>	<u>liturgy</u>		
<u>SUBTITLE</u>				
རྣམ་མཁྲིན་	ལམ་བཟང་	གསལ་བྱེད་	བཅས་	བརྟུགས་སོ།།
n. •	n. adj. •	iv. •	iv. •	iv. (CP)//
<u>omniscience</u>	<u>path good</u>	<u>illumine</u>	<u>including</u>	<u>dwell.</u>
<u>DIRECT OBJECT</u>		<u>VERB</u>	VERB	VERB
<u>MAIN TITLE</u>				

It is unclear to me what role the verb བཅས་ is playing in this title.



c. The Promise to Compose དམ་བཅའ་བཤམ་: Next, there is often a verse stating the author's intention in composing the work.

d. The Table of Contents ལ་བཅའ་: A Tibetan text does not have an all inclusive table of contents at its beginning. Instead it will usually give the major headings of the whole book (which comprise the ལྗེས་, the "body" of the text) to begin with, and then give the subheadings for each section (which comprises the ཡན་ལག་, the "limbs" of the body) as they occur in the text. For example, at the beginning of The Ornament of Precious Liberation by Gampopa, there are six main headings given for the whole book. None of the subsections of these six main headings are given here, but are given when each section begins. Thus, under the fourth heading, ཐབས་ - "method," which begins on page 21a of the Tibetan text, four subsections are given at that point:

- 1. མི་རྟག་གློ་མ་ meditation on impermanence
- 2. རལོ་ར་བའི་རྟེས་དམིགས་ the faults of saṃsāra
- 3. བྱམས་དང་རྗེ་རྗེ་གློ་མ་བཤམ་ meditation on loving kindness and compassion
- 4. བྱང་རྒྱ་བ་སེམས་བརྒྱུད་ the arousing of bodhicitta

This first section, "meditation on impermanence," then has three further sections, which are listed:

- 1.1. དུའུ་བ་ classification
- 1.2. གློ་མ་ཐབས་ method of meditation
- 1.3. བཏོག་པའི་ཕན་ཡོན་ the benefits of meditation

Yet again the first section, "classification," has two further sections, which are listed:

- 1.1.1. ལྗེས་དུའུ་ལྗེས་ལྗེས་མི་རྟག་པ་ impermanence of the world, the outer vessel
- 1.1.2. རྣང་བཅུད་ལྗེས་ལེམས་ཅན་མི་རྟག་པ་ impermanence of sentient beings, the inner contents

Finally, the first of these last sections, "impermanence of the world, the outer vessel," has two subsections, which are listed:

- 1.1.1.1. རགས་པའི་མི་རྟག་པ་ gross impermanence
- 1.1.1.2. ལྗེས་ལྗེས་མི་རྟག་པ་ subtle impermanence

Notice that Gampopa has listed the subsections for the first section of each list and continues to do so until he reaches a list whose first member does not have any further subsections. In other words, the subsections of the first section at each level will be listed until there are no further divisions, and then the author will begin to explain the first section of the last list. Thus, after the listing of headings, Gampopa introduces his exposition of the last section, 1.1.1.1 "gross impermanence," with:

།དེ་དག་གློ་མ་པའི་ཐབས་ལ། དང་པོ་ལྗེས་དུའུ་ལྗེས་ལྗེས་མི་རྟག་པ་ནི།
As for the way of meditating on those: first, the gross impermanence of the outer vessel.

།དེ་དག་	གློ་མ་པའི་	ཐབས་ལ།	དང་པོ་	ལྗེས་དུའུ་	ལྗེས་ལྗེས་མི་	མི་རྟག་པ་ནི།
/dp. pl. •	tvn. (R)	n. (LOP)/	num. •	n. (R)	adj. (R)	n. (T) +/
those	meditating of	means as for	first	outer vessel of	gross of	impermanenc

This is actually a rather lengthy and full introduction to the section 1.1.1.1. When he has finished the exposition of this first section (1.1.1.1), he introduces the next section (1.1.1.2) with:

།གཉིས་པ་ལྗེས་ལྗེས་མི་རྟག་པ་ནི།
As for the second [section]: subtle impermanence

།གཉིས་པ་	ལྗེས་ལྗེས་	མི་རྟག་པ་ནི།
/num. •	adj. (R)	n. (T) +/
second	subtle of	impermanence as for

Then he proceeds to list the subsections for this section (which were not given previously). Once he has finished with this section (1.1.1.2), he will begin with section 1.1.2. and its subsections, and so on.

Oftentimes, only the respective number of the section (i.e., first, second, third, etc.) and an abbreviated version of the section title will be given, and sometimes only the number of the section itself is given (in which case you have to remember what the title is from the context or look back to where it was listed). As you can see, the organization of a Tibetan commentarial text can be a complicated affair and not always easy to follow.

e. The Conclusion or Colophon མཇུག་: The concluding section of the text is the closing colophon in which the author's name, the date of composition, who requested the text, etc. are included. However, oftentimes the colophon is actually not the very last part, as usually there also verses and closing comments concerning the printing of the text, the patrons who gave money for the printing, and the like. For example, in The Ornament of Precious Liberation, the text really ends on page 161B:4-5, with a short colophon that mentions that the text was composed by the doctor Sönām Rinchen at the urging of the monk Tarma Chap. After this, there are five more lines of verses of aspiration added for this particular printing of the text. Sometimes, these verses and prose after the colophon can be rather extensive and make finding the actual end of the text a little bit of a chore.

2. The Quote Particle ཞེས་གྲ་

Grammatically speaking, a quote is the direct object of the verb. It is what is said. Therefore, the quote will generally have the agent preceding it and the verb following it. Moreover, one way Tibetan indicates a quote is by placing the quote particle ཞེས་ at the end of the quote. Like the particle ཅེས་, this particle has three spellings:

- ཅེས་ after final letter ག་ད་བ་
- ཞེས་ after final letter ང་ན་མ་ལ་ར་ས་ལ་ and vowels
- ཤེས་ after final letter ས་

This particle has several important uses:

a. Quotations of scripture: Quotes of words of the Buddha and other learned and awakened teachers are very common, especially in commentarial and didactic works. As usual, ཞེས་ marks the end of the quote. The quote may be introduced by giving the author as the speaker, by giving the text name in which the quote is

found, or by giving no introduction at all.

1) Introducing the quote: Usually the quote will be introduced with the title of the text from which it is drawn, and generally this title will be followed by the source particle ལས་ or less frequently by the LOP particle. Most likely, the title will be in an abbreviated form. Sometimes just the author's name (followed by the agentive particle) will introduce the quote.

བཤེས་ལྷན་ལས། བསམ་གཏན་མེད་པར་ཡང་ནི་ཤེས་རབ་མེད། །ཅེས་སོ། MM 8:1
In the *Suhillekha*, it is said, "If there is no meditation, there is also no prajñā."

བཤེས་ལྷན་ལས།	བསམ་གཏན་	མེད་པར་	ཡང་ནི་	ཤེས་རབ་	མེད།	།ཅེས་སོ།
n. (S)/ Suhillekha from: ADV. PHRASE	n. * meditation SUBJ.	iv. (LOP) not exist as VERB	adv. (T) * also ADV.	n. * prajñā SUBJ.	iv. */ not exist VERB	/(Q) (CP)/ end of quote.
	QUOTE					

བརྒྱད་རྫོང་པར། སེམས་ཀྱི་རང་བཞིན་ནི་འོད་གསལ་བའོ། །ཞེས་དང་། MM 204B: 1-2
In the *Aṣṭasahasrikā*, it is taught, "The nature of mind is luminous clarity."

བརྒྱད་རྫོང་པར།	སེམས་ཀྱི་	རང་བཞིན་ནི་	འོད་གསལ་བའོ།	།ཞེས་དང་།
num. (LOP)/ 8,000 in: ADV. PHRASE	n. (R) mind of SUBJECT	n. (T) * nature as for SUBJECT	n. (CP)/ luminous [is]. PRED. NOM.	/(Q) (CO)/ end of quote and
	QUOTE			

སྤྱུ་བྱེད་ཀྱིས། འཁོར་བ་ལྷ་ཅན་འདས་པ་ལ། །འཕྲད་པར་རྩང་ཟད་ཡིད་མ་ཡིན། །ཞེས་སོགས་དང་། MM 279B
Nāgārjuna has taught: There is not the slightest difference/ Between saṃsāra and nirvāṇa.

སྤྱུ་བྱེད་ཀྱིས།	འཁོར་བ་	ལྷ་ཅན་འདས་པ་ལ།	།འཕྲད་པར་	རྩང་ཟད་	ཡིད་མ་ཡིན།	།ཞེས་སོགས་དང་།
name (A)/ Nāgārjuna by AGENT	n. * saṃsāra ADVERB	n. (LOP)/ nirvāṇa as for PHRASE	/n. adj. * difference a little SUBJECT	iv. neg. iv./ exist is not. VERB	/(Q) etc. (CO)/ end quote etc. and	
	QUOTE					

2) Closing the quote: At the end of the quote will invariably be a ཞེས་སོ། or ཞེས་གསུངས་སོ། or the like. Since scriptural quotations are taken from texts by the Buddha or other equally esteemed teachers, the verb used for these quotes is invariably the honorific verb གསུངས་. If more than one quote is being given from the same or a related text, the first quote can end with ཞེས་དང་། and the next quote will immediately follow this.

3) Incomplete quotes: If the author is giving only part of a scriptural passage, he can indicate that the text continues by placing the "etc." particle སོགས་ after the quote, e.g., ཅེས་པ་ལ་སོགས་པ་གསུངས་པ་ or the more abbreviated ཅེས་སོགས་, which means "thus it is said, and so on." In any case, it is rare that an author needs to avail himself of this phrase.

4) Verse quotes: One way to often recognize when a quote is being given is to note if the lines are suddenly in meter, whereas before they were prose. This is a simple chore of counting the number of syllables in a line, and if they all have the same number, it is in meter and there is a strong chance that either the writer has burst into song in the midst of his exposition or that he is quoting a text. A common format is for a verse to have four lines. (We will cover the different kinds and styles of meter later.)

b. Names, Topics or Quotes singled out for commentary or explanation: In commentaries or philosophical treatises, ཞེས་, ཞེས་པ་, or ཞེས་བྱ་བ་ will often be used to select out a word, phrase, or sentence for discussion or explanation. In a commentary, this selection can indicate a quote from a root text that is being commented upon. When a name or term is given, often it is followed by the phrase ཞེས་བྱ་བ་.

ཚོས་ཀྱི་དབྱིངས་ཤེས་བྱ་བ་ནི་དེ་བཞིན་གཤེགས་པའི་རྗེ་བོར་ཤེས་པར་བྱ། TT

[One] should know the "dharmadhātu" as tathāgatagarbha.

ཚོས་ཀྱི་	དབྱིངས་	ཤེས་བྱ་བ་	ནི་	དེ་བཞིན་གཤེགས་པའི་	རྗེ་བོར་	ཤེས་པར་	བྱ།
n. (R) dharma of DIRECT OBJECT	n. * realm SUBJECT	(Q) tvn. * (T) what is called ADVERB	n. (R) tathāgata of ADVERB	n. (LOP) garbha as VERB	iv. (LOP) know VERB	av. */ should VERB	

c. Quotations of conversational speech, or song: The subject who is doing the speaking as well as the indirect object (the person being spoken to, which is usually not given, but is understood from the context) are placed before the quotation itself. Sometimes, there is no གོ་བཤེས་ separating the agent from the quote.

རས་རྩེད་པས། ཞེས་ཞུས་པས་ MINT 145:3-5
Rechungpa said, "....."

སྤྱ་མའི་ཞལ་ནས། གསུངས་པ་ལ་ MINT 77: 3-6
The guru said, "....."

In a more informal style of conversation, the quote particle is often omitted, and there is just a verb for "to say" after the quote.

ཡང་གཅིག་ན་རེ། མི་ལ་རས་པ་དེ་ད་ལྷ་གང་ན་བཞུགས་ཟེར། MINT 8:7-8
Moreover, one [person] said, "Where does Milarepa live now?"

ཡང་	གཅིག་	ན་རེ།	མི་ལ་རས་པ་	དེ་	ད་ལྷ་	གང་ན་	བཞུགས་	ཟེར།
adv. * also	num. * one	tv. */ said:	name da. * Milarepa that	adv. * now	ipr. (LOP) what? at	iv. * live	tv. */ said.	
	AGENT (1)	VERB (1)	SUBJECT (2)	ADV.	ADV.	VERB (2)	VERB (1)	

d. Quotations of thought: Quotations of thought often appear without the closing quote particle, but rather with just the "thinking" verb.

སྤྱ་མའི་བཀའ་ཡིན་པས་འགྲོ་དགོས་ལྷམ་ནས་ MINT 77:6-7

[Milarepa] thought, "Because it is the guru's command, I must go."

སླ་མའི་	བཀའ་	ཡིན་པས་	འགྲོ་དགོས་	སྐྱམ་ནས་
n. (R)	n. +	iv. (A)	iv. av. +	tv. (S)
guru of	command	is because	go must	think after
SUBJECT (1)		VERB (1)	VERB (2)	VERB (3)
QUOTE				

Sometimes the thought will be introduced by a noun phrase signifying the thinker or where the thoughts are taking place (since Tibetan is more passive in its notion of thoughts just occurring in the mind).

རས་རྒྱུང་པའི་ཡིད་ལ་.....སྐྱམ་པས་..... MGB 585:7-13

Rechungpa thought, "....."

རས་རྒྱུང་པའི་	ཡིད་ལ་	སྐྱམ་པས་
name (R)	n. (LOP)	[quote]	tv. (A)
Rechungpa of	mind in	[quote]	think because
ADV. PHRASE		SUBJ. (?)	VERB

སྲིང་པོའི་བསམ་པ་ལ་.....བསམས་ནས་..... KGT 85B:3-4

The sister thought, "....."

སྲིང་པོའི་	བསམ་པ་ལ་	བསམས་ནས་
n. (R)	n. (LOP)	[quote]	tv. (S)
sister of	mind in	[quote]	thought after
ADV. PHRASE		SUBJ. (?)	VERB

e. Introducing a Song:

རྗེ་བཙུན་གྱིས་མགུར་འདི་གསུངས་སོ། ། །.....ཞེས་གསུངས་པས་..... KGT 86A:4-86B:5

The Jetsün sang this [following] song:

རྗེ་བཙུན་གྱིས་	མགུར་འདི་	གསུངས་སོ།	། །	ཞེས་གསུངས་པས་
n. (A)	n. da. +	tv. (C)/	/	/ [quote]	end quote tv. (A)
Jetsün by	song this	sang.		[song]	thus sang because
AGENT (1)	DIR. OBJ. (1)	VERB (1)		DIR. OBJ. (1)	VERB (1)

The demonstrative adjective འདི་ indicates that the song is to follow. The punctuation mark ། is called a ལྷུ་ལ་འདྲ་, "snake stroke." It is often used to introduce songs.

f. A Note on Verbs of Speech: The most common and important verbs for "to say" are:

- སྐྱུ་པ་ to say
- བེར་བ་ to say
- བྱུ་པ་ said (pf. of བྱེད་པ་; this idiomatic usage is less common.)

- ལྐུ་པ་ requested, said (nh) (pf. of ལྐོ་བ་)
- གསོལ་བ་ to request, say (nh)
- གསུངས་པ་ to say (h) (pf. of གསུང་བ་)
- བཀའ་རྒྱལ་བ་ to proclaim (very h.)

The important thing that distinguishes these verbs is whether they are explicitly honorific, nonhonorific, or neither. For example, the verbs གསུངས་པ་ is almost always used only when an honorific person is speaking, and the verb བཀའ་རྒྱལ་བ་ is very honorific and is often reserved just for when the Buddha is speaking. On the other hand, the verbs ལྐུ་པ་ and གསོལ་བ་ are specifically nonhonorific and are used when a spiritually "lower" person is talking to a spiritually "advanced" person. This can be a great help in figuring out who is talking when the speaker is not explicitly given.

When a large gap in spiritual realization or social status between the two people talking either does not exist or is not being emphasized, verbs such as ལྐོ་བ་, བེར་བ་, and བྱུ་པ་ can be used for both parties.

3. The Hypothetical Quote Particle ཞེ་ན།

A common format that the author of a commentary or treatise uses is to pose questions to himself, so that he can point out possible objections or misunderstandings and develop his subject further in answering these questions. The Tibetan phrase ཅེ་ན་/ཞེ་ན་/ཤེ་ན་ is placed at the end of the question or objection. These all have the same meaning and are simply used after the following final letters.

- ཅེ་ན་ after the final letters ག་ད་ལ་
- ཞེ་ན་ after the final letters ང་ན་མ་འ་ར་ལ་ and vowels
- ཤེ་ན་ after the final letter ས་

ཅེ་ན་ is the abbreviation for ཅེས་སྐུལ་པ་ན་ "if one says '.....'".

a. The Full Form: The preceding question itself will have an interrogative pronoun or word or will end with the question particle ལམ་. Moreover, oftentimes, a short answer will be given immediately after this clause, followed by the reason explaining this answer.

།འོ་ན་གཞན་ཡིན་ནམ་ཞེ་ན་མ་ཡིན་ཏེ། MSAC 48A:1

If [one] asks, "Well then, are [they] different?" [No, they] are not, [because....]

།འོ་ན་	གཞན་	ཡིན་ནམ་	ཞེ་ན་	མ་ཡིན་ཏེ།
/adv.	adj. +	iv. (AO)	(Q)	neg. iv. (CT)/
well then	other	is ?	if say	not is:
ADV.?	PR. ADJ.	VERB		VERB

b. The Abbreviated Form: More often than not, the ཅེ་ན་ is abbreviated even further to just ཅ་. So

often the key to recognizing these can be an interrogative pronoun (see 8.4.b) or the question particle ་ལམ་ (see 8.5.c) in sentence that ends with ནི་. Thus the questions can look like this:

།དེ་ལྟར་ཡིན་པར་ཅེས་ཤེས་ན།
 ལུང་དང་། རིགས་པ་དང་། དཔེ་དང་གསུམ་གྱིས་ཤེས་པར་བྱའོ། JOLLM 125A:2-3
 How does [one] know that [it] is like this?
 [One] should know [this] through scripture, reasoning, and example.

།དེ་ལྟར་ /dɛ. pɾɛp. • that like PREP. DIRECT OBJECT	ཡིན་པར་ iv. (LOP) is VERB INSTR.	ཅེས་ ipr. (A) what by? VERB	ཤེས་ན། tv. (LOP)/ know if [one asks] VERB
ལུང་དང་། n. (CO)/ scripture and INSTRUMENT	རིགས་པ་དང་། n. (CO)/ reasoning and	དཔེ་དང་གསུམ་གྱིས་ n. (C) num. (A) example three by	ཤེས་པར་ བྱའོ། tv. (LOP) av. (CP)/ know should. VERB

A closely related form to ཅེ་ན་ is ཉམ་ན་ ("if one thinks") which is used in this same format.

ཉམ་པ་རྟེན་ནི་ཆད་པའོ་ཉམ་ན།
 If [one] thinks that emptiness is nihilism...

ཉམ་པ་རྟེན་ནི་ n. (T) • emptiness SUBJECT QUOTE	ཆད་པའོ་ n. (CP) nihilism [is]. PRED. NOM.	ཉམ་ན། tv. (QLOP)/ think if VERB
--	--	--

4. Exercises

a. Tibetan to English: Using the glossary and notes, translate the following into English.

1. དྲན་པ་གང་ཞེ་ན། འདྲིས་པའི་དངོས་པོ་ལ་སེམས་ཀྱིས་བརྟེན་པ་མེད་པ་རྟེན་མཉམ་པར་མི་གཡང་བའི་ལས་ཅན་ནོ།
AS in MM 17A:6
2. མདོ་ལས་ལྷག་བཤམ་གྱི་ལྷག་བཤམ་གང་ཞེ་ན། གང་སྐྱེ་བ་ན་ལྷག་བཤམ། གནས་པ་ན་ལྷག་བཤམ།
འགྲུར་བ་ན་བདེ་བའོ་ཞེས་གསུངས་པ་བཞིན་ནོ། KJ 27B:2-3
3. དེ་ཡང་མདོ་ལས་འགྲུར་བའི་ལྷག་བཤམ་ནི་སྐྱེ་བ་ན་བདེ། གནས་པ་ན་བདེ་ཡང་འགག་པ་ན་
ལྷག་བཤམ་བའོ། །ཞེས་གསུངས་སོ། KJ 27B:6-28A:1
4. ་་་བཙུག་རྒྱུ་འདས་ཀྱིས། འདུ་བྱེད་ཀྱི་ལྷག་བཤམ་ནི་སྐྱེ་བ་དང་གནས་པ་དང་འགག་པ་ན་ཡང་
ལྷག་བཤམ་དུ་མི་མངོན་མོད་ཀྱི། རོན་གྲང་ལྷག་བཤམ་གྱི་རྣམ་ཐྱོར་པའོ། །ཞེས་གསུངས་པ་རྩམ། KJ 28A:5-6

5. ས་བརྩ་པའི་མདོ་ལས། གྱེ་རྒྱལ་བའི་སྤུས་དག །ཁམས་གསུམ་པོ་འདི་དག་ནི་སེམས་ཅན་མོ། །ཞེས་དང་། MM 4B:3
6. །དེ་ཀུན་གྱིས་རྒྱབས་སུ་མི་རྩལ་པ་ཅིའི་ཕྱིར་ཞེ་ན། རྒྱབས་རྩལ་པ་ནི་ཁོ་རང་འཇིགས་ལས་ཐར་བ་ལྷག་བཤམ་
མེད་པ་ཞིག་དགོས་ཏེ། དེ་ཀུན་ཡང་འཇིགས་པ་ལས་མ་ཐར་ཞིང་། ལྷག་བཤམ་དང་བཅས་པའི་ཕྱིར་རོ།
JOLLM 54B:6-55A:1

b. English to Tibetan:
 c. Vocabulary for memorization

གདམས་ངག་ oral instruction
 ཕྱིན་ལས་ buddhaactivity

d. Verse for Memorization

།རྒྱ་ནི་བདེ་གཤེགས་རྗེ་དང་པོ་རྟེ།
 །རྟེན་ནི་མི་ལུས་རིན་ཆེན་མཚན།
 །རྟེན་ནི་དགེ་བའི་བཤམ་གཉེན་ཡིན།
 །ཐབས་ནི་དེ་ཡི་གདམས་ངག་རྟེ།
 །འབྲས་བུ་ཚོགས་སངས་རྒྱལ་གྱི་སྒྱ།
 །ཕྱིན་ལས་རྟོག་མེད་འགྲོ་དོན་མངའ།

The cause is sugatagarbha.
 The basis is the excellent precious human body.
 The supporting condition is the spiritual friend.
 The methods are his oral instructions.
 The fruition is the kāya of the perfect buddha.
 The activity is working for the benefit of beings, free from concept.

།རྒྱ་ནི་ /n. • (T) cause as for SUBJECT	བདེ་གཤེགས་རྗེ་དང་པོ་ n. • sugata-garbha PRED. NOM.	རྟེ། [iv.] (CT)/ [is]. [VERB]
།རྟེན་ནི་ /n. • (T) basis as for SUBJECT	མི་ལུས་རིན་ཆེན་མཚན། n. adj. adj. • human body precious supreme PRED. NOM.	།རྟེན་ནི་ [iv.] [is]. [VERB]
།རྟེན་ནི་ /n. • (T) condition as for SUBJECT	དགེ་བའི་བཤམ་གཉེན་ adj. (R) n. • virtuous friend PRED. NOM.	ཡིན། iv. / is. VERB

ཐབས་ནི་ /n. • (T) method as for SUBJECT	དེ་ཡི་ dp. (R) that of	གདམས་ངག་ n. • instruction	ཉེ། [iv.] (CT) [is]. [VERB]
འབྲས་བུ་ /n. • result as for SUBJECT	ལྷོགས་སངས་ adj. n. (R) perfect buddha of	ལྗས་ཀྱི་སྐྱེ། n. • body	 [iv.] / [is]. [VERB]
ལྷོན་ལས་ /n. • basis as for SUBJECT	རྫོག་མེད་ adj. • concept-less ADVERB	འབྱོར་དོན་ n. n. • being benefit PRED. NOM.	མཛད། [iv.] / [is]. [VERB]

Lesson 13

1. Tibetan Translations of Sanskrit

We will be covering grammatical points that are especially relevant for reading the Tibetan translations of Sanskrit. However, these points are important for all our other readings as well, for even though this is a kind of artificial language designed to translate the vocabulary and syntax of Sanskrit, it does influence the words and style of many (if not most) indigenous Tibetan writings.

Tibetan translations of Sanskrit can often be so precise that they even mirror the different parts that go together to form a Sanskrit word. Specifically, this involves the separation of prefixes from the root noun or verb to which they are added, and then giving a Tibetan translation for both the Sanskrit prefix and root word. For example, the Sanskrit word "vikalpa" (discursive thought) can be broken down into the prefix "vi" (analytic; wide ranging) plus the noun "kalpa" (thought, imagination). The Tibetan translation for this term mirrors this structure and has:

རྫོག་པར་ (full, complete) for "vi" and རྫོག་པ་ (thought) for "kalpa."

One thing to note here is that the Tibetan prefix almost always precedes the word (verb or noun) it modifies and is usually joined to this word by a LOP particle. (Some well-known exceptions to this rule are ལྷོན་རབ་ for prajñā and ཚོས་མངོན་པ་ for abhidharma, where in the Tibetan translation the prefix comes last instead of first.)

The trickiest aspect of translating these prefixes in Tibetan is knowing how this prefix affected the Sanskrit root word in its meaning. In Sanskrit, when one adds a prefix to a verb or noun, it can have one of three effects:

- No change:** There is no change in the root meaning, and the meaning of the prefix is to be ignored.
upa (toward) = labdha (attainment) = upalabdha (attainment)
- Logical change:** The root meaning is changed logically to a new meaning by the added meaning of the prefix.
abhi- (superior) + dharma (teaching) = abhidharma (superior teaching)
- Idiomatic change:** The root meaning is changed to a new meaning that is unrelated to the meaning of the added prefix.
anu- (after) + jñā (to know) = anujñā (permission)

This manifold use of prefixes can make it difficult at times to know how or even whether to translate a particular prefix. For example, རྫོག་པར་ཐར་པ་ (vimokṣha) can safely be translated literally as "complete liberation," but རྫོག་པར་བཞུགས་པ་ (vi-avasthita) is probably best as just "dwells." One final thing to watch out for is that each prefix can have more than one meaning (sometimes very different ones) and that a verb or noun can have more than one prefix (usually two, but sometimes three). Sometimes all the prefixes are translated literally into Tibetan, but oftentimes just one of them may be translated.

མངོན་པར་ལྷོགས་པར་སངས་ལྗས་	abhi-sam-buddha (actual, complete buddha)
ཡང་དག་པར་ལྷོགས་པའི་བྱང་ཆུབ་	samyak-sam-bodhi (perfect, complete enlightenment)
ཡང་དག་པར་ལྷོས་སྐྱེ་བརྟེན་	sam-anu-pashyati (he sees)

ཚམ་པར་བརྟེན་

vi-ava-lokayati (he sees)
[note that the prefix ava- is not translated in the Tibetan, while the prefix vi- is.]

Having covered some of the complications of prefixes, the following is a simplified guide to some of the more standard equivalents and meanings of some common prefixes.

མངོན་པར་	abhi-	to, toward; fully; over, superior
རྗེས་སུ་	anu-	after, following
ཉེ་བར་	upa-	toward; close, secondary
ཚམ་པར་	vi-	separation; distribution; complete
རྫོགས་པར་	sam-	complete, perfect
ཡང་དག་པར་	samyak-	complete, perfect; proper, right
ཡོངས་སུ་	pari-	complete, general, universal
རབ་ཏུ་	pra-	excellent, well, proper
ཤིན་ཏུ་	ati-, su-	excellent; extreme, beyond, surpassing
མོ་མོར་	prati-	individually, separately
ལྷག་པར་	adhi-, vi-	superior, excellent; more

2. Relative and Correlative Clauses

Correlative clauses are independent clauses that "complete" relative or subordinate clauses to form a complex sentence. For example, in the sentence, "The person who is teaching is a monk," "who is teaching" is the relative clause. The distinguishing feature about a relative clause is that it can not stand alone as a complete sentence. Hence, it appears with the correlative clause "The person... is a monk," which is a complete sentence by itself.

The important thing to note here is that in English we have a pronoun for only the relative clause, namely "who" (in this sentence). On the other hand, Sanskrit (and consequently Tibetan) has a pronoun for both the relative and the correlative clause. This would be equivalent to saying in English, "The person who is teaching, he is a monk."

In Tibetan (as in Sanskrit) the relative pronouns གང་ and ཅི་/ཇི་ are used as the relative pronouns, and the demonstrative pronoun དེ་ is used as the correlative pronoun. The relative clause will almost always come first in the sentence, usually headed by the relative pronoun, and the correlative clause will follow headed by its correlative pronoun.

སེམས་ཅན་གང་དག་དེ་བཞིན་གཤེགས་པའི་ཚེས་ཀྱི་སྐྱེ་དེ་ལྟར་མཐོང་བ་དེ་དག་ནི་ཡང་དག་པར་མཐོང་བའོ།
UTC 59:13-4
Sentient beings who see the dharmakāya of the Tathāgata in this way see truly.

སེམས་ཅན་གང་དག་	དེ་བཞིན་གཤེགས་པའི་	ཚེས་ཀྱི་	སྐྱེ་	དེ་ལྟར་	མཐོང་བ་
n. rpr. pl. •	n. (R)	n. (R)	n. •	dp. prep. •	tv. •

sentient being-s which SUBJECT	tathāgata of DIRECT OBJECT	dharma of kāya ADV.	that like ADV.	see VERB
དེ་དག་ནི་	ཡང་དག་པར་	མཐོང་བའོ།		
dp. pl. (T) • those as for SUBJECT	adj. (LOP) perfect-ly ADVERB	tv. (CP)/ see. VERB		

།དགེ་བ་བདག་གིས་བསགས་པ་གང་།

།དེས་ནི་སེམས་ཅན་ཐམས་ཅད་ཀྱི།

།ལྷག་བཤམས་ཅད་བསལ་བར་ཤོག JOL 81B:5-6

Whatever virtue has been accumulated by me,
May it dispel all the suffering
Of all sentient beings.

།དགེ་བ་	བདག་གིས་	བསགས་པ་གང་།		
/n. • virtue DIR. OBJ.	ppr. (A) me by AGENT	tv. r/pr. •/ accumulate whatever VERB		
INSTRUMENT				
།དེས་ནི་	སེམས་ཅན་ཐམས་ཅད་ཀྱི།	།ལྷག་བཤམས་ཅད་	བསལ་བར་	ཤོག
/dp. (T) • that by AGENT	n. adj. (R)/ sentient being all of	/n. adj. • suffering all	tv. (LOP) clear away VERB	prec./ may.

།སེམས་ཀྱི་ངང་བཞིན་འོད་གསལ་གང་ཡིན་པ།

།དེ་ནི་ནམ་མཁའ་བཞིན་དུ་འགྱུར་མེད་དེ། UT from MM 205A:1-2

The luminous nature of mind is unchanging like space.

།སེམས་ཀྱི་	ངང་བཞིན་འོད་གསལ་གང་ཡིན་པ།	
/n. (R) mind of SUBJECT	n. adj. rpr. iv. •/ nature luminous what is	
།དེ་ནི་	ནམ་མཁའ་བཞིན་དུ་	འགྱུར་མེད་དེ།
/dp. (T) • that as for SUBJECT	n. pp. (LOP) space like PREP. PHRASE	adj. (CT)/ unchanging [is]; PRED. ADJ. [VERB]

In a related but slightly different context, these relative and correlative pronouns can be paired up with words to make them function as relative and correlative adverbs. They are used in the same way to introduce the relative and correlative clauses. Common pairs of relative and correlative adverbs are:

དེ་ལྟེད་

དེ་ལྟེད་

as much, many as . . . just so much, many

ཇི་ལྟར་/ཇི་བཞིན་	དེ་ལྟར་/དེ་བཞིན་	just as, like . . . just so, thus
ཇི་ཙམ་	དེ་ཙམ་	as much as . . . just so much
ཇི་ལྟར་	དེ་ལྟར་	as long as . . . just so long
གང་ཚེ་	དེ་ཚེ་	when . . . then

ཇི་ལྟར་སངས་ཀྱིས་ཀྱིས་ལམ་བཟོད་ལྟར་དེ་བཞིན་བདག་གིས་ལམ་བཟོད་དོ། JOL
 Just as the Buddha trod the path, so I will tread the path.

ཇི་ལྟར་	སངས་ཀྱིས་	ཀྱིས་	ལམ་	བཟོད་ལྟར་
rpr. prep. what like conj.	n. (A) buddha by AGENT	n. • path D.O.		iv. prep. tread like VERB
<hr/>				
དེ་བཞིན་	བདག་གིས་	ལམ་		བཟོད་དོ།
dpr. prep. that like adv.	ppr. (A) me by AGENT	n. • path D.O.		iv. (CP)/ tread. VERB

Note that the relative clause begins with ཇི་ལྟར་ and ends with ལྟར་ or བཞིན་ as well. The ལྟར་ or བཞིན་ is common, but not absolutely necessary.

།འདིག་རྗེན་ཁམས་ནི་ཇི་སྟེད་ལ།
 །དེ་སྟེད་ཐམས་ཅད་སེམས་ཀྱིས་བྲིས། AT in MM 6A:6

As many world realms as there are,
 They are all created by mind.

།འདིག་རྗེན་ཁམས་ནི་ཇི་སྟེད་ལ།		
/n. n. (T) r/pr. •/ world realm however many DIRECT OBJECT		
<hr/>		
།དེ་སྟེད་ཐམས་ཅད་	སེམས་ཀྱིས་	བྲིས།
/cpr. adj. • that many all DIRECT OBJECT	n. (A) mind by AGENT	iv. •/ written. VERB

།གང་ཚེ་དངོས་པོ་མི་རྟོག་ལ།
 །དེ་ཚེ་དངོས་མེད་ག་ལ་འགྲུར། RN in JOL 139B:4

When [one] does not find a thing,
 Then how could there be a nonthing?

།གང་ཚེ་	དངོས་པོ་	མི་རྟོག་ལ།
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/rpr. • when ADV.	n. • thing DIR. OBJ.	neg. iv. •/ not found VERB	
།དེ་ཚེ་	དངོས་མེད་	ག་ལ་	འགྲུར།
/cpr. • then ADV.	n. • nonthing SUBJECT	ipr. (LOP) how? ADV.	iv. •/ will be. VERB

3. Exercises

a. Tibetan to English: Using the glossary and notes, translate the following into English.

- །ཇི་ལྟར་ལུ་རམ་མངར་བ་དང་།
 །མེ་ཡི་རང་བཞིན་ཚ་བ་བཞིན།
 །དེ་བཞིན་ཚས་རྣམས་ཐམས་ཅད་ཀྱི།
 །རང་བཞིན་རྫོང་པ་ཉིད་ལྱུ་འདོད། BV v. 57 (verse)
- །གང་ཚེ་དངོས་དང་དངོས་མེད་དག
 །སློ་ཡི་མདུན་ན་མི་གནས་པ།
 །དེ་ཚེ་རྣམ་པ་གཞན་མེད་པས།
 །དམིགས་པ་མེད་པར་རབ་རྒྱུ། BCA in JOL 142A:4 (verse)
- །གང་འདུས་ལུས་ཡིན་པ་དེ་མི་རྟོག་པའི་མཚན་ཉིད་ཅན་དང་། གང་མི་རྟོག་པ་དེ་ལྷན་བཟུལ་བའི་
 མཚན་ཉིད་ཅན་དང་། གང་ལྷན་བཟུལ་བ་དེ་རྫོང་པའི་མཚན་ཉིད་ཅན་དང་། གང་རྫོང་པ་དེ་བདག་མེད་པའི་
 མཚན་ཉིད་ཅན་ནོ། SBD II 462:2-5
- །ཤིང་གཉིས་བྱུང་པ་ལས་ནི་མེ་འགྲུང་རྟེ།
 །བྱུང་བ་དེ་ཡིས་དེ་གཉིས་སྟེག་པ་ལྟར།
 །དེ་བཞིན་ཤེས་རབ་དབང་པོ་སྟེ་རྣམས་ཀྱང་།
 །སྟེས་པ་དེ་ཡིས་དེ་གཉིས་བསྟེག་པར་བྱེད། KP in MM 66A:2-3 (verse)
- །སངས་ཀྱིས་སྤུས་དང་ཉུན་ཐོས་རང་ཀྱིས་ལྟ་རྣམས་དང་།
 །འགྲོ་བ་ཀུན་གྱི་བདེ་ལྡན་ཚོས་རྣམས་ཇི་སྟེད་ལ།
 །དེ་ཀུན་ཤེས་རབ་པ་རོལ་ཕྱིན་པ་མཚན་གསལ་བྱུང་། SCG in MM 34B:3-4 (verse)
- །གང་དག་རྫོང་ཉིད་མི་ཤེས་པ།
 །དེ་དག་ཐར་པའི་རྗེན་མ་ཡིན། BV v. 72 (verse)

b. English to Tibetan:

c. Vocabulary for memorization

d. Definitions མཚན་ཉིད་ for memorization:

གཙོ་སེམས་	དོན་གྱི་ངོ་བོ་རིག་པར་བྱེད་པ་
principal mind	that which is aware of the fact of an object
སེམས་བྱུང་	དོན་གྱི་ཁྲད་པར་རིག་པར་བྱེད་པ་
mentalevent	that which is aware of the specific qualities of an object
ཕུང་ཕོ་	དུ་མ་འདུས་པ་
skandha, heap	many things gathered together
གཟུགས་	གཟུགས་སུ་རུང་བ་
form	that which is able to be a form
ཚོར་བ་	ཚོར་བའི་བདག་ཉིད་ཅན་གྱི་སེམས་བྱུང་
feeling	a mental event that has the nature of experiencing
འདུ་ཤེས་	མཚན་མར་འདིན་པའི་སེམས་བྱུང་
perception	a mental event that grasps to characteristics
འདུ་བྱེད་	གལ་ལེ་བདག་ཉིད་ཅན་གྱི་སེམས་བྱུང་
formations	a mental event that has the nature of movement
རྣམ་པར་ཤེས་པ་	ཡུལ་རིག་པ་
consciousness	that which is aware of an object
རྟེན་འབྲེལ་	རྟེན་ལྗོངས་རྣམས་ལྷན་པ་
dependent arising	that which exists in dependence upon causes and conditions

Lesson 14

1. The Imperative Mood རྒྱལ་ཚིག་

The imperative mood expresses a command. The recipient of the command is generally understood to be "you," as in "(You) look at that!" It is most commonly formed in three ways:

a. **The imperative form of the verb alone:** It is especially common in songs and verse to have the imperative form alone without the imperative particle. Sometimes even a verb that doesn't have an imperative form will not have an imperative particle and will have to be understood from the context as an imperative.

If there is more than one imperative verb, most commonly they will be coordinated by the LOP particle ལ་.

To make the imperative negative, one simply adds མ་ before the verb.

ཁྱེད་རང་ལོ་ཤས་ངའི་སར་ཞོད། MINT 89:17,

Stay at my place for a few years.

ཁྱེད་རང་	ལོ་ཤས་	ངའི་	སར་	ཞོད།
ppr. *	time *	ppr. (R)	n. (LOP)	iv. */
you	few years	my	place at	stay.
AGENT/VOC.	ADV.	LOCATION		VERB

བྱ་དེ་རུ་སོང་ལ་འགྲོ་དོན་མཛོད། KGT 58A:2

Son, go there and benefit beings.

བྱ་	དེ་	རུ་	སོང་	ལ་	འགྲོ་	དོན་	མཛོད།
ppr. *	dp. (LOP)	iv. (LOP)	n. n. *	tv. */			
son	that to	go and	being benefit	do.			
VOC.	LOC.	VERB	DIR. OBJ.	VERB			

བྱ་ཁྱེད་གྱི་སེམས་ལ་དེ་རྩར་ཞོག། KGT 58A:3-4

Son, rest your mind in this way.

བྱ་	ཁྱེད་	གྱི་	སེམས་	ལ་	དེ་	རྩར་	ཞོག།
ppr. *	ppr. (R)	n. (LOP)	dpr. prep. *	tv. */			
son	you of	mind	that like	rest.			
VOC.	DIRECT OBJECT		ADV.	VERB			

Most imperative forms are easily recognizable. However, the imperative form of the verb འབྱེད་པ་, "to do" is འབྱེད་. This is not to be confused with the agentive particle འབྱེད་.

b. **The imperative particle:** This particle has the same three spellings as the indefinite article (see 4.7).

- ཅིག་ after final letter ག་ད་བ་
- ཞིག་ after final letter ང་ན་མ་འ་ར་ལ་ and vowels
- ཤིག་ after final letter ས་

It immediately follows either the imperative form of the verb or the present form of the verb (if there is no imperative form).

འགྲོ་དོན་གྱིས་ཤིག་ འཕོ་བ་སྤྱོད་ཤིག་ བར་དོ་ཚིག་ རྩོམ་ཉམས་སུ་ལོང་ཞིག་ MINT 89:2, 5, 7, 10
Benefit beings. Train in ejection of consciousness. Cross the bar do. Practice the view and meditation.

འགྲོ་དོན་ n. n. • being benefit DIR. OBJ.	གྱིས་ཤིག་ tv. (IP)/ do! VERB	འཕོ་བ་ n. • ejection DIR. OBJ.	སྤྱོད་ཤིག་ tv. (IP)/ train! VERB
བར་དོ་ n. • intermed. state DIR. OBJ.	ཚིག་ tv. (IP)/ cut! VERB	རྩོམ་ n. n. • view meditation DIR. OBJ.	ཉམས་སུ་ལོང་ཞིག་ tv. (IP)/ practice! VERB

དགའ་བར་གྱིས་ཤིག་ MINT 76:13

Rejoice!

དགའ་བར་ iv. (LOP) rejoice VERB	གྱིས་ཤིག་ av. (IP)/ do! VERB
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སྤོ་སྤོ་གྱིས་ལ་ཤིག་ཅིག་ MINT 77:16

Relax your mind and speak!

སྤོ་ n. • mind D.O.	སྤོ་ iv. relax	གྱིས་ལ་ av. (LOP) do and	ཤིག་ཅིག་ iv. (IP) speak! VERB
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c. The imperative particle དང་

This particle is not used very often in classical texts, and only occurs in contexts that reflect the spoken language. It is a polite way of asking someone to do something.

ཆེག་གཅིག་ལ་འདྲིལ་བ་ཞིག་གསུངས་དང་ཟེར་བ་ KGT 91A:4-5

He said, "Please say [it] condensed into one word."

ཆེག་གཅིག་ལ་ n. num. (LOP) word one in ADV. DIRECT OBJECT QUOTE	འདྲིལ་བ་ཞིག་ tvn. ia. • condensed a VERB	གསུངས་དང་ iv. (IP) say please VERB	ཟེར་བ་ iv. say VERB
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d. The auxiliary verbs of supplication གསེལ་བ་ ལྟུ་བ་

These verbs literally mean "to request, supplicate." They are often used as auxiliaries to add the meaning of "I request you to..." or "Please"

དྲི་བ་དག་ལ་གནང་བར་ལྟུ་ KGT 103A:1

Please give that to me.

དྲི་ /dp. • that D.O.	བདག་ལ་ ppr. (LOP) me to I.O.	གནང་བར་ tv. (LOP) give to VERB	ལྟུ་ av. request VERB
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ཇི་བོ་བྱིན་སྐབས་ཤིག་ལྟུ་དང་

བྱ་སྤོད་པོ་མོས་གུས་ཤིག་ལྟུ་དང་ KZ 133B:1

Lord, please bless [me]...

Lazy son, please offer some devotion.

ཇི་བོ་ n. • lord VOC.	བྱིན་སྐབས་ཤིག་ n. ia. • blessing some DIRECT OBJ.	ལྟུ་དང་ tv. (IP) request! VERB
བྱ་སྤོད་པོ་ n. adj. • son lazy VOC.	མོས་གུས་ཤིག་ n. ia. • devotion some DIRECT OBJ.	ལྟུ་དང་ tv. (IP) request! VERB

2. The Precative Mood

This form expresses a wish or desire that something may come about. It is between a command or imperative and a request. It is usually translated as "May [such and such] occur." It is used in two ways:

a. With the use of ལྟུ་ཅིག་ at the end of the sentence: Note that ལྟུ་རྩི་ can be the main verb (in which case the meaning is "May [such and such] be or come about.") or more commonly it is the auxiliary verb to an immediately preceding main verb, which is usually connected to the auxiliary by the LOP particle. Since the main verb is in the infinitive stem form, the LOP particle is invariably ལྟུ་རྩི་.

ཤེམས་ཅན་ཐམས་ཅད་བདེ་བ་དང་བདེ་བའི་རྒྱ་དང་ལྷན་པར་གྱུར་ཅིག

ཤུག་བཤལ་དང་ཤུག་བཤལ་གྱི་རྒྱ་དང་བྲལ་བར་གྱུར་ཅིག

ཤུག་བཤལ་མེད་པའི་བདེ་བ་དང་མི་འབྲལ་བར་གྱུར་ཅིག

ཤྲི་རིང་ཆགས་ལྡང་དང་བྲལ་བའི་བདེ་བ་དང་སྤོམས་ཆེན་པོ་ལ་གནས་པར་གྱུར་ཅིག PL 5A:3-6

May all sentient beings enjoy happiness and the cause of happiness.
May they be free from suffering and the cause of suffering.
May they not be separated from excellent happiness devoid of suffering.
May they dwell in great equanimity, free from passion, aggression, and prejudice.

།ཤེས་ཅན་མཉམ་ཅད་ /n. adj. + sentient being all AGENT	བདེ་བ་དང་ n. (CO) happiness and DIRECT OBJ.	བདེ་བའི་ n. (R) happiness of DIRECT OBJ.	ལྗེ་དང་ n. (CO) cause with VERB	རྣམ་པར་ tv. (LOP) possess VERB	གུར་ཅིག (IP) may! VERB
།སྤྱུག་བཤམ་དང་ n. (CO) suffering and DIRECT OBJ.	སྤྱུག་བཤམ་གྱི་ n. (R) suffering of DIRECT OBJ.	ལྗེ་དང་ n. (CO) cause of VERB	བཤམ་བར་ tv. (LOP) be free VERB	གུར་ཅིག (IP) may! VERB	
།སྤྱུག་བཤམ་ མེད་པའི་ /n. + suffering SUBJECT (1)	བདེ་བ་དམ་པ་དང་ iv. (R) not exist that VERB (1)	མི་འགྲུལ་བར་ n. adj. (CO) happiness best from DIRECT OBJECT (2)	གུར་ཅིག neg. tv. (LOP) be separate VERB (2)	གུར་ཅིག (IP) may! VERB	
།ཉེ་རིང་ཆགས་ལྡང་དང་ /n. n. n. (CO) prejud. passion aggress. from DIR. OBJ. (1)	གུལ་བའི་ tv. (R) be separate that VERB (1)	བཏང་སྣོམ་ཆེན་པོ་ལ་ n. adj. (CO) equanimity great in LOCATION (2)	གནས་པར་ neg. tv. (LOP) dwell VERB (2)	གུར་ཅིག (IP) may! VERB	

b. With the use of འོག at the end of the sentence: འོག is the imperative of འོང་བ་ - "to come." As the marker for the precative, it can also be connected to a preceding main verb by a LOP particle. If there is no main verb, the sense is "May [such and such] be or come about."

བཀའ་བརྒྱུད་སྲི་མའི་བཟུ་ཤིས་འོག MINT 99:2

May the auspiciousness of the Kajü gurus be present!

བཀའ་བརྒྱུད་སྲི་མའི་ n. n. (R) Kajü guru of SUBJECT ?	བཟུ་ཤིས་ n. + auspiciousness VERB	འོག (IP) / may there be! VERB
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སྤྱིད་པའི་མཚོ་ལས་འགྲོ་བ་སྤོལ་བར་འོག Dedication of Merit

May [I] free beings from the ocean of existence.

སྤྱིད་པའི་ n. (R) existence of ocean from EXCLUSION	མཚོ་ལས་ n. (S) being(s) DIR. OBJ.	འགྲོ་བ་ n. + liberate VERB	སྤོལ་བར་ tv. (LOP) liberate VERB	འོག (IP) / may [I]! VERB
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Of course, as always, these forms can be abbreviated, especially in poetry. For example:

།དྲི་ཇི་འཆང་ཆེན་གྱི་འཕང་ལྷུར་ཐོབ་ཤོག
 May [I] quickly attain the state of Vajradhara.

།དྲི་ཇི་འཆང་ཆེན་གྱི་འཕང་ /PN adj. + Vajradhara great DIRECT OBJECT	ལྷུར་ n. + level ADV.	ཐོབ་ཤོག adj. + quick ADV.	ཐོབ་ཤོག tv. (IP) / attain may! VERB
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3. Temporal Particles and Words ཙན་ ཏུམ་ ལྷུམ་ ཆེ་

In addition to the particle ཙན་ (which has no literal meaning), there are several words which can literally mean "time," and which are used like verbal particles to mean "when," "at the time of."

a. The Temporal Particle ཙན་: This particle occurs right after the root of the verb (without ལ་/ལ་).

་་་མི་དགེ་བའི་རྣམ་པ་རྒྱུས་ཙན་དེ་ལྷུ་ནག་པོ་ལེགས་

།དགེ་བའི་རྣམ་པ་རྒྱུས་ཙན་དེ་ལྷུ་དཀར་པོ་ལེགས་་་་ KZ 99A:6

When each unvirtuous thought arose, he placed a black pebble.
 When each virtuous thought arose, he placed a white pebble.

མི་དགེ་བའི་ neg. adj. (R) not virtuous SUBJECT	རྣམ་པ་རྒྱུས་ n. det. + thought each SUBJECT	ཙན་ iv. (TI) arose when VERB	དེ་ལྷུ་ནག་པོ་ལེགས་ n. adj. det. + pebble black each DIRECT. OBJ.	ལེགས་ iv. + placed. VERB
།དགེ་བའི་ /adj. (R) virtuous SUBJECT	རྣམ་པ་རྒྱུས་ n. det. + thought each SUBJECT	ཙན་ iv. (TI) arose when VERB	དེ་ལྷུ་དཀར་པོ་ལེགས་ n. adj. det. + pebble white each DIRECT. OBJ.	ལེགས་ iv. + placed. VERB

Much less commonly, this particle can be used after nouns.

ཏུམ་དེ་ཙན་་་་ MGB 624:15 at that time

b. The Temporal Word ཆེ་

The verb can be connected to the temporal word by the relational particle, but the temporal is not followed by any particle.

After the verbal infinitive

After the verbal root

པའི་ཆེ་

ཆེ་

་་་ཁྱིད་ཁྱིམ་ན་གནས་པའི་ཆེ་་་་ KZ 8B:6

When you were living in a house....

ཁྱིད་ ppr. you SUBJ.	ཁྱིམ་ན་ n. (LOP) house in LOC.	གནས་པའི་ iv. (R) live of VERB	ཆེ་ (TI) + time
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པའི་བར་

བར་

1) "During":

བརྒྱལ་པ་གྲངས་མེད་པའི་བར་དུ་ KZ 9A:3
during countless aeons...

བརྒྱལ་པ་གྲངས་མེད་པའི་	བར་དུ་
n. adj. (R) aeon count-less of	n. (LOP) interval in
PREP. PHRASE	

བདག་གྱུ་གར་ལ་སོང་བའི་བར་གནས་གང་དུ་བཞུགས། MGB 578:14-5
During the time I went to India, where did [you] stay?

བདག་	གྱུ་གར་ལ་	སོང་བའི་	བར་	གནས་གང་དུ་	བཞུགས།
ppr. *	n. (LOP)	iv. (R)	n. *	n. ipr. (LOP)	iv. +/
1	India to	went	interval	place what at	stay.
SUBJ.	LOC.	VERB		LOCATION	VERB

2) "Until," "up to": This use of བར་དུ་ with verbs is rather strange, in that it requires that the preceding verb have a negation particle, even though no negative meaning is added.

འཁོར་བ་མ་སྤོངས་བར་དུ་ལྷ་ངན་ལས་མི་འདུལ་བར་གསོལ་བ་འདེབས་པ་ NTNG 19A:5-6
[We] supplicate [the buddhas] not to pass into nirvāṇa until saṃsāra is emptied.

འཁོར་བ་	མ་སྤོངས་བར་དུ་	ལྷ་ངན་ལས་	མི་འདུལ་བར་	གསོལ་བ་འདེབས་པ་
n. *	neg. iv. prep. (LOP)	n. (S)	neg. iv. (LOP)	n. actv.
samsāra	emptied until	anguish from	not pass beyond so that	supplicate
SUBJECT	VERB	SOURCE	VERB	
PURPOSE				VERB

e. The Temporal Word མ་ཐག་: This word indicates that the action of the preceding verb has just happened, and that the action of the following verb takes place immediately.

ཇི་བཅུན་གྱིས་གདམས་ངག་གསན་མ་ཐག་རི་ཁྲིད་ལ་བྱོན་ MINT 76:17-8
Immediately after receiving the oral instructions, the Jetsün went into retreat.

ཇི་བཅུན་གྱིས་	གདམས་ངག་	གསན་མ་ཐག་	རི་ཁྲིད་ལ་	བྱོན་
n. (A)	n. *	iv. ??	n. (LOP)	iv.
Jetsün by	oral instructions	listen to as soon as	retreat into	went.
AGENT	DIRECT OBJ.	VERB	LOCATION	VERB

དེ་བྱུང་མ་ཐག་ངོས་བཟུང་ MRMS 9B:1-2
Recognize [the thought] as soon as it arises.

དེ་	བྱུང་མ་ཐག་	ངོས་བཟུང་
dp. *	iv. ??	iv.
that	arose as soon as	recognize
SUBJ.	VERB	VERB

4. Exercises

a. Tibetan to English: Not all of these are complete sentences.

- མངས་ཀྱིས་མཉམ་གཞིའི་ལུགས་ལ་འཇུག་པའི་ཤེས་ལུ་ KZ 18A:3-4
- ཇི་བཅུན་རས་རྒྱུ་ལ་དེ་ཉིད་ཀྱི་གར་ལ་བྱོན་དུས་ལ། KGT 100A:6
- ཚོས་ཐམས་ཅད་སྤོང་པ་ཉིད་དུ་རྟོགས་ཅ་ན། སེམས་ཅན་དངོས་འཛིན་ཅན་རྣམས་ལ་འདྲ་པར་དུ་མྱོང་ཇི་ཇི་། JOLLM52A:4-5
- ཤེས་ཅན་གྱི་སྲོལ་མ་གྲུང་ན་ཟང་ཟིང་གི་འབྲུལ་བ་མེད་ཅུང་དབང་དང་གདམས་ངག་གིས་ཇིས་ལུ་བཟུང་ལ་བཞུན་པ་ཤེས་ཅིག MINT 92:16-7
- ཁྲིད་གྱིས་ཀྱི་གར་ནས་ང་རང་ལ་ལྷག་འཚལ་བའི་རྟོན་འདྲ་པར་ཅན་ཅིག་ཁྲིམ་ཤིག KZ 131B:6
- ང་རང་གི་ལྷུ་མ་འདི་ཁྲིད་ལ་བཅོལ་བ་ཡིན་པས་ཉར་ཆགས་གྱིས་ KZ 132A:4
- བདེ་བར་གཤེགས་པ་སོངས་ཤྱིད་ཇོགས་སྐྱར་མངོན་པར་སངས་རྒྱལ་པ་དེ་མ་ཐག་དུ་ GCZL 3B:5

b. English to Tibetan:

c. Vocabulary for memorization

d. Verse for Memorization: Memorize the four line verse of aspiration given in 14.2.a. above.

Lesson 15

1. The Use of Honorifics

In Tibetan, the proper use of honorific and nonhonorific forms is very important. When referring to a person of exalted status or even in being polite or formal to another person, one always uses honorific words for referring to that person and even for referring to the material possessions and mental disposition of that person. For oneself or for others who are family, intimate acquaintances, or children, one uses nonhonorific language. Thus, many words have a different word for the honorific and nonhonorific form.

a. Nouns

<u>nonhonorific</u>	<u>honorific</u>	<u>meaning</u>
ལུས་ གཟུགས་	སྐྱེ་	body
མིག་	ལྗན་	eye
མག་	དབུ་	head
ཁ་	ཞལ་	mouth
ཚུ་	རྒྱལ་	tongue
ཡིད་ རེམས་	ལྷན་	mind
གོས་	ན་བཟའ་	clothing
ཀྲ་པ་	ཞུལ་	foot, leg
ལག་པ་	ལྷག་	hand
ཡིད་	དགོངས་	mind, intention

b. Verbs

ཟ་བ་	བཞེས་པ་ གསེལ་བ་	to eat
འབྲུལ་བ་	གནང་བ་	to give
ཕྱེད་པ་	མངོན་པ་ གནང་བ་	to do, act
སྲི་བ་	གསུང་བ་	to say, speak

Many of these same honorific words are used as honorific markers for words that do not have their own honorific form. They are thus not to be translated literally.

a. Things associated with the body: སྐྱེ་ is used as an honorific marker.

སྐྱེ་ལུས་	physical body
སྐྱེ་ཁམས་	physical health

སྐྱེ་བྱིན་ཅན་ kindness (this seems to be an exception)

b. States related with mind: ལྷན་ is used as an honorific marker.

ལྷན་དགོངས་ mind, intention

ལྷན་ལྷག་ sadness

ལྷན་ལ་སྐྱེ་ཡིས་བྱིན་བསྐྱབས་པ།

ཁྱེད་ལ་གསུང་གིས་བྱིན་སྐྱབས་པ།

ཡིད་ལ་ལྷན་ལྷགས་ཀྱིས་བྱིན་བསྐྱབས་པ། KGT 52B:2, 3, 4 (verse)

His body blessed my body...

His speech blessed my speech...

His mind blessed my mind...

ལྷན་ལ་	སྐྱེ་ཡིས་	བྱིན་བསྐྱབས་པ།
//n. (LOP)	n. (A)	tv. /
<u>body (nh)</u>	<u>body (hon.) by</u>	<u>blessed.</u>
DIR. OBJ.	AGENT	VERB
ཁྱེད་ལ་	གསུང་གིས་	བྱིན་སྐྱབས་པ།
//n. (LOP)	n. (A)	tv. /
<u>speech (nh)</u>	<u>speech (hon.) by</u>	<u>blessed.</u>
DIR. OBJ.	AGENT	VERB
ཡིད་ལ་	ལྷན་ལྷགས་	བྱིན་བསྐྱབས་པ།
//n. (LOP)	n. (A)	tv. /
<u>mind (nh)</u>	<u>mind (hon.) by</u>	<u>blessed.</u>
DIR. OBJ.	AGENT	VERB

2. The Reflexive Pronoun རང་

This pronoun literally means "self." It is used in a variety of ways.

a. With personal pronouns: Generally, the རང་ does not add a reflexive meaning to the personal pronoun, but the meaning with or without the རང་ is the same. However, if there is a second རང་ after the personal pronoun, then the meaning is reflexive.

ང་རང་	I	ཇོ་རང་	we
ཁྱེད་རང་	you	ཁོ་རང་	he, she, it

b. With nouns and verbs

1) With an agentive particle: The agentive particle is usually omitted.

རང་གངས་ self-cleansed, cleansed by itself

རང་གློལ་	self-liberated, liberated by itself
རང་བྱུང་	self-arising, self-existing, existing by itself
རང་སངས་ཀླུ་མ་	self-enlightened, enlightened by oneself, S: pratyekabuddha
རང་རྟོག་	self-insight, self-[existing] awareness

2) With a relational particle: Of course, this particle can often be omitted as well.

རང་གི་ལུས་	one's own body
རང་གི་མཚན་རྟེན་	its own mark, characteristic
རང་གི་ངོ་བོ་	its own essence, self-essence

3) Following a noun: In this context, the རང་ can mean "only," "alone," "just," or "itself."

།ད་དུང་མ་གྱི་ན་ཚེས་རང་བྱེད་། KGT 91B:6

If I am not to die yet, I will practice only the dharma.

།ད་དུང་	མ་གྱི་ན་	ཚེས་རང་	བྱེད་
/adv. • yet ADV.	neg. iv. (LOP) not die if VERB	n. rpr. • dharma only DIR. OBJ.	iv. • do. VERB

།ཐམས་ཅད་མི་རྟག་པ་ལ་དེ་ལ་རང་ཡིན་། KGT 92A:2

All is impermanent just like this.

ཐམས་ཅད་	མི་རྟག་པ་	ལ་དེ་ལ་རང་	ཡིན་
n. • everything SUBJECT	adj. • impermanent PRED. ADJ.	dp. rpr. • this just only PRED. ADJ.	iv. is. VERB

3. The Particle ཙམ་ རྟོན་

This particle can modify a verb, in which case it appears after the verb (generally in its infinitive form) and before the following verbal particle or auxiliary verb.

།།མ་གཤེད་ཙམ་བྱ་།། MRMS 9A:5

One should simply not wander.

མ་གཤེད་ཙམ་	བྱ་
neg. iv. adv. • not wander just VERB	av. should. VERB

།།དེ་ལ་ཕྱག་འཚམ་བཤེས་ནས་།། TSND

...by just prostrating to that one...

དེ་ལ་	ཕྱག་འཚམ་བཤེས་ནས་
dp. (LOP) that to INDIR. OBJ.	ivn. adj. (A) prostrating only by VERB

4. The Abstract Particle རྟེན་

This particle is used after nouns to make them an abstract noun or a reflexive noun. It can generally be understood as meaning "-ness," "-hood," or "itself." It is equivalent to the Sanskrit suffix "-tā" or "-tva." For example:

རྫོང་པ་རྟེན་	emptiness, sūnyatā	དེ་བཞིན་རྟེན་	thusness, tathatā
ཚེས་རྟེན་	dharmaness, dharmatā	དེ་ལྟོ་རྟེན་	thatness, tattva
སེམས་རྟེན་	mind itself, cittatā	སངས་ཀླུ་མ་རྟེན་	buddhahood

At times, this particle can be used to mark out the topic or subject of the sentence, much as the topic particle does.

5. The Diminutive Particle རྩ་

When added to certain nouns this particle denotes the smaller or younger version of that noun. This particle has several variant forms, namely རྩ་ as well as རྩ་འུ་, རྩ་འུ་ལྷོ་, རྩ་ལྷོ་, and རྩ་ལྷོ་ལྷོ་. The particle རྩ་ (which means "son, boy; child") seems to be the main form from which the others derived.

ཀུལ་པོ་	- king	ཀུལ་ལུ་	- prince
ལྷོང་	- ox	ལྷོང་ལུ་	- calf

Whereas this form རྩ་ can be added after any final letter or vowel, the other forms generally come after specific final letters.

a. རྩ་ is added directly to words that end in a vowel. If the word's main vowel is an "a" or an "o," it is generally changed to an "e" (but the "a" can also change into an "i").

མ་	- an ax	མེ་རྩ་	- a small ax
མི་	- a man	མི་ལུ་	- a dwarf, midget
བྱ་	- a bird	བྱེ་རྩ་	- a small bird
ཁྱོ་	- husband, man	ཁྱོ་ལུ་	- a male infant

b. Usually, the other forms are used to reduplicate the final letter of the preceding word.

གཞོན་པོ་	- young	གཞོན་ལྷོ་	- a young person
གཞེར་	- a nail	གཞེར་ལུ་	- a small nail

However, most of these forms (especially ལྱོ) can be used after words that end in vowels or in similar type sounds (e.g., ལྱོ can occur after a word ending in རྩ). Finally, note that these particles can be used as simple noun particles without denoting the smaller or younger version of that noun.

- འྱི་བྱ་ - bell
- ལྱི་བྱ་ - wolf
- ལྱོག་བྱ་ - paper
- ལྱེས་བྱ་ - a living being, person

6. Numerals

The Tibetan numerals are modeled on the Sanskrit numerals upon which our own so-called "Arabic" numerals are based (the Arabs having borrowed them from the Indians). Thus some of the numerals are easily recognizable (such as the first three).

གཅིག་	༡	དྲུག་	༩
གཉིས་	༢	བདུན་	༧
གསུམ་	༣	བརྒྱད་	༩
བཞི་	༤	དགུ་	༡༠
ལྔ་	༥	བཅུ་	༡༠

7. The Comparative Form of Adjectives

Oftentimes, there is no comparative form of the adjective, and the comparative meaning is indicated solely by the source particle ལས་ or the comparative particle ལས་. However, there are a number of important adjectives that have a comparative form.

ཆེན་པོ་	great	ཆེ་བ་	greater
མང་པོ་	many	མང་བ་	more
བཟང་པོ་	good	བཟང་བ་	better

8. Milarepa's Three Vows: Using the glossary and notes, translate the following.

- ༡ དམ་བཅའ་རང་གིས་རང་ལ་མང་པོ་བྱས་ཏེ། །ངས་ལུས་འདྲིའི་སྤྲོད་ནས་གྲུབ་པ་ཞིག་མ་ཐོབ་བར་དུ་
- ༢ བདག་གིས་འདིག་རྟེན་གྱི་བྱ་བ་མ་རྒྱུབ་པར་གྱུར་ཅིག །བདག་གི་སེམས་ངན་པ་མ་ཟད་བར་དུ་ཞིག་པ་
- ༣ ལྷོད་པའི་སེམས་དང་མ་འཕྲད་པར་གྱུར་ཅིག །དངོས་གྲུབ་དམ་པ་མ་ཐོབ་བར་དུ་གཞིན་ཟས་དང་དད་ཟས་
- ༤ ལྷུ་གྲུད་ཀྱི་ཐམས་པ་མ་འགམ་པར་གྱུར་ཅིག །བདག་གི་བཞེགས་རིགས་ལན་ཆགས་བར་ཆད་ཀྱི་
- ༥ ཞིག་ལྷོ་བ་ཐམས་ཅད་བྱང་བར་གྱུར་ཅིག །སྲི་མ་སྲི་བྱིན་ཅན་གྱི་ཕྱགས་དགོངས་ཚོགས་པར་གྱུར་ཅིག
- ༦ སངས་རྒྱལ་བཟུང་པའི་བྱ་བ་བྱེད་པར་གྱུར་ཅིག །འགྲོ་བ་ལེམས་ཅན་ཐམས་ཅད་ཀྱི་རྣལ་བཏགས་ཀྱི་ལྷུར་པ་

- ༧ འཁྲར་བར་གྱུར་ཅིག །ཅེས་གསུངས་ཏེ། བདག་འདི་ནས་བྱང་རྒྱུ་ཅིག་མ་ཐོབ་ཀྱི་བར་དུ་གྲོང་ལུས་དུ་
- ༨ མ་འབབ་ལེ་གོ། །གལ་ཏེ་བབས་ན་ཆོས་རྫོང་སྤང་མས་ཆད་པ་ཚོད་ཅིག་གསུངས་ནས་བཞིམས་ཏེ་
- ༩ རྟིན་ཅིག་པུང་སངས་ལ་འགྲོ་འདོད་པ་ཞིག་གྱུང་བ་ལ་མགྱར་འདི་གསུངས་སོ། KGT

b. Notes

Line 1: རང་ refers to Milarepa, and beginning with རྩས་, Milarepa is talking to himself.

ལུས་འདྲིའི་སྤྲོད་ནས་ = "within this life"

མ་ཐོབ་བར་དུ་ - See 14.

Line 9: ལེ་ is a question particle. With ལོ།, "to understand," it forms a kind of colloquial rhetorical question, "Do you understand?" or "Do you get it?"

On the verb ལྷུང་, see 17.5.a.1).

c. Vocabulary for memorization

Lesson 16

I. Verbs: བྱ་ཚིག་

The verb in Tibetan is called a བྱ་ཚིག་, literally "action word." There are two main kinds of verbs, called བྱ་ལྟེན་ཅིང་འགྲུབ་པའི་བྱ་ཚིག་, "a verb for which the agent and action are separate" and བྱ་ལྟེན་ཅིང་མེད་པའི་བྱ་ཚིག་, "a verb for which the agent and action are not separate." For now, we will refer to these two kinds of verbs as འགྲུབ་པའི་བྱ་ཚིག་, "separative," and མེད་པའི་བྱ་ཚིག་, "nonseparative."

a. Separative Verbs: འགྲུབ་པའི་བྱ་ཚིག་ or separative verbs are defined as verbs for which "a separate agent actually or directly performs an action upon something." This definition corresponds nicely with what is called a "transitive" verb in English. A transitive verb is one that directly transmits its action to an object; hence a transitive verb is said to take a direct object. For example:

སངས་རྒྱལ་གྱིས་དགེ་སྲོང་རྣམས་ལ་ཚོས་བརྟན་དོ།

The Buddha taught the dharma to the monks.

སངས་རྒྱལ་གྱིས་	དགེ་སྲོང་རྣམས་ལ་	ཚོས་	བརྟན་དོ།
n. (A) buddha by AGENT	n. pl. (LOP) monk-s to INDIRECT OBJ.	n. * dharma DIR. OBJ.	iv. (CP) taught. VERB

In this sentence, "taught" is a transitive verb that has "the dharma" as its direct object. The "dharma" is what is "taught" and so directly receives the action of "taught." The buddha is the doer or agent of the action, and the monks are the indirect object, as it is to them or for them that the action is done.

Thus, it appears that all separative verbs are transitive. However, the Tibetans cut up the pie of verbs such that not all transitive verbs are separative, nor are all intentional verbs separative. These points will become clearer in the presentation of the nonseparative verbs. For now, we could summarize separative verbs as follows:

1) Transitive verbs

- a. intentional verbs of action: to read, teach, study, hit, etc.
- b. intentional verbs of perception: to look at, listen to, etc.

b. Nonseparative Verbs: Now we come to the more difficult part. A མེད་པའི་བྱ་ཚིག་ or nonseparative verb is defined as a verb for which "as there is no actual separate agent, an action is accomplished with respect to something by its own nature or power." There are two key points here:

- 1. The agent and action are not separated, i.e. they do not act on something outside of themselves.
- 2. The action takes place by its own nature or power, i.e. there is no external or extra effort required to accomplish the action.

1) No Separation between Agent and Action: The first criteria fits in with the definition of "intransitive" verbs, i.e., verbs that do not transmit their action to some external object. The action is inseparable from the subject. For example:

ཁ་མེད་གསུམ་གྱི་སེམས་ཚན་ཐམས་ཅད་འབྲུལ་ལོ། JOL
All sentient beings of the three realms are confused.

ཁ་མེད་གསུམ་གྱི་	སེམས་ཚན་ཐམས་ཅད་	འབྲུལ་ལོ།
n. num. (R) realm 3 of SUBJECT	n. adj. * sentient being all	iv. (CP) are confused. VERB

In this sentence, the verb "to be confused" is intransitive, since it only relates to the sentient beings themselves. Another classic example is:

འཁོར་ལོ་འཁོར།

The wheel turns. (or: The wheel is turned.)

འཁོར་ལོ་	འཁོར།
n. * wheel SUBJECT	iv./ turns, is turned. VERB

Here, the wheel and its turning are inseparable. Moreover, as the sentence reads, there is no mention of someone, some agent, turning the wheel. The wheel just turns by itself, so to speak. This brings us to consider the second aspect of nonseparative verbs.

2) Unintentional or Natural Action: The second criteria emphasizes the "unintentional" or "natural" quality of the action. Hence, there are several transitive verbs that are included as nonseparative verbs, primarily because of their fitting the criteria of being "unintentionally" or "naturally" accomplished.

a) Intentional vs. Unintentional: "Intentional" emphasizes the subjective side, the decision to act in a certain way. Unintentional has no particular object in mind, but this is not to say that nothing happens. Things can just take place by themselves, which does not mean that there are no causes, but rather that the central role of any scheming subject is de-emphasized, if not altogether dismissed. Many intentional and unintentional intransitive verbs are both classified as མེད་པའི་བྱ་ཚིག་. For example, the following intransitive verbs are all classified as མེད་པའི་བྱ་ཚིག་ or nonseparative:

ཕྱི་ལ་	intentionally to go to sleep
གཉེན་ལྷག་པ་	unintentionally to fall asleep
མཚོང་བ་	intentionally to jump
ཕྱུང་བ་	unintentionally to fall

b) Naturally Accomplished: For many verbs there are two closely related forms that have the same basic meaning, but one expresses the active or causative function of the verb and the other expresses the passive or fruitional sense. For example, an active form would be "he accomplishes [something]," whereas the passive form would be "[something] is accomplished." The active/causative form can signify either that one is in the process of doing something (the active sense) or that one is causing or making something happen (the causative sense). On the other hand, the passive/fruitional meaning signifies either that something has

གོམས་པ་ ལྷོང་པ་ཉིད་ལ་གོམས་པ་... KZ 99B:3-4
become familiar with emptiness

བྱ་བ་ངན་པ་ལ་གོམས་པ་ JOLLM 14A
to be habituated to evil actions

ངེས་པར་སེམས་པ་ ཚོས་ལ་ངེས་པར་སེམས་པ་... JOLLM 14.2
to ascertain the dharma

རྗེས་པ་ འདྲིས་པ་འོ་དངོས་པོ་ལ་སེམས་ཀྱིས་བརྗོད་པ་མེད་པ་... AS in MM 17A:6
the mind does not forget things that it is familiar with

ཉན་པ་ ལྷོ་ལ་ཉན་པ་ KZ 6A:6
to listen to a sound

དེ་འོ་ངག་ལ་ཉན། KGT 103B:2
Listen to their words.

ལྷིང་རྩལ་ ལྷོང་ལ་ལྷིང་རྩལ་མངོན་པ་... KZ 101A:4
persevere in the dharma

གཏད་པ་ ཉེན་མེད་ལ་གཏད་པ་... MRMS 9A:4

བརྟེན་པ་ རླུགས་རྗེ་ལ་བརྟེན་ནས་... KZ 10B:3
in dependence upon compassion

རྫོག་དཔྱད་ དོན་ཐབ་མི་རྣམས་ལ་རྫོག་དཔྱད་... KZ 9B:1
to examine these profound meanings

བརྟགས་ རང་རྒྱུད་ལ་ཞིབ་དུ་བརྟགས་... KZ 7A:6
to closely examine one's mind

རྩ་བ་ ལྷོ་སྤྱོད་ལ་རྩ་བ་... MGB 586:4
to look at the guru

རྫོས་པ་

བརྟེན་ ལྷོ་མན་ངག་ལ་མ་བརྟེན་པ་... KZ 19B:3
not attending to the oral instructions

ལྷོ་ཚིག་ལ་མ་བརྟེན་པ་... KZ 9B:2
not attending to the words

རླུག་པ་ ལྷོ་དུལ་བ་ལ་གཏད་པ་རླུག་པ་... KZ 27B:4
touching the bottom of hell

ལྷོད་ ལྷོ་ལྷོ་བཤམ་ལ་ལྷོད་པ་... KZ 12B:3
experience suffering

དུའེ་བ་ དད་པ་ལ་དུའེ་ན་ JOL passim
if one divides up faith....

ཉལ་བཤམ་ སེལ་ཉལ་ལ་ཉལ་ད། MRMS 10A:1
exert oneself in the means of dispelling...

གོ་གསུམ་དགེ་བ་ལ་ཉལ་བ་... KZ 19B:6-20A:1
exert the three gates in virtue

འགྲང་ སེམས་རྣམ་རྟོག་གི་ཕྱི་ལ་འགྲང་། KZ 6B:3
the mind chases after discursive thoughts

ལྷོ་ར་བ་ མཚོག་ལ་ལྷོ་ར་བ་... JOLLM 11.10
joined to the best

དམིགས་པ་ སེམས་ཚན་ལ་དམིགས་པ་འོ་རྗེ་རྗེ་... JOLLM 7.9
compassion that takes sentient beings as its object

བརྩི་བ་ ལྷོ་མའི་བཀའ་དྲིན་ལ་མི་བརྩི་བ་... KZ 11B:3
not taking account of the guru's kindness

བརྟེན་ལྷུས་ ཚོས་ལ་བརྟེན་ལྷུས་ལྷུས་... KZ 20B:6
to exert oneself in the dharma

འདོན་ ལྷོ་གཡར་པོ་ལ་བདག་རྒྱ་མ་འདོན། KZ 39B:5
don't hold to borrowed things as one's own.

ཚོས་ ལྷོ་ཚེ་ལྷུ་རྒྱུང་ལ་ཚོས་པ་... KZ 148B:2
bite a small vein

ཡེངས་ ལྷོ་རྟོད་མི་ལ་ཡེངས་པ་... MGB 597:15
to be distracted by the show

གཡེལ་ ལྷོ་དགེ་བའི་བྱ་བ་ལ་གཡེལ་བ་མེད་པ་... MGB 623:15
not distracted with respect to virtuous activities

ཤེས་པ་ ལྷོ་ཐམས་ཅད་ལ་བདག་མེད་པར་ཤེས་པ་... MM37B:6-38A:1
know everything as egoless

སློབ་གཉེན་ ལྷོ་ཕྱགས་རྗེ་མའི་ཚོས་སློབ་གཉེན་མངོན་... MGB 619:13
studied the mantric teachings of the Nyingma

སློབ་པ་ ལམ་ལ་སློབ་པ་ JOLLM 12A or B
 train in the path

བསམ་པ་ ་་་དེ་ཁོ་ན་ཉིད་ལ་བསམ་པ། MSAC 47A:6
 contemplating suchness...

3. Compound Verbs

a. Noun and Verb:

ཚུད་ཟ་བ་	to waste	གཏན་ལ་འབབ་པ་	to establish, determine
ངལ་གསོ་བ་	to rest	ཡིད་ཆེས་པ་	to believe
གསོལ་བ་འདེབས་པ་	to supplicate	ཕུག་འཚས་བ་	to prostrate
ཉམས་སྲུ་ལེན་པ་	to practice	དང་དྲུ་ལེན་པ་	to undertake
མཐར་ཕྱིན་པ་	to perfect	བྱིན་གྱིས་སྐྱབས་པ་	to bless

b. Activizing verb:

གནོད་པ་བྱེད་པ་ to harm

c. Negation of compound verbs:

ཚུད་མི་ཟ་བ་ not to waste

ཉམས་སྲུ་མི་ལེན་པ་ not to practice

Lesson 17

Warning

Rather than a lesson per se, this section is a tentative venture into the complexities of Tibetan verbs and their auxiliaries. I make no pretense to being able to explain many of these forms, since oftentimes I do not understand them fully myself. Rather, I would like to share some rudimentary observations of certain patterns. My sense of this area is that there is an interesting assortment of colloquial forms mixed in with purely written forms and that there may be certain patterns that reflect the speech of a certain historical period and/or a certain region of Tibet.

1. Past Auxiliaries

There are numerous auxiliary verbs that can indicate a simple past tense. Since most stories deal with something that occurred in the hoary past, this tense is a very commonly used one.

a. The Past Auxiliary བ་ཡིན། is added directly to the root. This can be a confusing auxiliary. On the one hand, it might be mistaken for the linking verb ཡིན་པ་. Indeed, there are times when it is difficult to say whether ཡིན་ is the main verb or part of the auxiliary. For example, in the English sentence, "he is waiting," is "waiting" the main verb with "is" as the auxiliary, or is "is" the main verb with "waiting" as a participle? On the other hand, even if we are sure that བ་ཡིན་ is the auxiliary verb, there is still the question of whether it indicates the past or the future tense, since it is commonly used for both. You may wonder what good it is, as I have, since ultimately you have to look at the form of the main verb and the context to determine the tense. Be sure to check the spelling of the main verb to see if it is either past or future. If it is a one-rooted verb or the past and future forms are identical, then you have to rely on the context.

་་་ཀྱ་གར་ལ་མ་བྱིན་པ་ཡིན། MGB 588:17
 I didn't go to India.

ཀྱ་གར་ལ་	མ་བྱིན་པ་ཡིན།
PN (LOP)	neg. iv. av. ✓
India to	not went.
DESTINATION	VERB

This example is a case in point. The main verb བྱིན་ is the past tense of the verb འགྲོ་བ་, "to go." So this is just as much help in figuring out the tense as the auxiliary བ་ཡིན་. Note the position of the negation particle before the main verb.

b. The Past Auxiliary སོང་: This auxiliary is the past tense of the verb འགྲོ་བ་, "to go." It has several uses, one of which is simply to indicate past tense (just as in the colloquial language). It generally occurs right after the root of the verb.

་་་ལ་གཅིག་བཟུང་སོང་བ་་་ MGB 598:5
 [he] crossed a mountain pass

ལ་གཅིག་	བརྒྱལ་མེད་བ་
n. num. • pass one DIR. OBJ.	iv. av. <u>crossed</u> VERB

c. The Past Auxiliaries ཟེང་ and ཟེན་: Unlike the other auxiliaries, these two emphasize the fact that the action has already been completed and done with.

ལྷུས་འདུ་འཇི་ལས་དབེན་པ་བཤད་ཟེན་ཏི། JOLLM113A:5

[This] completes the explanation of being physically isolated from busyness.

ལྷུས་	འདུ་འཇི་ལས་	དབེན་པ་	བཤད་ཟེན་ཏི།
/n. • body	n. (S) <u>busyness from</u>	ivn. • <u>being isolated</u>	tv. av. (CT)/ <u>explain finished</u>
SUBJ. (1)	EXCLUSION	VERB (1)	VERB (2)
DIRECT OBJECT (2)			

d. The Past Auxiliaries ཡོད་ and འདུག་: These two auxiliaries occur generally after the root of verb. The auxiliary འདུག་ also has another important use as an auxiliary, for which see below. These two uses seem to overlap at times.

མཚོ་མ་ཕམ་གྱི་ཕྱོགས་སུ་སྐབ་པ་མངོད་འདུག་ MGB 415:12

[He] was practicing in the vicinity of Lake Manasarovar.

མཚོ་མ་ཕམ་གྱི་	ཕྱོགས་སུ་	སྐབ་པ་	མངོད་འདུག་
n. PN. (R) <u>lake Mapham of</u>	n. (LOP) <u>direction in</u>	n. <u>practice</u>	tv. av. <u>did</u>
LOCATION		DIR. OBJ.	VERB

ང་གི་ཚམ་ཞིག་ཡེངས་འདུག་ MGB 598:6

I have been distracted for quite a while.

ང་	དེ་ཚམ་ཞིག་	ཡེངས་འདུག་
ppr. •	dp. adj. ia. • <u>that just a</u>	iv. av. ✓/ <u>was distracted</u>
SUBJECT	ADVERB	VERB

འདི་ཇི་བཟུན་གྱིས་བཟུམས་ཡོད་པ་ཡིན་ MGB 586:8

This is what the Jetstün carried...

འདི་	ཇི་བཟུན་གྱིས་	བཟུམས་ཡོད་པ་	ཡིན་
dp. •	n. (A) <u>Jetstün by</u>	iv. av. • <u>carried</u>	iv. <u>is</u>
SUBJ. (1)	AGENT (2)	VERB (2)	VERB (1)
	PREDICATE NOUN (1)		

2. Future Auxiliaries

a. The Future Auxiliary བ་ཡིན་: As noted above, this auxiliary can be confused with the linking verb as well as a past tense auxiliary. Note in the last two examples below that the future tense is also indicated by the use of a second auxiliary verb, i.e. བྱ་བ་ and འགྱུར་བ་, indicating the future tense!

ཤོང་བ་ཡིན་ནམ་ MGB 588:3

Will [I] fit...?

ཤོང་བ་ཡིན་ནམ་
iv. av. (AO) <u>to fit will ?</u>
VERB

བཤད་པར་བྱ་བ་ཡིན་ནོ། MSAC 47A:5

[I] will explain...

བཤད་པར་	བྱ་བ་ཡིན་ནོ།
tv. (LOP)	av. av. (CP)/ <u>explain will/should</u>
VERB	

ཐོང་བར་འགྱུར་བ་ཡིན་པ་ KZ 25B:5

[one] will fail...

ཐོང་བར་	འགྱུར་བ་ཡིན་པ་
iv. (LOP)	av. av. <u>fall will</u>
VERB	

b. The Future Auxiliary ལྟུ་ཡིན་ and ལྟུ་ཡོད་: Like the future auxiliary བྱ་ (see 9.6 and 9.7), the particle ལྟུ་ after a verb will make that verb future tense, which in Tibetan usually has a passive tense. Therefore, a literal way of translating these auxiliaries could be "is to be done" and "exists to be done." At times, thinking of these in this literal way can help in figuring out the grammatical structure of the sentence.

དབང་དང་གདམས་ངག་ཁྱད་པར་བ་ཡང་སྟེར་ལྟུ་ཡོད། MINT 89:17-8

I will bestow most excellent abhiṣhekas and oral instructions.

དབང་དང་	གདམས་ངག་ཁྱད་པར་བ་ཡང་	སྟེར་ལྟུ་	ཡོད།
n. (CO)	n. adj. • (CC) <u>abhiṣheka and instruction special also</u>	iv. av. <u>give to be</u>	iv. ✓ <u>exist</u>
DIRECT OBJECT		VERB	

Using the future passive form, one could read this literally as, "Most excellent abhiṣhekas and oral instructions exist to be given [by me]."

ཕྱི་གུ་པ་བྱོང་བ་ལ་དགའ་རྒྱ་མེད། KZ 42A:1-2

It will not be difficult to abandon evil deeds.

ཕྱི་གུ་པ་	བྱོང་བ་ལ་	དགའ་རྒྱ་	མེད།
n. *	ivn. (LOP)	iv. av. *	iv. √
evil deed	abandoning as for	be difficult to be	not exist.
D.O. (1)	VERB (1)	VERB (2)	
REFERENT (2)			

The particle ལྱོ་ can also be used to form a kind of passive infinitive or a noun, like the auxiliary ལྱོ་

བསྐོམ་རྒྱུ་ལྱོ་ཙམ་མེད། TSND 10A:6

There is not even a hair on which to meditate.

བསྐོམ་རྒྱུ་	ལྱོ་ཙམ་	མེད།
n./infinitive?	n. adj. *	neg. iv.
to be meditated upon	hair just	not exist.
SUBJECT		VERB

c. The Future Auxiliaries བ་ཡོད་ and བ་འདུག་:

འོ་སྐལ་དཔོན་སྲོལ་དུ་གང་དུ་འབྱོན་པ་ཡོད། MGB 578:15-6

Where do we, master and disciples, go now?

འོ་སྐལ་དཔོན་སྲོལ་	དུ་	གང་དུ་	འབྱོན་པ་ཡོད།
ppr. n. n. *	adv. *	ipr. (LOP)	iv. av. √
we master disciple	now	what to?	go will.
SUBJECT	ADV.	DESTIN.	VERB

d. The Future Auxiliary འབྱོ་བ་ and ཡོང་བ་/འོང་བ་: These verbs literally mean "to go" and "to come" respectively. As auxiliaries, they can indicate what is "going to come."

བཟུན་པ་འོ་སྐར་ལྷུགས་པར་མི་འབྱོ། KZ 23A:1

They will not enter the gate of the teachings.

བཟུན་པ་འོ་	སྐར་	ལྷུགས་པར་	མི་འབྱོ།
n. (R)	n. (LOP)	iv. (LOP)	neg. av. √
teaching of	gate into	enter	not will.
DESTINATION		VERB	

དེ་ཉམ་བྱས་ན་བར་ཆད་བསྐྱོག་རྗེ་འོང་། MGB 624:11-12

If you do that, obstacles will be dispelled.

དེ་ཉམ་	བྱས་ན་	བར་ཆད་	བསྐྱོག་རྗེ་	འོང་།
dp. prep. *	tv. (LOP)	n. *	iv. (CT)	av.
that like	did if	obstacle	turn back	will.
ADVERB	VERB (1)	DIR. OBJ. (2)	VERB (2)	

On the use of the continuative particle རྗེ་ between the main and auxiliary verb, see 10.2.b.1)a).

e. The Future Auxiliary ལྱོ་ལྱོ་: This enigmatic form seems to occur in contexts where one is volunteering or promising to do something. This is probably a reflection of some colloquial form.

བྱ་ཉམ་མོ་ལ་དགའ་ན་ངས་བཟུན་ལྱོ་སྐྱོ། MGB 599:4

So, if you like entertainment, I will show [you some].

བྱ་	ཉམ་མོ་ལ་	དགའ་ན་	ངས་	བཟུན་ལྱོ་སྐྱོ།
n. *	n. (LOP)	tv. (LOP)	ppr. (A)	tv. av.
son	show	like if	me by	show will.
VOC.	D.O. (1)	VERB (1)	AGENT (2)	VERB (2)

ཆོས་སྐོར་བཅུག་གིས་། MGB 622: 13

[I] will enter [you] in the gate of dharma.

ཆོས་སྐོར་	བཅུག་གིས་
n. n. (LOP)	iv. av.
dharma gate into	enter will.
DESTINATION	VERB

3. Present and/or Durational Auxiliaries

a. The auxiliary of duration ལྱིན་གིན་ལྱིན་འོན་: The use of this particle is to designate action that is simultaneous with or continuous during the action of the main verb. While it is often thought of as indicating present tense, it seems that it can be used in a past context. It has a different spelling based on the last letter of the preceding syllable.

ལྱིན་	after	ད་བ་ས
གིན་	after	ག་ང
ལྱིན་	after	ན་མ་ར་ས
འོན་	after	ལ་ or a vowel

Note that it often connects up to a second verb. In the next two examples, it is followed by the existential verb, which also gives the main verb a sense of duration.

སྐོམ་ལྱིན་ཡོད་པ་ལས་། KGT 84A:5

while he was meditating...

སྒོམ་གྱིན་	ཡོད་པ་ལས་
tv. (D)	iv. (S)
<u>meditat-ing</u>	<u>exist while</u>
VERB	VERB

བྱ་ཡོང་གིན་ཡོད་... MINT 77:8
the son is coming...

བྱ་	ཡོང་གིན་	ཡོད་
n. *	iv. (D)	iv.
<u>son</u>	<u>com-ing</u>	<u>exist.</u>
SUBJ.	VERB	VERB

རྣམ་འབྱོར་སྒོམ་པ་བཞིག་གིན་བཟང་... TSND 9B:3 (verse)
The yogin who destroys his meditation is excellent.

རྣམ་འབྱོར་	སྒོམ་པ་	བཞིག་གིན་	བཟང་
n. *	n. *	tv. (D)	adj. *
<u>yogin</u>	<u>meditation</u>	<u>destroy-ing</u>	<u>good.</u>
AGENT	DIR. OBJ.	VERB	PRED. ADJ.

The linking verb ཡོད་པ་ has been omitted at the end of the sentence.

b. The present and durational particle བཞིན་: This particle can occur in many ways—བཞིན་, བཞིན་དུ་, or བཞིན་པ་. It can also occur in conjunction with the linking or existential verb—བཞིན་འདུག་, བཞིན་པ་ཡིན་.

ཁོ་ཉེ་བཞིན་འོངས་པ་... MGB 584:2-3
he came, saying...

ཉེ་བཞིན་	འོངས་པ་
tv. (D)	iv.
<u>sav-ing</u>	<u>came</u>
VERB	VERB

རས་རྒྱུང་པ་ལྷན་མི་རངས་བཞིན་བྱོན་... MGB 597:6-7
Rechungpa went, his mind unhappy.

རས་རྒྱུང་པ་	ལྷན་པ་	མི་རངས་བཞིན་	བྱོན་
PN *	n. *	neg. iv. (D)	iv.
<u>Rechungpa</u>	<u>mind</u>	<u>not happy-ing</u>	<u>went.</u>
SUBJECT	SUBJ.	VERB (1)	VERB (2)

The noun ལྷན་པ་ actually goes with the verb རངས་, indicating a "mental" state of unhappiness. I suppose it acts as a kind of secondary subject.

c. The Present Auxiliary གྱི་འདུག་ ཅིང་འདུག་:

ཏུ་འཕྱུལ་སྤྱོན་ཅིང་འདུག་... KGT 94A:4
[they] were manifesting miracles...

ཏུ་འཕྱུལ་	སྤྱོན་ཅིང་	འདུག་
n. *	tv. (CO)	iv.
<u>miracle</u>	<u>manifest-ing</u>	<u>were</u>
DIR. OBJ.	VERB	

4. Intransitive Auxiliaries འདུག་ and གཤམ་

a. The auxiliary verb འདུག་: This important auxiliary can indicate personal knowledge, discovery, certainty (just as in the colloquial language).

འོང་བྱུལ་གྱི་བར་ཚད་ཅིག་གྱུང་འདུག་པ་... MGB 579:1
...the obstacle of pride has certainly arisen...

འོང་བྱུལ་གྱི་	བར་ཚད་ཅིག་	གྱུང་འདུག་པ་
n. (R)	n. ia. *	iv. av.
<u>pride of</u>	<u>obstacle an</u>	<u>arose certainly</u>
SUBJECT		VERB

བདེ་ལེགས་ཐམས་ཅད་ཀྱི་འབྲུང་ཁྲུངས་སྤྱི་མ་ཡིན་པར་འདུག་... MINT 79:5
The source of all goodness is certainly the guru.

བདེ་ལེགས་ཐམས་ཅད་ཀྱི་	འབྲུང་ཁྲུངས་	སྤྱི་མ་	ཡིན་པར་	འདུག་
n. adj. (R)	n. *	n. *	iv. (LOP)	av.
<u>goodness all of</u>	<u>source</u>	<u>guru</u>	<u>is</u>	<u>certainly.</u>
SUBJECT		PRED. NOM.	VERB (2)	

དེ་གི་སྒྲིབ་ཀྱི་ཡོང་བར་འདུག་... MGB 598:12
My practice would certainly become distracted.

དེ་གི་སྒྲིབ་	ཀྱི་ཡོང་བར་	འདུག་
n. *	iv. (LOP)	av.
<u>practice</u>	<u>be distracted</u>	<u>certainly.</u>
SUBJECT	VERB	

b. The auxiliary verb གཤམ་: This verb seems to have the same use as འདུག་ above.

ཏུ་གར་ལ་ཕྱིན་པ་དོན་མེད་དུ་སོང་གཤམ་... MGB 598:20-599:1
[My] going to India has indeed become futile.

ཀྱི་གར་ལ་	ཕྱིན་པ་	དོན་མེད་དུ་	སོང་གདུལ།
PN (LOP)	ivn. *	n. (LOP)	iv. av. +/
India to	going	meaning-less to	gone indeed.
SUBJECT		DESTINATION	VERB

ད་ཇི་བཅུན་སྐྱ་ཡང་བགྲེས་གདུལ། MGB 625:1

Jetstun, you have now become old.

ད་	ཇི་བཅུན་	སྐྱ་ཡང་	བགྲེས་གདུལ།
adv. *	n. *	n. (CC)	iv. av. +/
now	Jetstun	body as for	be old indeed.
SUBJECT	SUBJECT		VERB

5. Other Verbs and Auxiliaries of Interest

a. The auxiliary verb འབྱུང་བ་: This verb can be used either as a main verb signifying "to occur, happen, arise" and is often used with the occurrence of feelings, perceptions, experiences, states of mind, and the like. It can also be used as an auxiliary verb to indicate tense.

1) Feelings, states of mind, etc.

- འདོད་པ་ཞིག་བྱུང་བ་ a desire arose
- ཡིད་མ་ཆེས་པར་བྱུང་ disbelief arose
- སྐྱག་ལྗིད་ཞིག་བྱུང་བ་ nausea arose
- སེམས་ལ་གང་བྱུང་ whatever arises in the mind

a) Other related verbs: The verbs རྒྱུ་བ་, འཛིན་པ་, and རྣམ་པ་ (all meaning essentially "to arise") plus the verb རྩོད་པ་, meaning "to escape," are also, like འབྱུང་བ་ used with the occurrence of feelings of states of mind, etc.

- ཡི་ལྷག་རྒྱུ་བ་ despair arose
- ཕྱིང་རྒྱུང་ལྡང་ depression arose
- ཉམས་ཤིག་གར་ an experience arose
- དྲ་འབོད་ཤིང་ a cry escaped

2) Auxiliary verb for past tense: This auxiliary can occur after the root or infinitive form of the verb, or can be connected to the main verb by a LOP particle, the particle ལྷོ།, the coordinating particle ཞིང་, and probably even others. It seems often to occur with unintentional verbs.

མེ་ཆེན་པོ་འབར་ཞིང་བྱུང་། KZ 27A:4
a large fire was burning..

མེ་ཆེན་པོ་	འབར་ཞིང་	བྱུང་
n. adj. *	iv. (CO)	iv.
fire/large	burn-ing	was
SUBJECT	VERB	

མངའ་དུ་བྱུང་བ་ MGB 427:9

[he] met..

མངའ་དུ་	བྱུང་བ་
tv. (LOP)	av.
meet	(past)
VERB	

འཆི་རྒྱུ་མ་བྱུང་བ་ KGT 83B:1

death did not come

འཆི་རྒྱུ་	མ་བྱུང་བ་
iv. infinitive?	neg. iv.
die to	not happened
VERB	

འཇུ་མ་བྱུང་བ་ KGT 95B:4

[they] could not eat [him].

འཇུ་	མ་བྱུང་བ་
iv. infinitive?	neg. iv.
eat to	not happened
VERB	

b. The Auxiliary ལྟོན་པ་: This verb literally means "to experience." However, when it is used as an auxiliary verb, it gives the meaning of "ever" or "at some time in the past" to the main verb. For example, if you ask, "Have you ever been to Tibet?" and someone replies, "No, I have never been," the sense of "ever" and "never" are indicated by the use of the auxiliary ལྟོན་པ་.

གོས་པ་ཡོད་མ་ལྟོན་པ་ SG 572:1

[it] has never been stained..

གོས་པ་	ཡོད་མ་ལྟོན་པ་
n. *	iv. neg. av.
stain	exist not ever
SUBJECT	VERB

c. The Verb སོང་བ་: This verb literally means "went." It is used commonly to indicate changes or transformations. In English, we use the verb "become" in this way, as in "He became enlightened."

ལུས་ཀྱི་རུས་བཞིན་དུ་སོང་། KGT 84B:6

His body became like a skeleton.

ལུས་	ཀྱི་རུས་བཞིན་དུ་	སོང་།
n. *	n. prep. (LOP)	iv./
body	skeleton like to	went.
SUBJECT	DESTINATION	VERB

d. **The auxiliary verb འདྲེག་པ་**: There are two meanings of the verb འདྲེག་པ་. One is intransitive, "to enter," and has a past tense of ལྷོག་པ་. The other is transitive, "to enter" as in "to cause to enter," and has a past tense of འཕྲོག་པ་. The latter verb is sometimes used as an auxiliary to mean "to cause" the action of the main verb to happen (similar to the causative use of བྱེད་པ་).

བསོལ་དུ་བཅུག་པ་ MGB 427:2

[he] had [him] meditate... (lit. "entered [him] into meditation")

6. Exercises

1. ང་ལ་འདྲི་ལས་ལྷག་པའི་གདམས་ངག་གང་ཡང་སྟོན་མེད། KZ 42A:6
2. །འབྲུམ་པས་ངན་དུ་མ་སོང་ཞིང་།
།རྫོགས་པས་བཟང་དུ་མ་སོང་བ། KGT 39A:6 (verse)
3. །འཁོར་བ་བྲང་བྱར་མི་འདོད་ཅིང་།
།ལྷ་ངན་འདས་པ་བསྐྱབ་བྱར་མེད། KGT 64B:2 (verse)

Lesson 18

1. Poetry

a. **Meter**: In Tibetan, poetry is indicated by the same number of syllables per line. In ancient Tibetan poetry (e. g., the Tunhuang manuscripts), lines of five and six syllables predominated. Later, due to the influence of Indian poetry, longer meters of seven, eight, nine, ten, eleven, and even seventeen syllables occur. However, the most common meters used are of seven and nine syllables.

In terms of rhythm and often meaning, the syllables of each line (of the more common seven- and nine-syllable lines) are grouped into pairs except for a final triplet, and the first syllable of each group receives the accent.

In translations of Sanskrit, four line stanzas (so-called "shloka" form) are the standard format. In indigenous Tibetan poetry, both two and four line stanzas are common, but often there is not a consistent stanza format.

b. **Punctuation**: Lines of verse will generally have a །ཀྱོང་། both at the beginning of the line and at the end of the line.

c. **Abbreviation**: This is one of the most important and initially frustrating aspects of Tibetan to learn, as Tibetan simply abounds with abbreviated compounds and phrases. This is especially true in poetry where, as we have seen in Lesson 5.7., words are often reduced to two and three syllable groupings.

1. **Omission of the relational particle**: This is definitely the most common grammatical particle that is omitted. Not only is it often omitted between two syllables, but it is also commonly omitted between two groups of two syllables. In fact, when you have a problem figuring out the relationship between two syllables or two groups of syllables, the first grammatical relationship to try is the relational. Remember that an omitted relational particle could have several roles. It could indicate possession, connect a preceding adjective to the noun it modifies, or connect a preceding relative clause.

2. **The coordinating particle །དང་།**: Next to the relational particle, it seems the next most commonly omitted particle is the coordinating particle །དང་།.

3. **The LOP particle**: This particle can be omitted between an adverb and verb, a prefix and word, between verbs, and so forth.

4. **Omission of parts of the words**: Even a final syllable that is essential in determining the meaning of the word can be left out. Usually, this omitted syllable must be determined from the context. For example, རྩ་ལུང་ is the name of a Kagyü school. In a list of other Kagyü schools, it can be abbreviated to just རྩ་ལོ། which by itself means "tiger." However, from the context, one can readily understand that tigers are not being talked about here, and so རྩ་ལོ། is most likely an abbreviation for another word, namely རྩ་ལུང་.

5. **Omission of the verb**: Sometimes, you will be faced with a verse that seems just like a seamless stream of nouns. In this context, it is important to remember that the linking verb །ཡིན་པ་ is commonly omitted, and that in sentences with །ཡིན་པ་ as the verb, word order is extremely important. For example:

|སེམས་ཉིད་ལྷན་ཅིག་སྐྱེས་པ་ཚས་སྐྱེ་དངོས།

|ལྷང་བ་ལྷན་ཅིག་སྐྱེས་པ་ཚས་སྐྱེ་འོད།

|རྣམ་རྟོག་ལྷན་ཅིག་སྐྱེས་པ་ཚས་སྐྱེ་ལྷུབས།

|དབྱེར་མེད་ལྷན་ཅིག་སྐྱེས་པ་ཚས་སྐྱེ་དོན། MM 212A:3-4

Coemergent mind is the actual dharmakāya.

Coemergent appearance is the light of dharmakāya.

Coemergent thought is the waves of dharmakāya.

Coemergent inseparability is the truth of dharmakāya.

སེམས་ཉིད་ལྷན་ཅིག་སྐྱེས་པ་ /n. adj. • mind coemergent SUBJECT	ཚས་སྐྱེ་དངོས། n. adj. • / dharmakāya actual PREDICATE NOUN
ལྷང་བ་ལྷན་ཅིག་སྐྱེས་པ་ /n. adj. • appearance coemergent SUBJECT	ཚས་སྐྱེ་འོད། n. (R) n. • / dharmakāya of light PREDICATE NOUN
རྣམ་རྟོག་ལྷན་ཅིག་སྐྱེས་པ་ /n. adj. • thought coemergent SUBJECT	ཚས་སྐྱེ་ལྷུབས། n. (R) n. • / dharmakāya of wave PREDICATE NOUN
དབྱེར་མེད་ལྷན་ཅིག་སྐྱེས་པ་ /n. adj. • inseparability coemergent SUBJECT	ཚས་སྐྱེ་དོན། n. (R) n. • / dharmakāya of truth PREDICATE NOUN

Note the repetitive vocabulary and structure of these lines. This is not uncommon.

c. Filling out the meter: It is not always easy to come up with exactly the number of syllables required by the meter. This is particularly true in the Tibetan translations of Sanskrit texts, and less so in indigenous Tibetan compositions. In particular, the topic particle ཉི་ is often used in Tibetan translations to help with gaps in the meter. Thus it adds no meaning to the translation and can be ignored. The concessive particle ཞིང་ can also serve this function, and the separate syllable spellings of the relational and agentive particle, i.e. ཡི་ and ཡིས་, are commonly used to add another needed syllable to the line.

d. Translations from Sanskrit vs. Tibetan compositions: It is helpful to keep in mind whether the poetry you are reading is a translation from a Sanskrit original or is an indigenous Tibetan creation. The translations tend to be much more formal and heavily influenced by the peculiarities of Sanskrit grammar, whereas the latter can be much more loose and influenced by Tibetan spoken forms. This is just a general guideline, but a comparison of the Tibetan translation of the verse of Shantideva's *Bodhicharyāvatāra* and the verse of Milarepa can be quite revealing.

e. Suggestions for reading poetry:

1. Count: Count the number of syllables to make sure that you are indeed reading poetry, and not just prose broken up into seemingly equal lines. See also if there are four line stanzas or not.

2. Look for the larger patterns: Take the '།' boundaries with a grain of salt, as they might not coincide with the grammatical breaks. Look for the larger patterns of the verse that extend beyond the confines of one "line." Also look for any recurring patterns, as this can be quite common in verse.

3. Sound out the rhythm: Read the lines out loud to develop a feel for the meter. Whereas the visible line breaks according to the '།' may not tell you much in terms of how the verse works together, the grouping of the syllables according to the meter can usually be very helpful in determining both the vocabulary and the structure. Word and grammatical boundaries generally follow the rhythm of the meter.

4. Appreciate the invisible: Try to determine what particles have been omitted, and how the sentence would look if it were written in prose. The general rule is that what has been omitted is just as important as what is present.

5. Don't just guess: Find a Tibetan who can help you. At some point, you will not get it just from an analytical approach. You need to get the oral transmission from a learned native speaker. Do not be alarmed if you get different answers from different Tibetan teachers. Tibetan verse can be understood in more than one way, as any good poetry can, no matter what the language is.

2. Reading: The Takpo Kaju Lineage Supplication

a. Using the glossary, notes, and expanded text, translate the following.

༄། རྗེ་ལྷུང་འཆང་ལྷང་མ།

- ༡ རྗེ་ལྷུང་འཆང་ཆེན་པོ་ལོ་རྒྱ་རོ་དང་། མར་པ་མི་ལ་ཚས་ཇི་གམ་པོ་པ། ཏུས་གསུམ་ཤེས་བྱ་ཀུན་མཁྱེན་
- ༢ ཀུམ་པ། ཆེ་བཞི་རྒྱུང་བརྒྱད་བརྒྱད་པ་འཛིན་རྣམས་དང་། འབྲི་ཕྱག་ཆལ་གསུམ་དཔལ་ལྷན་འབྲུག་པ་
- ༣ སོགས། ཟབ་ལམ་ཕྱག་རྒྱ་ཆེ་ལ་མངའ་བརྟེས་པའི། མཉམ་མེད་འབྲོ་མགོན་དྲུགས་པོ་བཀའ་བརྒྱུད་ལ།
- ༤ གསོལ་བ་འདེབས་སོ་བཀའ་བརྒྱུད་སྤོ་མ་རྣམས། བརྒྱུད་པ་འཛིན་ཏེ་རྣམ་ཐར་བྱིན་གྱིས་སློབས།
- ༥ ཞེན་ལོག་སྒོམ་གྱི་རྣལ་ལར་གསུངས་པ་བཞིན། ཟས་ཏོར་ཀུན་ལ་ཆགས་ཞེན་མེད་པ་དང་།

- 5 ཚེ་འདིར་གདོས་ཐག་ཚད་པའི་གྲོམ་ཚེན་ལ། རྟེན་བཀྲར་ཞེན་པ་མེད་པར་བྱིན་གྱིས་སློབས།
- 6 མོས་ཀུས་གྲོམ་གྱི་མགོ་བོར་གསུངས་པ་བཞིན། མན་ངག་གཏེར་གྱི་འབྲེད་པའི་སྲ་མ་ལ།
- 7 ལྷན་དུ་གསོལ་བ་འདེབས་པའི་གྲོམ་ཚེན་ལ། བཙམ་མེན་མོས་ཀུས་ཚེུ་བར་བྱིན་གྱིས་སློབས།
- 8 ཡོངས་མེད་གྲོམ་གྱི་དངོས་གཞིར་གསུངས་པ་བཞིན། གང་ཤར་རྟོགས་པའི་ངོ་བོ་སོ་མ་དེ།
- 9 མ་བཙམ་དེ་ཀར་འཇོག་པའི་གྲོམ་ཚེན་ལ། བགྲོམ་བྱ་སྟོང་གལ་བར་བྱིན་གྱིས་སློབས།
- 10 རྣམ་རྟོག་ངོ་བོ་ཚོས་སྐར་གསུངས་པ་བཞིན། ཅི་ཡང་མ་ཡིན་ཅིར་ཡང་འཆར་བ་ལ།
- 11 མ་འགགས་རྩོལ་པར་འཆར་བའི་གྲོམ་ཚེན་ལ། འཁོར་འདས་དབྱེར་མེད་རྟོགས་པར་བྱིན་གྱིས་སློབས།
- 12 རྩེ་བ་ཀུན་ཏུ་ཡང་དག་སྲ་མ་དང་། འབྲེལ་མེད་ཚོས་གྱི་དཔལ་ལ་ལོངས་སྤྱོད་ཅིང་།
- 13 ས་དང་ལམ་གྱི་ཡོན་ཏན་རབ་རྒྱུགས་ནས། རྫོང་འཆང་གི་གོ་འཕང་ལྷུར་ཐོབ་ཤིག། །

Expanded Text: The following section fills out the above poetry with all the possible particles and words that could have been omitted. The inserted syllables are underlined>.

- 1 རྫོང་འཆང་ཚེན་པོ་དང་། རྩེ་སོ་པ་དང་། ལྷ་རྩེ་པ་དང་། མར་པ་དང་། མི་པ་དང་། ཚས་ཀྱི་རྩེ་
- 2 རྣམ་པོ་པ་དང་། དུས་གསུམ་གྱི་ཤེས་བྱ་ཀུན་མཁྲེན་པའི་ཀུམ་པ་དང་། ཚེ་བཞི་དང་ཚུང་བརྟེན་གྱི་
- 3 བརྟེན་པ་འདྲིན་པ་རྣམས་དང་། འབྲི་ཁྲུང་དང་རྟོག་སྤང་དང་ཚལ་པ་གསུམ་དང་། དཔལ་དང་རྣན་པའི་
- 4 འབྲེག་པ་ལ་སོགས་པ་ཟབ་མོའི་ལམ་གྱི་ཕྱག་རྒྱ་ཚེན་པོ་ལ་མངའ་བ་རྟེས་པའི་མཉམ་པ་མེད་པའི་འགྲོ་བའི་

- 4 མགོན་པོ་དུགས་པོའི་བཀའ་ཡི་བརྟེན་པ་ལ་གསོལ་བ་འདེབས་སོ། ། བཀའ་ཡི་བརྟེན་པའི་སྲ་མ་རྣམས།
- 5 བདག་གིས་བརྟེན་པ་འདྲིན་ནོ། ། རྣམ་པར་ཐར་པ་འབྱོང་བར་བྱིན་གྱིས་སློབས། ། ཞེན་ལོག་རྩེ་
- 6 གྲོམ་གྱི་རྟང་པར་ཡིན་ཞེས་གསུངས་པ་བཞིན་དུ་ཟས་དང་རྟོར་ཀུན་ལ་ཆགས་པ་དང་ཞེན་པ་མེད་པ་དང་
- 7 ཚེ་འདིར་གདོས་ཐག་ཚད་པའི་གྲོམ་ཚེན་ལ་རྟེན་པ་དང་བཀྲར་བ་ལ་ཞེན་པ་མེད་པར་བྱིན་གྱིས་སློབས། །
- 8 མོས་ཀུས་རྩེ་གྲོམ་གྱི་མགོ་བོར་ཡིན་ཞེས་གསུངས་པ་བཞིན་དུ་མན་ངག་གི་གཏེར་གྱི་གྲོམ་འབྲེད་པའི་སྲ་མ་ལ་
- 9 ལྷན་དུ་གསོལ་བ་འདེབས་པའི་གྲོམ་ཚེན་ལ་བཙམ་མ་མ་ཡིན་པའི་མོས་ཀུས་ཚེུ་བར་བྱིན་གྱིས་སློབས། །
- 10 ཡོངས་མེད་ཀྱི་གྲོམ་གྱི་དངོས་གཞིར་ཡིན་ཞེས་གསུངས་པ་བཞིན་དུ་གང་ཤར་གྱི་རྟོགས་པའི་ངོ་བོ་རྩེ་
- 11 སོ་མ་ཡིན་རྩེ་མ་བཙམ་པར་དེ་ཀར་འཇོག་པའི་གྲོམ་ཚེན་ལ་བགྲོམ་བྱ་སྟོང་གལ་བར་བྱིན་གྱིས་སློབས། །
- 12 རྣམ་པར་རྟོག་པའི་ངོ་བོ་རྩེ་ཚོས་གྱི་སྐར་ཡིན་ཞེས་གསུངས་པ་བཞིན་དུ་ཅི་ཡང་མ་ཡིན་ཅིང་
- 13 ཅིར་ཡང་འཆར་བ་ལ་མ་འགགས་པར་རྩོལ་པར་འཆར་བའི་གྲོམ་ཚེན་ལ་འཁོར་བ་དང་
- 14 རྩེ་བ་ཀུན་ལས་འདས་པ་དབྱེ་བ་མེད་པར་རྟོགས་པར་བྱིན་གྱིས་སློབས། །
- 15 རྩེ་བ་ཀུན་ཏུ་ཡང་དག་སྲ་མ་དང་འབྲེལ་བ་མེད་ཅིང་ཚོས་གྱི་དཔལ་ལ་ལོངས་སྤྱོད་ཅིང་
- 16 ས་དང་ལམ་གྱི་ཡོན་ཏན་རབ་རྒྱུགས་ནས་རྫོང་འཆང་གི་གོ་འཕང་ལྷུར་ཐོབ་པར་ཤིག། །

b. Notes

Lines 1-3: The supplication begins with a list of the lineage that concludes at the end of line 3.

Line 1: ཏེ་ལོ་ - The double འགྲེང་བྱ་ indicates the Sanskrit vowel "ai." See Appendix 6.1.c.

དུས་གསུམ་ཤེས་བྱ་ཀུན་མཐེན་ is a play on the name of the first Karmapa དུས་གསུམ་མཐེན་པ་.

Line 3: The funny looking འོ་ཀྱི་ ཀྱི་ is used after a lone syllable that has been stranded on the beginning of the next line. It is called a འབྲེས་འོ་ཀྱི་.

ཆེ་ can mean "greater," or it can simply be a shorter way of saying ཆེན་པོ་ - "great."

Lines 7-8: The precative རྒྱལ་ goes with all the verbs of this stanza, i.e. འབྲས་མེད་, ལོངས་ལྷོད་, and ཐོབ་.

English Tibetan Glossary

abhiṣheka	དབང་	bondage	འཆིང་བ་
about	ཙམ་	bone	རྩམ་པ་
absolute	དོན་དམ་	born	ཆེས་ pf. of ཆེ་བ་
act	བྱུང་ pf. of བྱེད་པ་	both	གཉེས་ཆར་
actual	དངོས་	Brahmā	ཚངས་པ་
aeon	བརྒྱལ་པ་	buddha	ཡངས་ཀྱི་ས་
afflicted	བརྒྱབ་པ་ pf. of འདྲེབས་པ་	buddhaactivity	ཤིན་ལས་
aggression	ཞེ་ལྷང་	buddha family	རིགས་
all	ཀུན་, ཐམས་ཅད་	cause	རྒྱ་
animal	དྲུད་འཁྲོ་	charnel ground	དྲར་ཁོད་
arise	ཆེ་བ་	circles	འཁོར་བ་
arisen	ཆེས་ pf. of ཆེ་བ་	clear away	བྲུང་བ་
attachment	མངོན་ཞེན་	close son	ཉེ་བའི་ལྷས་
attend	བརྟེན་ ft. of ཉེན་པ་	completely	རྫོགས་པར་
auspicious coincidence	རྟེན་འབྲེས་	completely pure	རྣམ་པར་དག་པ་
āyatana	ཆེ་མཆོད་	compassion	ཕྱིང་རྗེ་
bad	ངན་པ་	conditioned(phenomena)	འདུས་བྱས་
basis	གཞི་	confidence	གདེངས་
beer	ཆང་	crown ornament	དུང་རྒྱན་
beginning	ཐོག་མ་	ḍaka	དཔལ་ཐོ་
being	རྒྱ་དོ་	ḍākinī	མཁའ་འཁྲོ་མ་
benefit	དོན་	dedicate	བརྗོད་
bhūmi	ས་	degrading action	ཉེས་རྒྱུང་
blessing	ལྷན་སྐབས་	delusion	གཏི་ཕྱག་
bliss	བདེ་བ་	depart	ལྷོན་
bodhisattva	བྱང་ཆུབ་སེམས་དཔལ་	dharma	ཚུལ་
body	ལུས་	died	ཤི་
		difficult	དགའ་བ་

rely	བརྟེན་	subject	འདིན་པ་
root	རྩ་བ་	sudden [path]	མིག་ཅར་བ་
samsāra	འཁོར་བ་	suffering	ཕྱག་བཤམ་
samsaric existence	སྲིད་པ་	supplicated	གསེས་བ་བཅུག་པ་
saṅgha	དཀོ་འདུན་	supreme	མཚོག་
saw	མཐོང་	sūtra	མདོ་
scripture	ལུང་	tantra	རྒྱ་དྭ་
secretmantra	གསང་བཤམ་གསེས་	taught	བཏུན་ pf. of ཏོན་པ་
see	མཐོང་	teaching	བཏུན་པ་
sentient being	སེམས་ཅན་	thing	དངོས་པོ་
servant	གཡོག་པོ་	thought	རྣམ་ཏོག་
shamatha	ཞི་གནས་	Tibet	བོད་
śāstra	བཏུན་བཅོས་	time	དུས་
should	དགོས་	took	བཟུང་ pf. of འདིན་པ་ to take, grasp
shrāvaka	ཉན་ཐོས་	top of the head	མྱི་བོ་
sick person	ནད་པ་	treasure	གཏོར་
sickness	ནད་	truth	བདེན་པ་
siddha	ཤུབ་ཐོབ་	turn	བསྐྱར་བ་
siddhi	དངོས་ཤུབ་	turn away	ཕྱོག་པ་
silk	དར་	unconditioned	འདུས་མ་བུས་
son	ལྷ་	understand	ཤེས་པ་, གོ་བ་
son disciple	ལྷ་སྲོབ་	unperverted	ལྷན་ཅི་མ་ལོག་པ་
space	དུའིངས་	Vajradhara	རྡོ་རྗེ་འཆང་
spiritual friend	དཀོ་བའི་བཤེས་གཉེན་	vajrayāna	རྡོ་རྗེ་ཐོག་པ་
stainless	བྱི་མེད་	vehicle	ཐོག་པ་
stay	བཞུགས་	very severe	ཚབས་པོ་ཚེ་
student	སྲོབ་མ་	view	ལྟ་བ་
stupidity	མྱོངས་པ་		

vipashyanā	ལྷག་མཐོང་
virtue, virtuous	དཀོ་བ་
we	བདག་ཅག་
wheel	འཁོར་ལོ་
white	དཀར་པོ་
year	ལོ་
yoga	རྣམ་འབྲུར་
yogin	རྣམ་འབྲུར་པ་

Tibetan- English Glossary

ཀྱ

ཀུམ་པ་ Karmapa (lit. "one of the Karma [Kagyü lineage])
 ཀུན་ all
 ཀུན་བཟགས་ completely imputed (same as ཀུན་བཟོགས་)
 ཀུན་བཟོགས་ imagined nature, S: parikalpita
 ཀུན་ནམ་བསྐྱང་ pf. of ཀུན་ནམ་སྐྱང་བ་ to be motivated, impelled
 ཀུན་འབྱུང་བ་ origin, arising, S: samudaya (second noble truth)
 ཀུན་རྟོབ་ the relative, conventional, S: samvṛiti
 ཀུན་གཞི་ basis of everything, S: ālaya
 ཀུན་སྡོང་ motivation, intention
 ཀེང་རུལ་ skeleton
 ཀྱང་ following a noun: see Lesson *
 following a verb: see Lesson *
 ཀྱིན་ verbal particle: see Lesson *
 ལྷ་ལྷི་ barbarian
 ལྷ་ལྷུབ་ S: Nāgārjuna (PN)
 དཀའ་བ་ difficult, hard
 དཀའ་བྱུབ་ asceticism, enduring hardships
 དཀར་པོ་ white
 དཀོན་མཚན་ S: ratna, jewel
 དཀོར་མཛོད་ treasury
 དཀྱིལ་འཁོར་ S: maṅdala, lit. "center fringe"
 བཀག་པ་ pf. of འགོག་པ་ to refute, stop
 བཀག་བ་ pf. of འགེབས་པ་ to cover, spread over
 བཀའ་ word, command (h)
 བཀའ་བརྒྱུད་ Kagyü (lit. "command lineage")

འཇམ་རྩིན་ kindness (h)
 འགུམ་པ་ to kill, destroy
 འགྲུར་བ་ to honor, esteem; to carry
 འགྲུ་ཤིས་ auspicious, auspiciousness
 འགྲུལ་ pf. of འགྲུལ་བ་ to comment on
 འགྲེས་པ་ to be hungry
 ཀར་པ་ foot, leg
 རྩེན་ causal condition, S: pratyaya
 རྩོད་ voice, language; (at the end of a quote) "it is said"
 རྩོད་ཅིག་ (མ་) instant, moment
 རྩེབས་ time; context
 རྩེལ་པ་ fortune, lot, fate
 རྩེལ་བ་ཟངས་ good fortune
 རྩེ་ལྗོད་ body, S: kāya (hon.)
 རྩེ་ལྗོད་ལྷོད་ ransom offering (hon.)
 རྩེ་མེད་བ་ greatness, magnanimity
 རྩེ་གཞུགས་ physical form (h)
 རྩེ་རྩེ་པ་འདྲོབས་པ་ to deny, denigrate
 རྩེ་ལུང་བ་ to encourage, exhort, urge
 རྩེ་མ་པ་ to be thirsty
 རྩེ་རྩ་ about
 རྩེ་བས་ refuge
 རྩེ་བས་འཇུག་ to take refuge; to practice dharma (hon.)
 རྩེ་བས་ལུངས་ object of refuge
 རྩེ་བས་སུ་མཚེ་ to go for refuge
 རྩེ་དྲུག་པ་ happiness, joy, delight
 རྩེ་གུ་པ་ vomit
 རྩེ་གུ་འཇུག་ nausea (lit. "the taste of vomit")

འཇམ་རྩིན་ to throw down, away
 རྩེ་མཚན་ sense field, S: āyatana
 རྩེ་གནས་ place or means of birth
 རྩེ་འདྲ་བ་ to arise, be born; birth, life
 རྩེ་འདྲ་པ་ person, being
 རྩེ་བྱེད་པ་ to produce, arouse, cause to arise
 རྩེ་ལུང་བ་ (pf. & fut. འཇུག་པ་; imp. རྩེ་ལུང་) to carry; send; use, employ; to last
 རྩེ་ལུང་བ་ (pf. & fut. འཇུག་པ་; imp. རྩེ་ལུང་) to conduct, accompany
 རྩེ་འདྲ་བ་ pf. of རྩེ་བྱེད་པ་ to arise, be born
 རྩེ་ལྗོད་ person, man
 རྩེ་ལྗོད་ལྗོད་པ་ལྔ་ལྔ་ four types of realized beings on the Hinayāna path
 རྩེ་ལྗོད་ལྗོད་པ་ stream enterer
 རྩེ་ལྗོད་ལྗོད་པ་ once returner
 རྩེ་ལྗོད་ལྗོད་པ་ nonreturner
 རྩེ་ལྗོད་ལྗོད་པ་ arhat
 རྩེ་ལྗོད་ལྗོད་པ་ sadness
 རྩེ་ལྗོད་ལྗོད་པ་ sadness
 རྩེ་ལྗོད་ལྗོད་པ་ sadness, depression
 རྩེ་ལྗོད་ལྗོད་པ་ to protect, guard
 རྩེ་ལྗོད་ལྗོད་པ་ (pf. འཇུག་པ་) to move
 རྩེ་ལྗོད་ལྗོད་པ་ fault, defect
 རྩེ་ལྗོད་ལྗོད་པ་ imp. of རྩེ་ལྗོད་པ་ (see above)
 རྩེ་གུ་ལྗོད་ fear
 རྩེ་ལྗོད་ལྗོད་པ་ pf. of རྩེ་ལྗོད་པ་ to stretch out, extend
 རྩེ་གུ་ལྗོད་ an eon
 རྩེ་གུ་ལྗོད་ fut. of རྩེ་གུ་ལྗོད་ to exhort, urge
 རྩེ་ལྗོད་ལྗོད་པ་ pf. & fut. of རྩེ་ལྗོད་པ་ (see above)

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འཇུག་པ་ pf. of རྩེ་བྱེད་པ་ to throw down, away
 རྩེ་ལྗོད་ལྗོད་པ་ pf. & fut. of རྩེ་ལྗོད་ལྗོད་པ་ to produce, arouse, cause to arise
 རྩེ་ལྗོད་ལྗོད་པ་ generation stage, S: utpattikrama
 རྩེ་ལྗོད་ལྗོད་པ་ pf. of རྩེ་ལྗོད་ལྗོད་པ་ to move
 རྩེ་ལྗོད་ལྗོད་པ་ mouth, opening
 རྩེ་ལྗོད་ལྗོད་པ་ chanting, prayer
 རྩེ་ལྗོད་ལྗོད་པ་ color
 རྩེ་ལྗོད་ལྗོད་པ་ pf. of རྩེ་ལྗོད་ལྗོད་པ་ to open
 རྩེ་ལྗོད་ལྗོད་པ་ yesterday
 རྩེ་ལྗོད་ལྗོད་པ་ sincere, not hypocritical
 རྩེ་ལྗོད་ལྗོད་པ་ some
 རྩེ་ལྗོད་ལྗོད་པ་ several weeks ago, a while back
 རྩེ་ལྗོད་ལྗོད་པ་ house
 རྩེ་ལྗོད་ལྗོད་པ་ near, nearly
 རྩེ་ལྗོད་ལྗོད་པ་ realm, domain, court (S: grha)
 རྩེ་ལྗོད་ལྗོད་པ་ sphere, realm; element (S: dhātu)
 རྩེ་ལྗོད་ལྗོད་པ་ the three realms: འདྲོད་པ་ - desire
 རྩེ་ལྗོད་ལྗོད་པ་ གཞུགས་ - form གཞུགས་མེད་ - formless
 རྩེ་ལྗོད་ལྗོད་པ་ pf. of རྩེ་ལྗོད་ལྗོད་པ་ to proclaim, accept, take a position, promise
 རྩེ་ལྗོད་ལྗོད་པ་ to proclaim, accept, take a position, promise
 རྩེ་གུ་ལྗོད་པ་ to get, find; pull in
 རྩེ་ལྗོད་ལྗོད་པ་ hole, pit
 རྩེ་ལྗོད་ལྗོད་པ་ burden, load

ཤིག་ལ་
 ཤི་ན་
 ཤིང་
 ཤིང་དུ་རྒྱུད་པ་
 ཤྲད་
 ཤྲད་པ་
 ཤྲད་པར་
 ཤྲད་པར་ཅན་
 ཤྲད་པར་དུ་
 ཤྲབ་བདག་
 ཤྲབ་པ་
 ཤི་
 ཤིམ་
 ཤིམ་བདག་
 ཤིམ་མཚེས་
 ཤིད་རྣམ་པ་
 ཤིད་རང་
 ཤིའུ་
 ཤིར་
 ཤི་
 ཤིད་
 ཤྲག་
 ཤིད་པ་
 ཤིལ་པ་
 ཤི་(ལ་)
 ཤིན་པ་
 ཤིས་
 མཁའ་ན་

pf. of འཤིག་པ་ to be refuted
 only, alone
 he, she
 to realize, understand
 difference
 difference, distinction
 difference; special, extraordinary
 special, excellent
 especially, in particular
 sovereign
 to pervade, encompass
 dog
 house, home
 householder
 neighbor
 you (pl)
 you
 infant boy
 pf. of འཤིར་བ་ to carry
 husband, man
 you
 blood
 pf. of འཤིད་པ་ to lead; instruction
 modesty, shame
 anger, wrath
 swell
 angry, wrathful
 one who does, is skillful in (action of preceding

word)
 མཁའ་
 མཁའ་འགྲོ་(མ་)
 མཁའ་འགྲོད་
 མཁའ་ས་པ་
 མཚུན་པ་
 འཁུར་བ་
 འཁོད་པ་
 འཁོར་
 འཁོར་འདས་
 འཁོར་བ་
 འཁྲུམ་པ་
 འཁྲུམ་པ་
 འཁྲུན་པ་
 འཁྲུག་པ་
 འཁྲུངས་པ་
 འཁྲུལ་བ་

space
 dakini (lit. "sky-goer")
 celestial realm
 learned, skill
 to know (hon.); knowledge, wisdom; knower
 to bear, carry a load
 to sit down
 circle, retinue; abbrev. for འཁོར་བ་
 saṃsāra and nirvāṇa
 cyclic existence, S: saṃsāra; to circle; to repay
 to wander aimlessly
 pf. of འཁྲུམ་པ་ to wander aimlessly
 to lead, guide, instruct
 conflict, fight, disturbance; to be disturbed, upset
 pf. of འཁྲུང་བ་ to be born, arise
 to be confused, bewildered; confusion, bewilderment

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ག་འདྲས་
 ག་འདྲས་ཅིག་
 ག་འདྲས་བྱུས་ནས་
 ག་འདྲས་ལེ་
 ག་རེ་
 གང་

how?, what?
 how?, what?
 how?
 how?
 where?, what?
 which, what, who

གང་ག་
 གང་བ་
 གང་ཞིག་
 གང་ཟག་
 གང་ཟག་ལ་བརྒྱུད་པོ་
 གང་ཡང་
 གང་རུང་
 གངས་
 གལ་རྟེ་
 གུམ་
 གུས་པ་
 གྲོགས་
 གྲོ་
 གྲོ་ལུང་
 གྲོ་ལོས་པ་
 གྲོ་(ལ་)
 གྲོང་
 གྲོང་མ་
 གྲོམ་པ་
 གྲོམ་ས་པ་
 གྲོན་
 གྲུ་ལྷུ་པོ་
 གྲུར་ཅིག་

all, everything
 to fill, increase
 who, what, whoever, whatever
 person, S: pudgala
 eight levels of realization on the Hinayāna path
 this is made by dividing each of the 4 stages (see གྲུལ་བྱ་བྱུང་བ་ཞེས་) into entering and abiding phases.
 whatever, anything
 whatever, anything
 glacier snow
 if (starts the clause which ends in གོ་)
 pf. of འགུམ་པ་ to die
 respect, devotion
 obstacle, obstruction
 place, room
 opportunity
 armor
 level, state
 pf. of གྲོ་ལོས་པ་ to transform, change into
 to understand; see also ལེ་གྲོ་
 above, before
 superior one, forefather; higher
 step, pace
 to be accustomed, used to
 clothing
 verbal particle (see Lesson *) *
 tricky, shifty
 "may such and such be" (see Lesson *)

གྲུར་པ་
 གྲུར་
 གྲགས་པ་
 གྲངས་
 གྲུངས་ཅན་པ་
 གྲུམ་གཙམ་
 གྲུབ་མཐའ་
 གྲུབ་པ་
 གྲོགས་
 གྲོང་
 གྲོང་ཁྱིམ་
 གྲོང་ཡུལ་
 གྲོལ་བ་
 གྲོས་
 གྲུད་
 གྲགག་པ་
 གྲགག་པ་རྒྱུབ་
 གྲགག་གཞི་
 གྲགའ་བ་
 གྲགུང་
 གྲགུན་
 གྲགོ་འདུན་
 གྲགོ་བ་
 གྲགོ་བའི་བཤེས་གཉེན་
 གྲགོ་རྒྱུར་
 གྲགོ་སྤོང་

pf. of འགྲུར་བ་ to become, to be
 pf. of འགྲུར་བ་ to fall down, degenerate
 to be famed, renowned
 number
 "Enumerator." S: Saṃkhyā
 sat on (གྲུམ་ = འགྲུམ་; shore, bank; side)
 (གཙམ་ = to spread, lay out)
 school, tenet
 to have or be accomplished, attained, practiced; to exist, be established
 friend, assistant, aide, help
 village
 city
 village and countryside; village
 to be liberated; completed, finished
 advice, counsel
 something offered as ransom
 to refute
 to refute
 basis of what is refuted
 to enjoy, take delight in; joy, delight
 sublime, lofty
 winter
 Buddhist community, S: saṅgha
 virtue, happiness
 virtuous or spiritual friend, S: kalyāṇamitra
 spiritual practice (in general)
 monk, S: bhikṣu

ངོ་ཚ་ shame, embarrassment
 རོ་ཤེས་ to recognize
 དངོས་ real, actual
 དངོས་གྲུབ་ accomplishment, S: siddhi
 དངོས་གནས་ really, actually
 དངོས་པོ་ a thing
 དངོས་ལྷན་པ་ proponent of something real
 དངོས་འདྲིན་ clinging [to something] as real
 དངོས་གཞི་ foundation, base, main part
 མངའ་ mastery, power
 མངའ་གསོལ་ to empower, appoint
 མངའ་ womb
 མངོན་དུ་གྲུབ་པ་ actually established, exist
 མངོན་དུ་མངོན་པ་ to realize, actualize
 མངོན་པ་ to manifest, be visible, apparent
 མངོན་པར་ manifestly, clearly, openly, S: abhi-
 མངོན་པར་རྟོགས་པ་ realization
 མངོན་པར་ཞེན་པ་ complete attachment
 མངོན་སུམ་ directly, actually
 རྩ་ five
 རྩ་པོ་ group of five
 རྩ་ previously
 རྩ་མ་ previous, earlier, former
 རྩ་གས་ S: mantra
 རྩ་ར་ previous, past
 རྩ་བ་ to become green
 རྩ་བ་ཉམ་པ་ greenish, green-tinged
 རྩ་ལྷ་ལེ་བ་ greyish green

ལྷན་པ་ blue, greyish green
 ལྷན་(མ་) previous, previously
 འཕྲོ་བ་ to dedicate
 ཅ་ plural marker
 ཅང་ abbrev. for ཅི་ཡང་ ever, in any way, at all
 ཅན་ possessing, having
 ཅ་ what, what?
 ཅ་ལྟར་ how, how?
 ཅ་འདྲ་ what kind?, how?
 ཅི་མ་ཚོག་ why shouldn't [that] be fine?
 ཅི་ཅམ་ how much?
 ཅི་ཅམ་ཞིག་ how many, much?, what?
 ཅི་ཞིག་ what?, how?
 ཅི་ཞིག་ལྟར་ how?, however
 ཅི་ཡང་ whatever, anything
 ཅིག་ imperative particle; indefinite particle
 ཅིག་ཆར་ sudden, immediate, all at once
 ཅིར་ཡང་ everywhere, anything
 ཅུང་ཟད་ a little bit
 ཅེས་ thus, so (can indicate the end of a quote)
 གཙང་ fut. of གཅོད་པ་ to cut
 གཅིག་ one
 གཅིག་དུ་ abbrev. for གཅིག་དང་དུ་མ་, one and many

གཅིག་པ་ the same; one
 གཅིག་པུ་ alone, single, solitary
 གཅེས་པ་ dear, precious, valued
 གཅོག་པ་ to break (transitive)
 གཅོད་པ་ to cut; (with ཞལ་ཚེ་) to decide
 བཙག་ pf. of གཅོག་པ་ to break
 བཙས་པ་ together with (often used with a preceding)
 བཙུ་ ten
 བཙུག་ pf. of འདུག་པ་ to enter; causative auxiliary verb
 བཙུད་ essence, juice, contents
 བཙ་བཙུད་ eighteen
 བཙོམ་ pf. of འདོམ་པ་ to conquer, subdue
 བཙོམ་ལྷན་འདུལ་ blessed one, S: bhagavat
 བཙོས་པ་ to make, fabricate
 བཙོས་མ་ made, produced, fabricated, artificial
 རྩྭ་ whip
 རྩེ་ tongue (nh.)
 རྩེག་ཅེ་ table

ཆང་ chang, liquor
 ཆང་ཆང་ liquor store
 ཆང་ཆང་མ་ female liquor seller
 ཆང་ས་ drinking place, wedding reception
 ཆད་པ་ punishment; nihilism
 ཆར་ (after a number) all together
 ཆར་པ་ rain
 ཆུ་ water, river
 ཆུ་པོ་ river
 ཆུང་ཆུང་ small
 ཆུང་བ་ small
 ཆུང་མ་ wife
 ཆུད་ཐེ་བ་ to waste, squander
 ཆེ་བ་ greater (comparative of ཆེན་པོ་)
 ཆེ་བའི་བདག་ཉིད་ magnanimity
 ཆེ་བཙན་ authority, power
 ཆེ་ཚད་ large quantity
 ཆེད་དུ་ for the purpose, sake, benefit of
 ཆེན་པོ་ great
 ཆོ་འཕྲུལ་ magical display
 ཆོག་ can, may, are allowed to
 ཆོག་ imp. of གཅོག་པ་ to break
 ཆོག་པ་ to be satisfied, content
 ཆོད་ imp. of གཅོད་པ་ to cut
 ཆོད་པ་ to be cut off
 ཆོས་ S: dharma
 ཆོས་ཀྱི་དབྱིངས་ sphere of reality, S: dharmadhātu
 ཆོས་སྤྱི་ body of dharma, S: dharmakāya

ཚེས་འཕྱུར་ the 8 [wordly] dharmas: praise & blame, loss & gain, fame & disgrace, pleasure & pain
 ཚེས་ཉིད་ true nature of phenomena, S: dharmatā
 ཚེས་ལྷུང་ dharma protector
 མཆི་བ་ to exist, be (somewhere); to come, go; to say
 མཆི་མ་ tears
 མཆི་ས་ pf. of མཆི་བ་ to exist; come, go; to say
 མཆི་བ་ fangs
 མཆོག་ supreme, the most excellent; abbrev. for དཀྱིན་མཆོག་གལུམ་ the three jewels
 མཚང་བ་ to jump, leap
 མཚང་ས་ pf. of མཚང་བ་ to jump, leap
 མཚན་པ་ to offer; offering
 འཚག་པ་ to be broken
 འཚང་བ་ to hold, wield
 འཚད་པ་ to explain, expound
 འཚར་བ་ to arise, appear
 འཚེ་ཁ་ the moment of death
 འཚེ་བ་ death; to die
 འཚར་བ་ to escape; slip away, flow out (or in)

ཇ

ཇ་ what, what?
 ཇ་ཤོད་དུ་ as is said
 ཇ་ལྟར་པ་ all the many kinds
 ཇ་ལྟ་བུ་ asitis

ཇི་ལྟ་བུ་ what?, how?
 ཇི་ལྟ་བུ་ཞིག་ what?, how?
 ཇི་ལྟར་ how, how?
 ཇི་མི་ལྟམ་པ་ to be unconcerned, unperturbed
 ཇི་ཅམ་ how much?, how many?
 ཇི་ལྟར་ to become more and more
 ཇི་མི་ lord
 ཇི་མི་ཁ་རག་ (PN) Jomo Kharak
 མཇུལ་བ་ to meet, encounter
 འཇུམ་དཔལ་ Mañjuśrī
 འཇིག་རྟེན་ world, S: loka
 འཇིག་རྟེན་པ་ a worldly person
 འཇིག་པ་ to be destroyed
 འཇིགས་པ་ fear
 འཇིམ་པ་ clay, mud
 འཇུག་པ་ to enter into
 འཇོག་པ་ to place, put; to rest
 འཇོམ་པ་ to conquer, subdue, destroy
 ཇལ་ lord
 ཇལ་བུ་རྩ་ན་ noble, exalted (jetsun)
 ཇལ་པ་ to forget
 ཇལ་ལྟ་ after (S: prefix anu-)
 ཇལ་སུ་རྩ་བ་ to look at
 ཇལ་སུ་ལྟོ་རང་བ་ to rejoice
 ཇལ་པ་ to speak, say
 ཇལ་གས་ tongue (hon.)
 འཇུ་བ་ to exchange, trade
 འཇུད་པ་ pf. of ཇུད་པ་ to speak, say

ཉ

ཉག་གཅིག་ sole, only
 ཉན་ཤེས་ listener, hearer, S: śrāvaka
 ཉན་པ་ to listen
 ཉན་རང་ (abb.) śrāvaka and prayekabuddha
 ཉབ་པ་ to stretch out the hand & take hold of
 ཉམས་ experience, (meditation) experience
 ཉམས་རྟོགས་ experience and realization
 ཉམས་པ་ to be corrupted, degenerate, decay
 ཉམས་སྦྱང་ experience
 ཉམས་སུ་སྒྲུང་བ་ pf. of ཉམས་སུ་ལེན་པ་
 ཉམས་སུ་ལེན་པ་ to practice, take to heart
 ཉལ་བ་ to sleep, lay down
 ཉལ་ས་ bed, sleeping place
 ཉིང་མཚམས་རྒྱས་ to be reborn (pf. of ལྷོར་བ་)
 ཉིད་ self, same, very, S: -ā
 ཉིན་ day
 ཉིན་ཞག་ every day
 ཉེས་ཅར་ both
 ཉུང་བ་ small, few
 ཉེ་ close, near
 ཉེ་བ་ relative
 ཉེ་བའི་རྩོན་མོངས་ secondary kleshas, S: upakleśha
 ཉེ་བར་གནས་པ་ fully establish

ཉེ་བར་ཞི་བ་ complete peace
 ཉེ་བར་ལེན་པ་ to grasp, cling to
 ཉེ་བར་ལེན་པའི་ཕྱང་པོ་ skandhas that are grasped to [as an ego]
 ཉེ་འབྲེལ་ friends and relatives
 ཉེ་རིང་ partiality, bias
 ཉེས་སྒྲོན་ fault, defect, problem
 ཉེས་པ་ to be at fault; fault
 ཉེས་དམིགས་ fault, shortcoming
 ཉོན་མོངས་པ་ conflicting emotion, S: kleśha
 ཉོས་ imp. & pf. of ཉོ་བ་ to buy
 གཉེད་ sleep
 གཉེས་ two
 གཉེས་ཀྱི་ both
 གཉེས་ཅར་ both
 གཉེས་ཅར་ both
 གཉེན་ friend, relative
 གཉེན་ཀྱི་ danger
 གཉེན་འདུན་ relative
 གཉེན་པོ་ antidote
 མཉམ་ same, equal
 མཉམ་དུ་ together with
 མཉམ་པ་ equal; equality
 མཉམ་(པར་)གཉེག་(པ་) meditation, equipoise, meditative state
 མཉེས་པ་ to please
 ཉེད་པ་ to find; gain, possessions
 ལྷན་གཤམ་ fame, renown
 ལྷན་པོ་ pleasant
 ལྷན་གླེ་ pleasant speech

ལྷོམ་པ་	to think	གཤན་ལ་ཡབ་པ་	pf. of གཤན་ལ་འཕེབས་པ་	to ascertain, establish
ལྷོམས་	pf. of ལྷོམ་པ་	གཤན་ལ་དབ་པ་	fut. of གཤན་ལ་འཕེབས་པ་	ascertain, establish
ལྷོང་ཞེ་	compassion, S: karuṇā	གཤམ་		conversation, talk; advice, counsel; news
ལྷོང་ཏི་	essence, heart, pith, S: garbha, hṛdaya	གཤམ་ལྷན་		pleasant conversation; news
ལྷོང་རྒྱས་	perseverance	གཤི་ལྷག་		delusion, S: moha
ལྷོང་ལྷོང་	depression, anxiety	གཤིང་		depth, bottom
ལྷོམས་པ་	to make level, equal; to equalize	གཤུམ་མོ་		inner "heat", S: caṇḍālī
ལྷོམས་པར་ལྷུགས་པ་	entered into meditative absorption, S: samāpatti	གཤིར་		treasure
བརྟུ་བ་	to borrow	གཤོགས་པ་		to include, contain
བརྟུས་	pf. of བརྟུ་བ་	གཤོང་བ་		to send, let go, allow to go; give; give up, abandon, renounce; also an activating verb
བརྟེས་	pf. of རྟེད་པ་	བརྟགས་		pf. of འདོགས་པ་
བརྟུས་	pf. & fut. of ལྷོམ་པ་	བརྟང་		pf. of གཤོང་བ་
བརྟེན་	pf. of རྟེན་པ་	བརྟང་ལྷོམས་		equanimity, S: upekṣha
བརྟེན་	pf. of རྟེན་པ་	བརྟབ་		pf. of འདེབས་པ་
		བརྟབ་བ་		fut. of འཐུང་བ་
		བརྟཏ་		pf. of འཐུང་བ་
		བརྟམ་པ་		compendium, summary
		རྟོ་		horse
		རྟོག་པ་		permanence, permanent
		རྟོན་		support, basis
		རྟོན་ཅིང་འབྲེལ་བར་འབྱུང་བ་		dependent arising, S: prāṭīyasamutpāda
		རྟོན་པ་		to keep, hold, adhere to, rely on
		རྟོན་འབྱུང་		same as རྟོན་འབྲེལ་
		རྟོན་འབྲེལ་		dependent origination, S: prāṭīyasamutpāda
		རྟོག་པ་		to examine, consider, think about; discursive thought

ད

ད་ཏུ་ལྷོ་	S: tad-yathā = like that, as follows
དྲིང་གིས་	completely, deeply
དྲིང་ངེ་བ་	deeply
དྲིང་ངེ་འདྲིན་	meditative one-pointedness, S: samādhi
དྲོ་	LOP particle, see Lesson *
དྲོ་	verbal particle, see Lesson *
དྲོ་ལོ་	Tilopa (PN)
དྲོག་ཙམ་	a little bit
གཤན་	permanent, eternal
གཤན་ཚིགས་	reason, S: hetu

རྟོགས་པ་	to realize, understand; realization	བརྟན་པ་	stable, firm
རྟོ་བ་	to look at, see; the view	བརྟས་པ་	fully developed
རྟོ་བུ་	like	བརྟེན་	pf., fut., imp. of རྟེན་པ་
རྟོད་མོ་	sights, scene, spectacle		in ལ་བརྟེན་ནས་ = in dependence upon, by means of, due to
རྟོར་	like, as	བརྟེ་	fut. of རྟོ་བ་
རྟོང་བ་	to fall down	བརྟེས་པ་	pf. of རྟོ་བ་
རྟོགས་པ་	to be hungry	བརྟེན་བཙུམ་	treatise, S: śāstra
རྟོས་	imp. of རྟོ་བ་	བརྟེན་པ་	pf. of རྟེན་པ་
རྟོས་པ་	to depend, rely on, use as reference	བརྟེམས་	pf. of རྟེམ་པ་
རྟོག་	tiger; abbrev. for རྟོག་ལུང་	བརྟེན་པ་	pf. & fut. of རྟེན་པ་
རྟོན་	seat	བརྟོད་	pf. of རྟོད་པ་
རྟོ་	verbal particle, see Lesson 11		
རྟོང་	top, surface; (with ཏུ་ = on top of, in addition to)		
རྟོན་པ་	to attend		
རྟོ་བུ་	small ax		
རྟོ་བ་	to be a problem, fault, to matter		
རྟོང་པ་	empty (S: śūnya)		
རྟོང་པ་ཉིད་	emptiness (S: śūnyatā)		
རྟོང་གཞི་	basis that is empty		
རྟོངས་པ་	to be empty; to make empty		
རྟོད་པ་	to praise		
རྟོན་པ་	to teach, show, manifest; teacher		
རྟོབས་	power, strength S: bala		
རྟོར་བ་	to be, get lost; to stray		
བརྟག་	fut. of རྟོག་པ་		
བརྟག་དཔྱད་ལྗེད་པ་	to examine, analyze		
བརྟགས་པ་	pf. of རྟོག་པ་		
བརྟན་པ་	to be steady, stable, firm; stability, confidence		

མ

མ་ག་པ་	weaver
མ་རྟོད་	convention, conventional
མ་དད་པ་	different, separate
མ་བ་	hard, firm
མ་མ་	end, the last
མག་ཉེ་བ་	close to, near
མག་པ་	rope
མགས་	fabric
མང་	a plain
མད་དྲུ་	toward; in the presence of
མཁས་	means, method, S: upāya; opportunity, possibility
མཁས་ཚག་ཏུ་	(with དང་ preceding) together with

ཐམས་ཅད་	all	མཐའ་	end, limit, extreme
ཐར་པ་	liberation, to be freed	མཐའ་གཅིག་ཏུ་	always, definitely
ཐལ་འགྱུར་བ་	S: Prāsāṅgika	མཐར་ཐུག་པ་	ultimate, final
ཐལ་བ་	consequence; to entail	མཐའ་དག་	all
1 ཐལ་བ་	to pass by; to be over, done, finished	མཐར་ཐུན་པ་	perfect, ultimate; to perfect, complete
2 ཐལ་བ་	dust, dirt	མཐའ་ཡས་པ་	limitless/endless
ཐིམ་པ་	to dissolve	མཐུ་	power, sorcery, black magic
ཐུག་པ་	to meet with, encounter; hit, strike against; to reach, arrive	མཐུ་ཆེན་	PN: Great Magician = Milarepa
ཐུག་མེད་	endless	མཐུན་པ་	to be in harmony, agreement
ཐུགས་	mind, heart (h)	མཐོ་	high
ཐུགས་ཀྱི་	heart center	མཐོ་དམན་	height, level (lit. "high-low")
ཐུགས་རྗེ་	kindness, compassion	མཐོང་བ་	to see
ཐུང་བ་	short	མཐོན་པོ་	high
ཐུང་མ་	short	འཐག་པ་	to weave
ཐུན་མཛུགས་པ་	common, ordinary; with དང་ = common with, to	འཐད་པ་	to be delightful, pleasing, acceptable, proper
ཐུབ་པ་	to be able	འཐུང་བ་	to drink
ཐུལ་གོག་	ragged blanket	འཐུངས་	pf. of འཐུང་བ་ to drink
ཐོ་ཚིམ་	doubt, hesitation	འཐོན་པ་	to come forth, depart; to occur; with ཚེ་ = to live
ཐོག་པ་	vehicle, S: yāna		
ཐོག་ཅིག་ཏུ་	on, upon	ད་	
ཐོག་མ་	beginning	ད་	
ཐོགས་པ་	to bear aloft, hold up	ད་	now
ཐོང་	imp. of གཏོང་བ་ to send, let go, give, give up, renounce; a plow	ད་ཅི་	a little while ago or just a second ago
ཐོན་	pf. of འཐོན་པ་ to come forth, depart; to occur	ད་ལྟ་	now, the present
ཐོབ་པ་	to attain, obtain; attainment	ད་ནང་	this morning
ཐོས་པ་	to hear; learning	ད་ལ་ན་ཆད་	until now
ཐོས་པ་དགའ་	"Delightful to Hear," Milarepa's name given at birth		

ད་མི་	now	དུས་	time
དག་	plural particle	དྲི་	that
དག་པ་	pure, purity	དྲི་ཀྱང་	the very same, just there
དཀའ་ས་པོ་	Takpo, name of region Gampopa is from	དྲི་ལོ་ན་ཉིད་	suchness, reality
དང་	and	དྲི་ལྟ་བུ་སྟེ་	therefore
དང་དུ་ལེན་པ་	take to heart, undertake, accept	དྲི་ལྟར་ན་	therefore
དང་པོ་	first	དྲི་བཞིན་	the same, thus
དང་བ་	to be clear, pure, sincere	དྲི་བཞིན་ཉིད་	suchness, S: tathata
དད་པ་	faith, trust	དྲི་བཞིན་དུ་	likewise, in the same way
དམ་ཅན་	samaya bound, oath bound	དྲི་བཞིན་གཤེགས་པ་	thus gone, S: tathāgata
དམ་བཅའ་	vow, promise	དྲི་ཡང་	as for that; furthermore, moreover
དམ་བཅས་པ་	promise	དྲི་རིང་	today
དམ་པ་	excellent, true, holy, sacred; strict	དེས་ན་	therefore
དམ་ཚིག་	samaya vow	དེ་མ་	equal, match
དར་	silk	དེག་མ་	solid, compact, = the earth
དར་ཅིག་	a moment, instant, little while	དེགས་པ་	fear
དལ་འབྱེད་	{8} freedoms & {10} resources	དོང་	pf. of འདོང་བ་ to go
དེག་པ་	to stammer	དོན་	truth, meaning; goal, purpose; benefit; object; topic
དུ་	how much, many?	དོན་དམ་པ་	absolute (truth), S: paramārtha
དུ་བ་	smoke	དོན་དུ་	for the sake of
དུ་མ་	many	དོན་དུ་གཉེན་པོ་	to seek, strive for
དུག་	poison	དོན་མེད་	meaningless, useless
དུད་འགྲོ་	animal	དོར་	pf. & fut. of འདོར་བ་ to abandon, throw away
དུམ་པ་	a little bit, some	ཅག་(པ་)	useful, right, better
དུམ་ཐུ་	section, part	ཅག་པོ་	forceful, strong, fierce
དུར་ཁྲོན་	charnel ground	ཅང་སྤོང་	sage, S: ṛishi
དུར་ས་	charnel ground	ཅངས་	pf. of འདྲིན་པ་ to bring, invite
དུལ་བ་	tamed, gentle	ཅན་པ་	to remember, recollect, think about, be mindful of;

mindfulness
 smell, odor
 question
 impurity, defilement
 S: gandharva, a celestial musician
 kindness
 pf. of འདྲི་བ་ to ask
 six
 the front, area near (something)
 heat, warmth
 oral instruction
 pf. of འདོགས་པ་ to designate
 basis of designation
 oral instructions, S: upadeśa
 longing, yearning, anguish
 student, disciple
 confidence
 beginning, primordial
 rope, line, ties
 I, ego, S: ātman
 accepted, undertaken as one's own
 we
 itself, nature; oneself
 owner
 egolessness, S: nairātmya
 S: māra, demon
 seven
 a week

བདེ་འཕྲིན་ positive, happy existence
 བདེ་བ་ happiness, bliss, S: sukha
 བདེ་གཤེགས་ sugata (abbrev. of བདེ་བར་གཤེགས་པ་)
 བདེ་གཤེགས་ཉིང་པོ་ sugatagarbha = tathāgatagarbha, buddha nar
 བདེ་ཉལ་ truly existent, established
 བདེ་ཉལ་ truth; to be true
 བདོག་པ་ wealth, possessions
 མདང་ last night
 མདུའ་ arrow
 མདུན་ front
 མདོ་ sūtra
 མདོ་མདོ་ end
 མདོ་ལྗེ་ sūtra
 མདོ་ལྗེ་ལྷན་ Mahāyānasūtrāṅkāra (name of text)
 མདོ་མེལ་ལྗེ་ name of text (not identified)
 མདོག་ color
 མདོར་ན་ in short
 འདའ་བ་ to pass beyond, transcend
 འདལ་པ་ pf. of འདོལ་བ་ to pass beyond, transcend;
 abbrev. of མྱ་ངན་ལས་འདལ་པ་ = nirvāṇa
 འདྲི་ this
 འདྲི་ལྟ་ལྟེ་ = འདྲི་ལྟ་ལྟེ་ཡིན་ཏེ་ as follows, which is to say
 འདྲི་ལྟར་ thus, like this
 འདྲེ་བ་ to be assembled, come together; to consist of,
 be included in
 འདྲེ་བྱེད་ karmic formations, S: saṃskāra (4th skandha); to create
 འདྲེ་འདྲི་ commotion, busyness, entertainment
 འདྲེ་ཤེས་ perception, notion, S: saṃjñā (3rd skandha)

འདུག་པ་ to exist (somewhere); to sit, dwell
 འདུད་པ་ to bow, pay homage to
 འདུལ་པ་ to desire, wish for; desire, wish
 འདུལ་བྱེད་ one to be tamed, a disciple, student
 འདུས་ pf. of འདུ་བ་ to be assembled; to consist
 of, be included in; embodiment
 འདུས་བྱས་ conditioned (phenomena)
 འདྲེ་བས་པ་ to throw, strike; to offer, give; activating verb
 འདོགས་པ་ to tie, bind, fasten, attach
 འདོང་བ་ to go
 འདོད་ཁམས་ desire realm
 འདོད་པ་ to desire, want, like; to accept (a position, statement);
 desire
 འདོད་ལུགས་ opinion, view, way of proposing a view
 འདོན་པ་ to cause to come out, bring out
 འདོན་པ་ give up, abandon, cast away
 འདུ་ལོ་ like, such
 འདུ་བ་ to be like, similar
 འདུ་བ་ to ask, inquire
 འདུས་པ་ to be familiar, acquainted with
 འདུལ་པ་ to conduct, bring, invite
 འདུས་པ་ to be mixed together
 ལྷན་ atom, particle, speck
 ལྷན་ stone
 ལྷན་ལྷན་ adamantine, diamondlike, S: vajra
 ལྷན་ལྷན་འཚང་ vajra holder, S: Vajradhara
 ལྷན་ལྷན་གདམ་ S: Vajrasana = Bodhgaya
 ལྷན་ stone

ཕྲང་བ་ to arise
 ལྷན་པ་ to possess, be endowed with (often preceded by ལྷན་
 ལྷན་མ་ར་ garden
 ལྷན་བ་ to hate, be aggressive toward; hate, aggression
 ལྷན་གལ་ evil deed
 ལྷན་གལ་འཕྲས་ suffering, S: duḥkha
 ལྷན་གལ་ be afflicted, feel pain; affliction, pain; beautiful, beau
 ལྷན་ལྷན་པ་ to join together, assemble; to consist of, include
 ལྷན་ལྷན་ class, section, community
 ལྷན་ལྷན་ small trunk, stalk
 ལྷན་ལྷན་ to stay, dwell, reside
 ལྷན་ལྷན་ summary
 ལྷན་ལྷན་ to bind, fasten, restrain; restraint, vow
 ལྷན་ལྷན་ stock (for soup)
 ལྷན་ལྷན་ pf. of ལྷན་ལྷན་པ་ to stay, dwell, reside
 ལྷན་ལྷན་ pf. of ལྷན་ལྷན་པ་ to bind, fasten, restrain
 ལྷན་ལྷན་ fut. of ལྷན་ལྷན་པ་ to join together, consist of, gather
 ལྷན་ལྷན་ pf. of ལྷན་ལྷན་པ་ to join together, consist of, gather
 ལྷན་ last year
 ལྷན་ལྷན་ illness; to be sick
 ལྷན་ལྷན་ clothing (hon.)
 ལྷན་ལྷན་ even if, even though
 ལྷན་ལྷན་ to speak

ལྷོ་རྩ་ Nāropa
 རྫོང་ inside
 རྫོང་ནས་ from among, within
 རྫོང་པ་ "insider," a Buddhist
 རྫོང་བཞིན་ like, similar
 རྫོང་གཞིས་ division, classification
 རྫོངས་ the former, previous
 རྫོན་ཏན་ earnest, serious
 རྫོམ་ when, when?
 རྫོམ་མཁའ་ sky, space
 རྫོས་ barley
 རྫོས་ ablative particle, see Lesson *
 རྫོ་ as for; topic marker; verse filler
 རྫོ་བེ་མོ་ evening, night
 རྫོ་རྩ་རྩ་པོ་ 1st of 5 stages of the embryo in the uterus
 རྫོས་པ་ to be able, capable; power
 རྫོན་པ་ to press, suppress; to force
 རྫོར་ wealth, riches; abbrev. of རྫོར་བྱེ་ = jewel
 རྫོར་བ་ to make a mistake, be in error
 རྫོར་བྱེ་ jewel
 རྫོར་རྒྱས་ wealth, property, possessions
 གན་ག་ cattle, livestock
 གནང་བ་ to give; to do, work, act (h)
 གནང་རོགས་གནང་ please do ---
 གནད་ main, essential point, pith
 གནམ་ནོ་ archway of an entrance
 གནས་སྐབས་ stage, situation; temporary
 གནས་པ་ to dwell, live; a place

གནས་ལུགས་ natural state, true nature
 གནོད་པ་ to injure, damage; to refute
 གནོད་སེམས་ enmity
 གནོན་པ་ to press, suppress; to force; activating verb
 མནལ་བ་ to sleep
 རྫོ་བ་ ear
 རྫོམ་འགྲུར་ appearance, transformation
 རྫོམ་གྲུངས་ enumeration, exposition
 རྫོམ་རྒྱལ་ completely victorious
 རྫོམ་རྟོག་ discursive thought, S: vikalpa
 རྫོམ་ཐར་ life example, biography, (lit. complete liberation)
 རྫོམ་པ་ aspect, type, part, kind; way, manner, manifestation
 རྫོམ་པར་ completely, S: prefix vi-
 རྫོམ་པར་རྟོག་པ་ discursive thought, S: vikalpa
 རྫོམ་པར་རྟོ་བ་ to look at
 རྫོམ་པར་དག་པ་ completely pure
 རྫོམ་པར་བཞུགས་པ་ to dwell
 རྫོམ་པར་ཤེས་པ་ consciousness, S: vijñāna (5th skandha)
 རྫོམ་བཞུག་ arrangement, make up; presentation
 རྫོམས་ plural particle
 རྫོམ་འགྲུར་པ་ S: yogin
 རྫོམ་(མ་) natural, true
 རྫོན་པོ་ sharp
 རྫོ་ nose
 རྫོ་ཚོགས་ various, many kinds of
 རྫོང་བ་ to appear, manifest, shine; appearance, phenomena, experience, illumination
 རྫོད་ vessel, container

རྫོད་ཚུན་ worthy vessel (good student)
 བ་
 བགས་པ་ skin, hide
 བས་མོ་ knee
 བེ་ཏེ་ name of Mila's sister
 བེ་རྟི་ text
 བཤག་རྩ་མེད་པ་ immeasurable
 བཤག་པ་ to measure
 བཤམ་བོ་ hero, S: ḍāka
 བཤམ་ glory, spendor; abbrev. for བཤམ་ལྷན་
 བཤམ་ལྷན་ glorious, S: śrī
 བཤེ་ example, analogy; (colloq.) very much
 བཤེ་ཆ་ Tibetan text
 བཤེ་རུ་ན་ for example
 བཤེན་(གཡོགས་) master, chief (and servants)
 བཤུད་པ་ pf. of བཤུད་པ་ to examine, analyze
 བཤུད་པ་ to examine, analyze
 བྱང་ meadow
 བྱང་བ་ fut. of བྱང་བ་ to abandon, give up
 བྱང་བྱེ་ what is to be abandoned
 བྱང་སངས་ open meadow, clearing
 བྱངས་པ་ pf. of བྱང་བ་ to abandon, renounce; renunciation
 བྱི་ height, summit
 བྱི་བ་ to alter, change places
 བྱི་རེ་བྱི་མཚོན་ place name = "Lofty Green Mountain"

བྱིང་བ་ to abandon, renounce
 བྱིས་ pf. of བྱིང་བ་ to alter, change places
 བྱིང་གུ་ wolf, jackal
 བྱིད་ pf. of བྱིད་པ་ to use, practice; experience, enjoy; carry out, act; activity, practice
 བྱིན་ eye (hon.)
 བྱིན་རུས་གཟིགས་ Avalokiteśvara (PN of a bodhisatva)
 བྱི་ general, universal
 བྱི་ཤེས་ general summary of topics
 བྱི་ཤི་ the crown, top of the head
 བྱི་རེ་ generally
 བྱི་རེ་བཟང་ general
 བྱིད་པ་ to use, practice; experience, enjoy; carry out, act; activity, practice
 བྱིད་ལུང་ sphere of activity, experience, object
 བྱི་ཤི་ཤི་ monkeys (བྱི་ = larger; བྱི་ཤི་ = smaller, humanlike)
 བྱི་རེ་ཤི་ beggar, lowly one
 བྱིང་བ་ to beg
 བྱིང་ཆེ་ beggar's flour (the worst kind)
 བྱིང་མོ་ female beggar
 བྱི་ན་ cloud
 བྱི་ལུ་པ་ to emanate, magically create
 བྱི་ལུ་པ་ལེ་ལྷོ་ emanation body, S: nirmāṅakāya
 བྱི་ལུ་པ་ལེ་ to be delighted, joyful; to expand, disperse (the mind)
 བྱི་སྐ་བཅས་ complexity
 བྱིས་པ་ to elaborate, complicate; discursive complexity, mental fabrication

ཕ་		ཕྱག་འཚལ་བ་	to prostrate
ཕ་	father	ཕྱལ་བ་	(U. - try to make something happen, but nothing does; flop, failure)
ཕ་མ་	father and mother, parents (nh.)	ཕྱི་	outside, behind
ཕ་རྒྱལ་	the other side, others	ཕྱི་མ་	later, later; future [life]
ཕ་རྒྱལ་རྒྱ་ཕྱིན་པ་	perfection, S: pāramitā (lit. gone to the other shore)	ཕྱིན་ཅི་ལོག་	reversed, perverted, wrong, mistaken
ཕན་	short for ཕན་ཚད་	ཕྱོད་པ་	to set out, proceed, go; to arrive at, reach
ཕན་ཚད་	henceforth, from now on; up to, until	ཕྱི་རྒྱུ་	because; for the sake of, in order to
ཕན་འདོགས་	to benefit	ཕྱི་རྒྱུ་	back; again, once more
ཕན་པ་	to benefit; benefit	ཕྱི་རྒྱུ་	because
ཕན་ཚུན་	mutual, on each other	ཕྱི་རྒྱུ་	pf. of འཕྱེན་པ་ to pull out, extract
ཕན་ཡོན་	benefits, advantages	ཕྱི་རྒྱུ་	imp. of འཕྱེན་པ་ to pull out, extract
ཕར་	thither, away, over there	ཕྱི་	flour
ཕལ་ཚེ་བ་	most	ཕྱི་	pf. of འཕྱེན་པ་ to distinguish, discriminate, separate; to open
ཕལ་ཚེར་	mostly	ཕྱིགས་	side, direction
ཕུ་	the upper part of a valley	ཕྱི་དྲེ་བ་	haunted, miserable
ཕྱག་པ་	cave	ཕྱི་བ་	subtle, very small
ཕྱག་པ་	pf. of འབྱུགས་པ་ to pierce, penetrate	ཕྱི་རབ་	very subtle, small
ཕྱང་པོ་	heap, pile; peak; S: skandha	ཕྱག་	in between
ཕྱན་ལུམ་ཚོགས་པ་	perfect, abundant	ཕྱག་དོག་	envy, jealousy
ཕྱལ་བ་	pf. of འབྱུགས་པ་ to offer	ཕྱག་པ་	shoulder
ཕོ་	male, particle signifying a male	ཕྱད་	pf. & fut. of འཕྱད་པ་ to meet, encounter
ཕོ་བྲང་	palace	ཕྱད་ས་	meeting place
ཕོག་	pf. of འཕོག་པ་ to strike, touch	ཕྱིན་ལས་	action (hon.); buddha activity
ཕོད་པ་	to dare to	ཕྱོང་	garland, rosary
ཕྱག་ཀྱི་	seal, S: mudrā	ཕྱོགས་	pf. of འཕྱོགས་པ་ to steal, run away with
ཕྱག་ཀྱི་ཚེན་པོ་	great seal, S: mahāmudrā	འཕགས་པ་	noble, exalted; noble one; S: ārya
		འཕངས་	pf. of འཕེན་པ་ to throw, fling

འཕེན་པ་	to throw, fling	ཤ་	son
འཕེལ་བ་	to increase	ཤ་མོ་	daughter
འཕོ་བ་	to change, transfer	ཤམ་པ་	vase
འཕོག་པ་	to strike, touch	ཤོད་	Tibet
འཕོངས་པ་	to be poor	ཤོན་	Bön, prebuddhist religion of Tibet
འཕོས་	pf. of འཕོ་བ་ to change, transfer	ཤོས་པ་	pf. of འཕོད་པ་ to call to
འཕྱད་པ་	to meet, encounter	ཤུ་	bird
འཕྱིན་ལས་	action (hon.); buddha activity	ཤུ་ཚྭ་	vulture
འཕྲོ་བ་	to radiate, spread; to continue	ཤུ་བ་	fut. or gerundive of ཤེད་པ་; activity, deed; to be called, named; (what is) to be done
འཕྲོག་པ་	to steal, run away with	ཤུང་	north
		ཤུང་རྒྱལ་	enlightenment, S: bodhi
		ཤུང་རྒྱལ་(ཤུང་)སེམས་	mind of enlightenment, S: bodhicitta
		ཤུང་རྒྱལ་སེམས་དཔལ་ལ་	S: bodhisattva
		ཤུང་བ་	to cleanse, purify
		ཤུང་ས་	abbrev. P.N. of text: <i>Bodhisattvabhūmi</i>
		ཤུང་སེམས་	abbrev. for ཤུང་རྒྱལ་ཤུང་སེམས་ bodhicitta
		ཤུམས་པ་	friendliness, love, S: maññā
		ཤུས་	pf. of ཤེད་པ་ to do, make; to say call; activating verb; causative verb
		ཤུན་	pf. & imp. of ཤུན་པ་ to give
		ཤུན་	power, splendor
		ཤུན་གྱིས་སྐྱབས་པ་	to bless
		ཤུན་གྱིས་སྐྱབས་	imp. of ཤུན་གྱིས་སྐྱབས་པ་ - to bless
		ཤུན་སྐྱབས་	blessing, S: adhiṣṭhāna
		ཤུང་བ་	pf. of འཤུང་བ་ to arise, occur
		ཤུང་གྲག་	specific, special
		ཤུད་པ་	to do, make; to say, call; activating verb; causative verb
		ཤུད་པོ་	abbrev. for ཤུད་པ་པོ་ doer, creator
བ་			
བ་གྲང་	ox		
བ་ཕྱི་	body hair		
བག་ཆགས་	habitual pattern, S: vasañā		
བག་ཡངས་	carefree		
བག་ལ་ཉལ་	that which is hidden, invisible		
བབས་	pf. of འབབ་པ་ to fall, descend		
བམ་པ་	section, division		
བར་	space, interval; with ཉེ་ = in between; up to, until (with verbs, used with the preceding verb in the negative, but not with a negative sense)		
བར་	pf. of འབར་བ་ to blaze		
བར་ཚད་	obstacle, interruption		
བར་མ་ཚད་པ་	uninterrupted		
བེལ་	calves		

ལྷོས་ imp. of ལྷོད་པ་ (see above)
 ལྷོག་ rocks, cliff
 ལྷོག་ཅ་ echo
 ལྷོབ་པ་ pf. of ལྷོབ་པ་ to grab, seize, wield
 ལྷོམ་ལྷོ་ brahmin, S: brāhmaṇa
 ལྷོས་ pf. of ལྷོས་པ་ to be free of, separate from
 1 ལྷོ་ pf. of 1 ལྷོ་བ་ to decrease
 2 ལྷོ་ pf. of 2 ལྷོ་བ་ to write, draw
 ལྷོལ་ pf. of ལྷོལ་པ་ to flee, run away, escape
 ལྷོ་ high, superior, better
 ལྷོ་ན་མེད་པ་ unsurpassable
 ལྷོ་པོ་ conversation
 ལྷོ་མ་ S: guru, (lit. superior one)
 ལྷོ་མེད་ abbrev. for ལྷོ་ན་མེད་པ་ = unsurpassable
 ལྷོང་བ་ fut. of ལྷོན་པ་ to receive, accept
 ལྷོང་པ་ pf. of ལྷོན་པ་ to receive, take a hold of, grasp
 ལྷོན་པ་ stupid
 ལྷོ་ mind, intellect
 ལྷོ་གཏན་ mental reference points
 ལྷོ་རྗེ་ནི་ wise, intelligent
 ལྷོས་བཏང་བ་ to renounce, abandon, let go of
 ལྷོང་ power; abbrev. for ལྷོང་རྒྱ་ར་
 ལྷོང་རྒྱ་ར་ empowerment, S: abhiṣeka
 ལྷོང་རྒྱ་རྒྱུ་པ་ to become dominated, ruled by
 ལྷོང་རྒྱ་རྒྱུ་ལ་ནི་ with respect to, concerning
 ལྷོང་པོ་ sense faculty, organ, S: indriya
 ལྷོང་ལྷོག་ lord, S: īśvara
 ལྷོང་ལྷོན་ offering to receive abhiṣeka

དུ་ head (hon.)
 དུ་མ་ middle way, S: madhyamaka
 དུ་མ་རྒྱ་ན་ Madhyamakālaṅkāra by Shantarakṣita
 དུ་མ་འབྲུག་པ་ Madhyamakāvāra by Chandrakīrti
 དུ་མ་པ་ proponent of Madhyamaka
 དུ་མོ་ hair on the head (hon.) (lit. head leaves)
 དུ་གལ་ breath
 དུ་ལ་འཕོངས་ poor
 དུ་ལ་བ་ poor; poverty
 དུ་ས་ center
 དུ་ལྗེ་པ་ solitude, isolation
 དུ་ངས་ song, melody
 དུ་ཇིངས་ realm, space, element; = buddha nature; S: dhātu
 དུ་ཇིབས་ shape
 དུ་ལྷོག་པ་ stick
 དུ་ཇི་བ་ to separate, differentiate, classify; classification, distinction
 དུ་ཇི་ར་མེད་ inseparable, undifferentiable
 འབངས་ subject (of a king)
 འབད་པ་ to strive after, exert oneself for
 འབད་ཚུལ་ effort
 འབབ་པ་ to fall, descend, come down
 འབའ་ཞིག་ only, solely, alone
 འབར་བ་ to blaze, burn
 འབྲུག་པ་ to pierce, penetrate
 འབྲུངས་པ་ to concentrate, apply oneself diligently
 འབྲུལ་བ་ to offer, give
 འབབས་པ་ to cause to descend, bring down

འབོད་པ་ to call to
 འབོར་བ་ to throw; to leave, forsake
 འབྲིན་པ་ to pull out, extract; cause to come out, produce
 འབྲུང་གནས་ source, origin
 འབྲུང་བ་ to arise; auxiliary verb
 འབྲུང་བ་ལྷི་ 4 elements: earth, water, fire, wind
 འབྲུད་པ་ to distinguish, discriminate, separate
 འབྲུང་བ་ to fulfill, complete
 འབྲུར་བ་ to be rich
 འབྲུལ་བ་ to be free of, separate from (often has preceding ལྷོང་)
 འབྲུལ་ལྷོ་ result, fruit, fruition
 འབྲི་ abbrev. of འབྲི་ལྷོང་ PN of a Kagyü lineage
 1 འབྲི་བ་ to decrease
 2 འབྲི་བ་ to write, compose, draw
 འབྲུག་ dragon; name of a Kagyü lineage
 འབྲུལ་བ་ to be connected; connection
 འབྲུལ་པ་ to flee, run away, escape
 མ་གསང་ secret, hidden
 མར་བ་ to ignite, cause to blaze
 མཇང་བ་ fut. of མཇོང་བ་ to train, purify
 མཇར་བ་ pf. & fut. of མཇར་བ་ to join, unite
 མཇུན་པ་ to give; generosity, S: dāna; to say (hon.)
 མཇོང་བ་ to train, purify
 མཇར་བ་ to join, unite; apply oneself to; prepare, get ready; provide
 མཇུ་ snake

མ་ negative particle
 མ་ mother (nh.)
 མ་གཏོགས་པ་ not including, besides, other than
 མ་ཟད་ not only
 མ་ཡིན་དགག་ affirming, relative negation
 མ་མེག་པ་ ignorance, S: avidyā
 མང་པོ་ many
 མ་ནང་ག་ oral instructions
 མར་ butter
 མར་པ་ Marpa (PN)
 མར་མེ་ lamp
 མི་ man, human being; negative particle
 མི་བརྗེད་ immovable, S: Akṣobhya
 མི་ཡམ་ Mipham (PN)
 མི་ལྷོད་དག་ལྷོད་ acting recklessly, randomly
 མི་གཞི་ [human] nature, character
 མི་ལ་ Milarepa (PN)
 མི་ལུས་ human body
 མིག་ eye (nh.)
 མིང་ name; abbrev. for མིང་པོ་ brother
 མིང་པོ་ brother
 མིན་པ་ to not be
 མྱ་ extreme, parameter
 མྱ་ལྷོགས་ heretic, S: tīrthika
 མྱག་པ་ dark, gloomy, mysterious

ལྷན་ཁང་ dungeon
 ལྷན་པ་ darkness
 མི་ fire
 མི་ལྗགས་ flint and steel
 མི་ཉླ་ག་ flower
 མེད་(ལར་)གྲག་པ་ nonaffirming, absolute negation
 མེད་པ་ to not be, exist, be without
 མི་ལྷ་གས་ཀྱི་ལུ་ PN: Maudgalyāyana-pūtra
 མོད་ emphatic; indeed, really
 མོས་ཀྱས་ devotion
 མོས་པ་ to aspire to; have longing, devotion for
 མོས་བྱེད་ practice aspiration
 ལྷ་ངན་ suffering, anguish
 ལྷ་ངན་ལས་འདེལ་པ་ nirvāna, lit. passed beyond misery
 ལྷ་ལྷ་ sprout
 ལྷ་ར་པོ་ quick
 ལྷ་ང་བ་ to experience
 དམན་པ་ low, inferior
 དམན་ས་ lowly place, humble seat
 དམིགས་པ་ to imagine, conceive, think, observe, be in reference to
 དལྷས་ལོང་ blind; blind person
 དལྷ་ལ་བ་ hell
 མི་བ་ to dream
 མི་སམ་ dream
 ལྷ་གས་པ་ sluggish, gloomy, languid
 མིངས་པ་ bewildered, deluded
 མིན་ medicine

མྱེན་པ་ to ripen, mature
 མྱོད་པ་ to criticize, disparage
 མྱོན་པ་ to aspire
 མྱོན་ལམ་ aspiration, S: pranidhana; used with verb འདེལ་པ་
 མྱོས་པ་ to speak, talk
 མྱོ་བ་ madman
 མྱོན་པ་ to be crazy; madman, crazy one
 མྱོ་བ་ to say
 མྱེས་པ་ pf. of མྱོ་བ་ to say
 མྱོ་རྒྱལ་ས་ lamentation, (used with འདྲིན་པ་) to lament, wail
 ཅ་ when
 ཅམ་ just, only, so much, as much as
 ཅཱང་ (PN) Western Tibet
 ཅཱང་བ་ pure, clean
 ཅཱཾ་བོ་ principal, main one, S: pradhāna
 ཅཱན་པོ་ powerful
 ཅཱན་མི་ princess
 ཅཱར་འ་བ་ to bear, give birth to (a child)
 ཅཱཙ་པ་ pf. of འཚོལ་བ་ to seek, look for
 ཅཱཙ་བ་ pf. of ཅཱར་འ་བ་ to give birth to
 ཅཱཙཱ་པ་ reverend, revered
 ཅཱཙས་ pf. of འཚོད་པ་ to cook
 ཅ་(བ་) root
 ཅ་(བ་)ནས་ with neg.: never, not at all

ཅུབ་ཅུབ་ weeds
 ཅུམ་པ་ roasted barley flour
 ཅུལ་ skill, dexterity; exercise
 ཅུ་བཅུད་ juice, moisture; essence
 ཅུའི་པ་ wall; to build, pile up
 ཅུལ་མཁུན་ astrologer
 ཅུལ་པོ་ཚེ་ whatever we greatly value or treasure
 ཅུ་ point, summit
 ཅུ་གཅིག་པ་ one-pointedness
 ཅུད་པ་ to argue, fight, debate
 ཅུམ་པ་ to begin, start; compose, write
 ཅུམ་པ་ pf. of ཅུམ་པ་ to begin, start
 ཅུའི་གས་པ་ pf. of ཅུའི་པ་ to build, pile up
 ཅུཾ་བ་ love, compassion
 ཅུཙན་འགྲུས་ exertion, energy, S: vīrya
 ཅུལ་བ་ pf. of ཅུལ་བ་ to bestow, confer, grant
 ཅུལ་བ་ to bestow, confer, grant
 ཅ་ salt
 ཅང་བ་ complete
 ཅད་ (after verb) whatever, all that; measure
 ཅད་མེད་པ་ immeasurable/limitless
 ཅུལ་པ་ name of a Kagyü lineage
 ཅིག་ word
 ཅུར་ hither, toward here

ཅུལ་ way, manner, style
 ཅུལ་བྱིམས་ discipline, morality, S: shīla
 ཅུ་ life; time (sometimes = long life); (after a verb) when
 ཅུ་འཕྱོན་ to live, survive
 ཅུ་དང་ལྡན་པ་ venerable, lit. endowed with [long] life
 ཅུ་འཕོ་ to die
 ཅུ་སྲོག་ life, life force
 ཅུགས་གཉིས་ the 2 accumulations of merit and wisdom
 ཅུགས་པ་ collection, gathering, coming together
 ཅུགས་ལམ་ path of accumulation (1st of the 5 paths)
 ཅུགས་གསོག་ accumulate merit; an offering; provisions
 ཅོད་ measure, proportion
 ཅོད་(མ་) vegetables, greens
 ཅོར་བ་ to feel, experience, hear or know about; feeling, sensation, S: vedanā (the secondskandha)
 ཅོས་ imp. of འཚོད་པ་ to cook
 མཚན་ཉིད་ characteristic, mark, S: lakṣaṇa
 མཚན་ཉིད་དང་ལྡན་པ་ authentic, genuine
 མཚམས་ retreat
 མཚར་ beautiful
 མཚུངས་པ་ equal, like
 འཚང་ལྱེད་པ་ to become enlightened
 འཚམས་པ་ to be equal with, in accord with
 འཚལ་བ་ to desire, beg, ask; as aux., should, must; often as humble aux.
 འཚིག་པ་ to be burned
 འཚོ་བ་ life; to live; sustenance
 འཚོད་པ་ to cook
 འཚོལ་བ་ to seek, look for

ཕོ་

མངོན་པ་ to do, make (hon. of ཐུང་པ་); aux.vb.; causative aux.
 མངོན་ imp. of མངོན་པ་ (see above)
 འངོན་པ་ to be exhausted, finished
 འཇིན་པ་ to hold, cling to, fixate on; holder; subject
 འཇིང་ཁ་ to meet (?); U: "doesn't mean very much"
 འཇོམ་པ་ to gather, come together
 འཇོམས་ pf. of འཇོམ་པ་ to gather, come together
 རྩལ་ substance
 རྩེང་ pond
 རྩུན་པ་ lie, falsehood
 རྩུགས་ཆེན་ Great Perfection, S: Mahāsaṃdhi, Ati
 རྩུགས་པ་ to perfect, complete; perfect, complete;
 S: prefix sam-
 རྩེང་ fortress

མ

མ་ a fox

ཞ

ཞག day

ཞབས་ feet (h)
 ཞལ་ face, mouth (hon.)
 ཞལ་གྱིས་བཞེས་པ་ (h) of ཞལ་ལེན་པ་ to proclaim,
 accept, take a position, promise
 ཞལ་ཆེ་ judgement, decision
 ཞལ་ཆེ་གཙོད་པ་ to judge, make a decision
 ཞི་གནས་ tranquility, S: shamatha (lit. dwelling in peace)
 ཞི་བ་ to calm, pacify; calm, peaceful; peace
 ཞི་ལྷག་ abbrev. for ཞི་གནས་ & ལྷག་མཐོང་
 shamatha & vipashyanā
 ཞིག་ a, an
 ཞིང་ཁམས་ universe, buddhafield
 ཞིམ་ཞུད་ delicious (with དང་བཅས་ནས་ = deliciously)
 ཞུ་བ་ to request; aux. vb. = please, I request you; to say (r)
 ཞུགས་ pf. of འཇུག་པ་ to enter
 ཞུས་ pf. of ཞུ་བ་ to request; say (nh)
 ཞི་དྲག་ very much
 ཞི་ལྷང་ aggression, anger, S: dvesha
 ཞི་ན་ if one asks (see Lesson *)
 ཞིན་པ་ attachment
 ཞིན་ལོག་ revulsion (lit. to reverse attachment)
 ཞེས་ see Lessons *
 ཞེས་པ་ end of quote marker
 ཞེས་བྱ་བ་ so called, named
 ཞོག་ imp. of འཇོག་པ་ to put, place
 ཞོན་པ་ to ride
 ཞོམ་པ་ to be destroyed by itself
 གཞན་ other, another; different
 གཞན་དབང་ dependent nature, S: paratantra

གཞན་ཡང་ moreover
 གཞི་ ground, foundation, basis
 གཞུག་པ་ fut. of འཇུག་པ་ to cause to enter
 གཞིན་ལྷོ་ youthful, youthful prince, S: kumāra
 གཞིན་ལྷོ་རྒྱུ་ལྷོ་པ་ one who was a youthful prince, S: kumārabhūta
 བཞི་ four
 བཞིན་ like, as, according to; (after verb) while
 བཞིན་དུ་ (after verb) while
 བཞིན་པ་ (after verb) makes verb a participle: "-ing"
 བཞུགས་པ་ to stay, dwell, remain; live (hon.)
 བཞེང་བ་ to arise, raise (hon.)
 བཞེངས་ pf. of བཞེང་བ་ to arise, raise (hon.)
 བཞེད་པ་ opinion, view, doctrine

ཟ

ཟུ་ nettles

ཟ་བ་ to eat
 ཟ་ཡིག་ཤེ་ shiver
 ཟག་བཅས་ defiled
 ཟང་བོང་ material things
 ཟད་པ་ to be exhausted, used up, spent; (after verb) definitely
 ཟན་ food
 ཟབ་པ་ deep, profound
 ཟབ་པོ་ deep, profound
 ཟབ་མོ་ deep, profound

ཟས་ food
 ཟན་པ་ to hold to, complete; to be held by, supported by;
 to belong to; (after verb) already [done]
 ཟླང་ two, a pair
 ཟླང་འཇུག་ unity, S: yuganaddha
 ཟླང་དུ་འཇུག་པ་ unity
 ཟེར་མཁུན་ what or who is called
 ཟེར་བ་ to speak, say; end of quote
 ཟོས་ pf. and imp. of ཟ་བ་ to eat
 ཟླ་བ་ moon, month
 ཟླ་བ་གྲགས་པ་ S: Chandrakīrti
 གཟེགས་པ་ to see (hon.)
 གཟུགས་ form, the quality of materiality, S: rūpa (first skandha)
 གཟུགས་བརྟན་ reflection
 གཟུང་བ་ fut. of འཇིན་པ་ to be grasped; object
 གཟེག་མ་ tiny pieces, slivers
 བཟང་པོ་ good
 བཟའ་བ་ to eat; food
 བཟུང་ pf. of འཇིན་པ་ to hold, cling to, fixate on
 བཟུང་རྗེ་ with གས་ preceding = beginning with
 བཟོ་ trade, handicraft
 བཟོད་པ་ endure, patiently accept; patience, S: kṣhānti
 བསྐྱེས་བརྗོད་ [mantra] recitation
 བསྐྱོད་པ་ pf. & fut. of བསྐྱོད་པ་ to reverse, turn back, away
 འ་ or; question particle
 འུ་ཉུག་པ་ to be desperate, have no choice

འུ་འུ་ཅག་ we
 འུ་དྲོ་ instant, moment
 འོ་སྐྱལ་ we
 འོ་ན་ well then, now
 འོ་མ་ milk
 འོག་ཏུ་ below, under
 འོང་བ་ to come; happen, occur; future auxiliary verb
 འོངས་ pf. of འོང་བ་ to come
 འོད་ light
 འོད་ཟེར་ light rays
 འོད་གསལ་ luminosity, clear light, S: prabhāsvara
 འོན་ཀྱང་ nevertheless; well then
 ཡ་
 ཡག་ infinitive, gerund marker
 ཡག་པོ་ good, excellent
 ཡང་ also, even, too, again, as for; (after a verb) even though.
 ཡང་བཟུང་ again
 ཡང་དག་པར་ fully, perfectly, S: prefix samyak-, sam-
 ཡང་དག་པར་རྗེས་སུ་བཟོ་ (fut. of རྗོ་བ་) to see
 ཡང་ཕྱལ་ aerobatics
 ཡང་ཡང་ again and again
 ཡན་གར་བ་ adventitious, added on
 ཡན་ཆད་ above, beyond, after
 ཡན་ལག་ limb, aspect
 ཡན་ལག་བརྒྱ་གཉིས་ the 12 kinds of speech by the Buddha

ཡར་ upward
 1 ཡལ་བ་ to decrease, diminish, vanish, disappear
 2 ཡལ་བ་ seasoning
 ཡི་དྲགས་ hungry ghost, S: preta
 ཡི་དམ་ yidam, tutelary deity
 ཡི་སྐྱག་ sadness, depression; gloomy
 ཡི་རང་བ་ to rejoice
 ཡིག་ abbrev. of ཡི་གེ་ letter, syllable
 ཡིད་ mind, S: manas
 ཡིད་ཆེས་པ་ to trust, believe in, have confidence in; trust, confide
 ཡིད་གཉིས་ second thoughts, dualistic mind
 ཡིད་དུ་འོང་བ་ pleasing, charming, delightful
 ཡིད་བཞིན་ནོར་འཁྱུ་ wishfulfillingjewel
 ཡིད་ལ་བྱུ་ fut. of ཡིད་ལ་བྱེད་པ་
 ཡིད་ལ་བྱས་ pf. of ཡིད་ལ་བྱེད་པ་ (see below)
 ཡིད་ལ་བྱེད་པ་ to think about, place one's attention on, reflect on
 ཡིན་གཅིག་མིན་གཅིག་ definitely
 ཡིན་ན་ཡང་ but, however
 ཡིན་པ་ to be
 ཡིན་ལུགས་ state of being
 ཡུན་ length of time
 ཡུན་རིང་(པོ་) long time
 ཡུམ་ mother (lt)
 ཡུལ་ country, region, land; object
 ཡུལ་རྒྱུན་ support
 ཡུལ་མི་ countrymen, natives
 ཡུས་པ་ blame, accusation
 ཡེ་སྐལ་ wisdom, knowledge, S: jñāna

ཡོངས་པ་ to wander, be distracted; agitation, distraction
 ཡོང་བ་ to come; fut. aux. vb.
 ཡོངས་ all, complete, entire
 ཡོངས་པ་ pf. of ཡོང་བ་ = འོང་བ་ to come
 ཡོད་པ་ to exist (somewhere)
 ཡོད་ལས་ཆེ་ probably, maybe, likely
 ཡོངས་སུ་བྱུང་པ་ pf. of ཡོངས་སུ་བྱུང་པ་ to completely experience
 ཡོན་ཏན་ good quality, virtue, S: guṇa
 ཡོན་བདག་ patron, donor
 གཡམ་པོ་ something borrowed
 གཡེང་བ་ to be distracted; diversion, distraction
 གཡོ་འགལ་ movement, shaking, wavering
 གཡོ་བ་ to move, shake, agitate
 གཡོག(ས་) servant
 གཡོག་པ་ to cover
 གཡོགས་ pf. of གཡོག་པ་ to cover
 ར་
 རྟོ་ horn
 རགས་པ་ gross, coarse
 རང་ self, own
 རང་རྒྱལ་ self-liberated, liberated by itself
 རང་རྒྱལ་ self victorious one, S: pratyekajina (syn. for S: pratyekabuddha, རང་སངས་རྒྱལ་)
 རང་རྒྱུད་པ་ S: Svātantrika

རང་ངོ་ itself
 རང་ངོ་སྐྱེས་པ་ to recognize oneself
 རང་གླེ་ our own school(s)
 རང་དབང་ independence; with negative = helpless
 རང་བཞིན་ self-nature, S: svabhāva
 རང་ལུས་ homeland
 རང་རེ་ we
 རང་སར་ naturally, spontaneously
 རངས་ pf. of རང་བ་, cf. ཡི་རང་བ་ to rejoice
 རབ་ high, supreme; S: prefix pra-
 རབ་ཏུ་ very, highly, extremely
 རས་པ་ cotton-clad one (= yogin)
 རྩ་ mountain
 རྩ་མོ་ retreat, mountain solitude
 རྩ་དྲུགས་ grazing animals (in general), deer
 རྩ་ཤིང་ rabbit
 རྩ་མོ་ drawing, painting
 རྩག་པ་ knowledge, awareness, insight, S: vidyā; to be aware of, know, understand
 རྩག་པའི་གནས་ science, body of knowledge
 རྩག་རྩག་ rolling around, flitting about
 རྩགས་ family, line, S: gotra; type, kind; with སྤྱུག་ = the six realms of beings
 རྩགས་ཆད་རྩགས་ cut-off family
 རྩགས་པ་ proper, suitable, right; reasoning
 རྩགས་ཚོགས་ The Collection of Reasonings: collection of 6 texts t Nāgārjuna
 རྩང་པོ་ long
 རྩད་པ་ emaciated

རྩ་ཆེན་ precious, jewel
 རྩ་པོ་ཆེ་ precious
 རྩ་མ་པ་ stage, level
 རྩ་མ་པ་རྩ་ gradually, step by step, one by one
 རྩ་ལོ་ whole, complete; unitary, solid
 རྩང་བ་ to be acceptable, workable, suitable, able; (after verbs) although, but
 རྩང་ལུ་པ་ pf. of རྩང་བ་
 རྩམ་པ་ bone
 རྩ་ each, every, some, a little; (with verb) really
 རྩ་བ་ to hope
 རྩ་ག་པ་ touch, contact, S: sparsha
 རྩ་ག་བྱ་ touchable, sense of touch object
 རྩ་ taste, flavor; corpse
 རྩ་སྲུ་པ་ to enjoy, play; manifest
 རྩལ་ལྡན་ wind, breath, vital air, S: prāṇa
 རྩལ་ག་པ་ to destroy, smash, break up
 རྩལ་ག་པ་ to be lost, wasted

ལྔ་
 ལ་ལ་ some, a certain, (who)soever
 ལ་སོགས་པ་ etc., and the like
 ལག་པ་ hand (nh.)
 ལགས་པ་ to be
 ལང་བ་ to rise, get up
 ལངས་པ་ pf. of ལང་བ་ to rise, get up

ལན་ time, instance; reply, answer
 ལན་ཆགས་ retribution
 ལན་ལྷན་ reply, answer
 ལམ་ path, road, S: mārga (fourth noble truth)
 ལས་ action, S: karma
 ལས་ source particle, see Lesson *
 ལས་ verbal particle, see Lesson *
 ལས་དང་པོ་པ་ beginner
 ལས་འཇུ་ karma
 ལུག་ sheep
 ལུགས་ way, manner, style
 ལུང་ scripture; reading transmission
 ལུང་བརྟན་ prophecy
 ལུང་པ་ valley
 ལུས་(པོ) body
 ལེགས་ good, excellent
 ལེགས་ལྡན་འབྱེད་ S: Bhavaviveka
 ལེགས་པ་ good, excellent
 ལེགས་སོ་ཞེས་བྱ་བ་བྱིན་ to say "excellent!"
 ལེན་པ་ to receive; take hold of, grasp
 ལོ་ year
 ལོ་འདབ་ leaf
 ལོག་རྩ་ perverted, mistaken view
 ལོག་པ་ to return, come back
 ལོངས་བྱེད་ enjoyment, leisure; to enjoy, S: bhoga
 ལོངས་བྱེད་རྫོགས་པ་ལེ་སྟེ་ enjoyment body, S: sambhogakāya
 ལོན་པ་ to elapse, pass

ཤ་

ཤ་ meat, flesh
 ཤ་ཉལ་ only
 ཤུའུ་བྱུ་པ་ PN: Shākyamuni
 ཤུ་རི་བྱ་རི་ another name for Śāriputra ཤུ་རི་བྱ་ Śāriputra
 ཤངས་ nose (hon.)
 ཤར་བ་ to arise, dawn
 ཤས་ side, part, aspect
 ཤས་ཆེ་བ་ most, greater part; very strong, powerful
 ཤི་བ་ pf. and secondary form of འཆི་བ་ to die
 ཤིག་ a, an; imp. particle, see Lesson 7
 ཤིང་ wood, tree
 ཤིང་མཁན་ carpenter
 ཤིན་ཏུ་ very, greatly
 ཤུགས་ power
 ཤེན་ if one asks
 ཤེད་ strength
 ཤེས་རྒྱུད་ mind stream
 ཤེས་པ་ to know; knowledge
 ཤེས་བྱ་ knowable, what is to be known, S: jñeya
 ཤེས་རབ་ discriminating awareness, S: prajñā
 ཤོག་ imp. of འོང་བ་ to come; precatative particle, see Lesson *
 ཤོར་བ་ to escape, be lost, slip away
 ཤུག་པ་ pure, authentic, real

གཤེན་བཅས་ food offering for the dead
 གཤེགས་པ་ to come, go (hon.)
 གཤེན་རྫོང་མོ་ Shendormo (PN)
 གཤེར་ moisture, wetness
 བཤད་པ་ explain, talk about
 བཤེས་གཉེན་ friend

སྤ་
 ས་ earth, level, S: bhūmi
 ས་ཆ་ place, region
 ས་བོན་ seed
 ས་ལྷུག་ abbrev. of ས་བོན་དང་ལྷུ་གུ་, seed and sprout
 ས་ལུ་ལྡང་པ་ stalk of wildrice, S: śālistambha
 སང་བ་ to cleanse, remove, clear away
 སངས་ pf. of སང་བ་ to cleanse, remove
 སངས་རྒྱལ་ S: buddha (lit. cleansed and expanded)
 སངས་རྒྱལ་བ་བཟུངས་ S: Buddhapālita
 སངས་རྒྱལ་པ་ a Buddhist; buddhahood
 སད་པ་ to wake up
 སུ་ who, who?
 སེམས་ mind, S: citta
 སེམས་བརྩེད་ to arouse bodhicitta
 སེམས་ཅད་ཉ་ sentient being
 སེམས་ཉིད་ the mind itself, the true nature of mind
 སེམས་པ་ intention, motivation; to consider, think about
 སེམས་དཔལ་ being, S: satva (lit. brave mind)

Lesson 1: Answers

5a. Exercise

	<u>First Syllable</u>		<u>Second Syllable</u>		<u>Third Syllable</u>
1a.	ka		ra		
2a.	ka	+ shap cu =	sha	+ shap cu =	shu
3a.	kha	+ na ro =	na		kho
4a.	kha	+ khi khu =	kha	+ shap cu =	khu
5a.	kha	+ na ro =			kho
6a.	nga				
7a.	nga	+ na ro =			ngo
8a.	ca	+ khi khu =			ci
9a.	ca		ca	+ na ro =	co
10a.	cha				
12a.	cha	+ shap cu =			chu
13a.	cha	+ deng bu =			che
14a.	cha				
15a.	cha	+ khi khu =			chi
16a.	cha	+ deng bu =	cha	+ deng bu =	che
17a.	cha	+ na ro =	cha	+ na ro =	cho
18a.	pha	+ na ro =	nya		pho
1b.	nya				
2b.	nya	+ khi khu =	ma		nyi
3b.	ta	+ deng bu =			te
4b.	ta	+ khi khu =	pha	+ shap cu =	phu
5b.	ta	+ deng bu =	la	+ na ro =	lo
6b.	tha		ma		
7b.	tha		ca	+ na ro =	co
8b.	tha				
9b.	tha	+ deng bu =			the
10b.	tha	+ shap cu =	ma		thu
12b.	tha	+ na ro =	pa	+ na ro =	po
13b.	na		ga		
14b.	na	+ khi khu =			ni
15b.	na		tsa	+ deng bu =	tse
16b.	pa	+ na ro =	ta		po
17b.	pha				
1c.	pha		tsha	+ deng bu =	tshe
2c.	pha	+ na ro =	ma		pho
3c.	pha				
4c.	pha	+ shap cu =	ga		phu
5c.	pha	+ shap cu =	ma	+ na ro =	mo
6c.	pha	+ shap cu =	ra	+ khi khu =	ri
7c.	pha	+ deng bu =			phe
8c.	ma	+ khi khu =			mi
9c.	ma	+ deng bu =			me
10c.	ma		ma	+ na ro =	mo
12c.	ma	+ deng bu =	ra	+ khi khu =	ri
13c.	tsa		na		
14c.	tsa	+ khi khu =	tsa	+ khi khu =	tsi

15c.	tsha				
16c.	tsha	+ deng bu =			tshe
17c.	tsha	+ na ro =			tsho
18c.	ra	+ deng bu =	ra	+ deng bu =	re
1d.	tsha				ya
2d.	wa				
3d.	wa				la
4d.	sha	+ khi khu =			shi
5d.	sha	+ shap cu =			shu
6d.	sha	+ deng bu =			she
7d.	sha	+ na ro =			sho
8d.	sa				ma
9d.	a	+ na ro =			o
10d.	a	+ na ro =			o
12d.	ya				
13d.	ya	+ khi khu =			yi
14d.	ya	+ deng bu =			ye
15d.	ya	+ na ro =			yo
16d.	ra				
17d.	ra	+ khi khu =			ri
1e.	la				
2e.	la	+ deng bu =			le
3e.	la	+ na ro =			lo
4e.	sha				
5e.	sha				tsha
6e.	sha	+ khi khu =			shi
7e.	sha	+ na ro =			sho
8e.	sa				
9e.	sa				ya
10e.	sa	+ khi khu =			si
12e.	sa	+ shap cu =			su
13e.	sa	+ na ro =			so
14e.	ha				
15e.	ha	+ shap cu =			hu
16e.	ha	+ deng bu =			he
17e.	ha	+ na ro =			ho
1f.	a				
2f.	a				kha
3f.	a				na
4f.	a	+ deng bu =			e
					ma
					ma
					ha
					na ro = ho

5b. Exercise

- $\text{sh} + \text{shap cu} = \text{phu}$ $\text{sh} + \text{shap cu} = \text{phu}$ $\text{sh} + \text{shap cu} = \text{phu}$ $\text{sh} + \text{shap cu} = \text{phu}$ $\text{sh} + \text{shap cu} = \text{phu}$
- $\text{sh} + \text{shap cu} = \text{phu}$ $\text{sh} + \text{shap cu} = \text{phu}$ $\text{sh} + \text{shap cu} = \text{phu}$ $\text{sh} + \text{shap cu} = \text{phu}$
- $\text{sh} + \text{shap cu} = \text{phu}$ $\text{sh} + \text{shap cu} = \text{phu}$ $\text{sh} + \text{shap cu} = \text{phu}$ $\text{sh} + \text{shap cu} = \text{phu}$

4.	ဒဲးမံ	ငံ့ကံ	ရဲးဂံ	ရဲးခဲ	ဒဲးမံ
မံးမံ	ဒဲးဂံ	ငံ့ပံ	ဖဲးခဲ	ဒဲးမံ	
မံး	မံးပံ	ခဲးခဲ	မံး	မံးမံ	
မံးမံ	မံးပံ	မံး	မံး	မံးမံ	
မံးမံ	မံးပံ	မံး	မံး	မံးမံ	
မံးမံ	မံးပံ	မံး	မံး	မံးမံ	
မံးမံ	မံးပံ	မံး	မံး	မံးမံ	
မံးမံ	မံးပံ	မံး	မံး	မံးမံ	
မံးမံ	မံးပံ	မံး	မံး	မံးမံ	
မံးမံ	မံးပံ	မံး	မံး	မံးမံ	

Lesson 2: Answers

2d. Exercise

- 1a. ra + ka tà = ka + shap cu = ku
 2a. la + ca tà = ca + ðeng bu = ce
 3a. sa + ka tà = ka + shap cu = ku
 4a. la + ka tà = ka + shap cu = ku
 5a. la + ha tà = hla
 6a. ra + na tà = na
 7a. sa + ta tà = ta + ðeng bu = te
 8a. ra + da tà = da + ðeng bu = de
 9a. la + ca tà = ca + khi khu = ci
 10a. sa + ta tà = ta + na ro = to
- 1b. sa + ta tà = ta + khi khu = ti
 2b. ra + ta tà = ta
 3b. sa + ba tà = ba + na ro = bo
 4b. sa + da tà = da + shap cu = du
 5b. sa + nya tà = nya
 6b. la + nga tà = nga
 7b. ra + tsa tà = tsa + khi khu = tsi
 8b. sa + pa tà = pa + na ro = po
 9b. sa + ga tà = ga
 10b. ra + tsa tà = tsa + ðeng bu = tse
- 1c. sa + ma tà = ma + na ro = mo
 2c. ra + dza tà = dza + khi khu = dzi
 3c. ra + ga tà = ga + na ro = go
 4c. la + da tà = da
 5c. ra + tsa tà = tsa
 6c. la + ha tà = hla + na ro = hlo
 7c. sa + nya tà = nya + na ro = nyo
 8c. la + da tà = da + ðeng bu = de
 9c. ra + da tà = da + na ro = do
- 1d. la + ba tà = ba
 2d. la + ta tà = ta + ðeng bu = te
 3d. ra + dza tà = dza
 4d. ra + ma tà = ma + khi khu = mi
 5d. ra + ja tà = ja + ðeng bu = je
 6d. ra + ba tà = ba
 7d. ra + ma tà = ma + na ro = mo
 8d. la + ga tà = ga
 9d. sa + ka tà = ka + ðeng bu = ke
- 1e. ra + nya tà = nya + khi khu = nyi
 2e. ra + nga tà = nga + na ro = ngo
 3e. sa + ga tà = ga + na ro = go
 4e. sa + pa tà = pa + shap cu = pu
 5e. sa + na tà = na
 6e. sa + ma tà = ma + khi khu = mi

- 7e. la + ba tà = ba + shap cu = bu
 8e. ra + nya tà = nya + deng bu = nye
 9e. ra + nga tà = nga + shap cu = ngu

- 1f. sa + nga tà = nga
 2f. la + ja tà = ja
 3f. la + ta tà = ta
 4f. sa + da tà = da + deng bu = de
 5f. sa + nga tà = nga + na ro = ngo
 6f. ra + ga tà = ga + shap cu = gu
 7f. ra + na tà = na + na ro = no
 8f. sa + tsa tà = tsa + na ro = tso
 9f. la + ja tà = ja + khi khu = ji

2e. Exercise

ᠨᠠᠭᠣ	ngo	ᠮᠢ	mi	ᠬᠤ	ku	ᠲᠡ	te	ᠨᠠ	na	ᠴᠡ	ce
ᠳᠵᠠ	dza	ᠨᠠ	na	ᠬᠤᠯᠤ	hlo	ᠳᠤ	du	ᠬᠡ	ke	ᠨᠢᠶᠡ	nye
ᠲᠢ	tsi	ᠫᠤ	pu	ᠳᠡ	de	ᠪᠠ	ba	ᠲᠠ	ta	ᠨᠠᠭᠠ	nga
ᠭᠣ	go	ᠪᠣ	bo	ᠬᠢᠯᠠ	hla	ᠴᠢ	ci	ᠮᠣ	mo	ᠭᠤ	gu
ᠲᠰᠠ	tsa	ᠨᠶᠠ	nya	ᠭᠠ	ga	ᠫᠣ	po	ᠳᠡ	de	ᠬᠤ	ku

3d. Exercise

- 1a. ka + ya tà = ca + khi khu = ci
 2a. sa + ra tà = sa
 3a. za + la tà = da
 4a. kha + ra tà = tha + na ro = tho
 5a. ka + la tà = la ka + la tà = la + na ro = lo
 6a. ka + la tà = la + shap cu = lu
 7a. kha + ya tà = cha + khi khu = chi

- 1b. kha + ra tà = tha
 2b. pha + ya tà = cha
 3b. pha + ya tà = cha + khi khu = chi
 4b. pha + ya tà = cha + shap cu = chu
 5b. kha + la tà = la + shap cu = lu
 6b. za + la tà = da + shap cu = du
 7b. kha + ra tà = tha

- 1c. pha + la tà = la + naro = lo
 2c. sa + la tà = la + deng bu = le
 3c. kha + la tà = la + naro = lo
 4c. ka + ya tà = ca + shap cu = cu
 5c. ma + ya tà = nya + shap cu = nyu
 6c. kha + ya tà = cha + khi khu = chi
 7c. pha + ya tà = cha + deng bu = che
 ga + shap cu = gu

- 1d. pha + ra tà = tha
 2d. la + pa tà = pa
 3d. kha + ra tà = tha + khi khu = thi
 4d. pha + ra tà = tha + deng bu = the
 5d. pha + ra tà = tha + na ro = tho
 6d. pha + ya tà = cha + khi khu = chi
 7d. pha + ra tà = tha + na ro = tso

- 1e. ra + la tà = la
 2e. pha + ra tà = tha + khi khu = thi ma
 3e. kha + ra tà = tha + khi khu = thi
 4e. sa + la tà = la + shap cu = lu
 5e. ha + ra tà = hra + khi khu = hri
 6e. sa + ra tà = sa + na ro = so
 7e. pha + ra tà = tha + na ro = tho

- 1f. kha + ya tà = cha + shap cu = chu
 2f. pha + ra tà = tha + khi khu = thi
 3f. pha + la tà = la ma
 4f. kha + ra tà = tha + shap cu = thu
 5f. ta + ra tà = ta + khi khu = ti
 6f. za + la tà = da + na ro = do
 7f. ga + ra tà = ga + shap cu = du

- 1g. ra + tsa tà = tsa
 2g. kha + ya tà = cha
 3g. ma + ya tà = nya
 4g. la + la tà = la + da = da
 5g. pha + ya tà = cha + na ro = cho

3e. Exercise

1.	ᠨᠠᠭᠣ	ᠮᠢ	ᠬᠤ	ᠳᠡ	ᠨᠠ	ᠴᠡ
2.	ᠳᠵᠠ	ᠨᠠ	ᠬᠤᠯᠤ	ᠳᠤ	ᠨᠠᠭᠠ	ᠨᠢᠶᠡ
3.	ᠲᠢ	ᠫᠤ	ᠳᠡ	ᠪᠠ	ᠲᠠ	ᠨᠠᠭᠠ
4.	ᠭᠣ	ᠪᠣ	ᠬᠢᠯᠠ	ᠴᠢ	ᠮᠣ	ᠭᠤ

4d. Exercise

- 1a. sa + ma tà = ma + ra tà = ma
 2a. sa + ga tà = ga + ra tà = ga
 1b. sa + ma tà = ma + ya tà = nya + na ro = nyo
 2b. sa + ka tà = ka + ra tà = ta
 1c. sa + pa tà = pa + ya tà = ca + khi khu = ci
 2c. sa + ka tà = ka + ya tà = ca + na ro = co
 1d. ra + ga tà = ga + ya tà = ja + shap cu = ju
 2d. ra + ka tà = ka + ya tà = ca
 1e. sa + ba tà = ba + ra tà = da + shap cu = du
 2e. sa + ka tà = ka + ya tà = ca + deng bu = ce

1f. sa + ga tà = ga + ra tà = ða + na ro = ðo

4e. Exercise

1. du nyo ju ðo me ca

2. ta

Lesson 3: Answers

1c. Exercise

- 1a. kha-o + sha + khi khu = shi
 2a. a-o + pha + na ro = pho
 3a. pha-o + ga + na ro = go
 4a. kha-o + ya + na ro = yo
 5a. ma-o + na + na ro = no
 6a. pha-o + sa + ðeng bu = se
 7a. a-o + ga + ya tà = gya + shap cu = gyu
 8a. pha-o + ra + ja tà = ja + ðeng bu = je
- 1b. tha-o + ga + shap cu = gu
 2b. ma-o + cha + khi khu = chi
 3b. pha-o + sa + shap cu = su
 4b. ma-o + ga + na ro = go
 5b. ma-o + ga + shap cu = gu
 6b. ma-o + dza + ðeng bu = dze
 7b. tha-o + ba + ya tà = ya + ðeng bu = ye
 8b. pha-o + sa + ngatà = nga + na ro = ngo
- 1c. pha-o + da + ðeng bu = de
 2c. kha-o + ta + khi khu = ti
 3c. kha-o + ta + shap cu = tu
 4c. tha-o + ka + shap cu = ku
 5c. a-o + kha + na ro = kho
 6c. tha-o + pa + ðeng bu = pe
 7c. a-o + ga + ra tà = ða + na ro = ðo
 8c. pha-o + ra + tsatà = tsa + ðeng bu = tse
- 1d. ma-o + tsha + na ro = tsho
 2d. kha-o + za + khi khu = zi
 3d. pha-o + ca + shap cu = cu
 4d. a-o + tsha + na ro = tsho
 5d. tha-o + ga + ðeng bu = ge
 6d. a-o + dza + khi khu = dzi
 7d. a-o + pha + ra tà = tha + na ro = tho
 8d. pha-o + la + ta tà = ta
- 1e. tha-o + ma + shap cu = mu
 2e. a-o + da + khi khu = di
 3e. a-o + cha + khi khu = chi
 4e. kha-o + sa + na ro = so
 5e. kha-o + ca + khi khu = ci
 6e. kha-o + da + shap cu = du
 7e. pha-o + sa + ta tà = ta + khi khu = ti
 8e. pha-o + sa + ka tà = ka + shap cu = ku
- 1f. pha-o + sha + shap cu = shu
 2f. kha-o + tsa + na ro = tso
 3f. pha-o + ka + shap cu = ku
 4f. tha-o + ma + ðeng bu = me

- 5f. tha-o + ba + shap cu = u
 6f. pha-o + ra + datà = da
 7f. pha-o + sa + datà = da + shap cu = du
 8f. pha-o + sa + gatà = ga + na ro = go

- 1g. ma-o + da + na ro = do
 2g. kha-o + sha + ðeng bu = she
 3g. pha-o + sha + na ro = sho
 4g. ma-o + ja + ðeng bu = je
 5g. ma-o + dza + na ro = dzo

1d. Exercise

1. མག་ གཞི་ རྩི་ འགྱི་ རྩྭ་ གཏི་ འུ་
 2. འཕེ་ འཕྱ་ རྩྭ་ འུ་ མཚེ་ འགྱི་ གཏི་
 3. རྩྭ་ གཏི་ རྩྭ་ རྩྭ་ འུ་ གཏི་ རྩྭ་
 4. འུ་ འུ་ གཏི་ རྩྭ་ འུ་ འུ་ འུ་
 5. མག་ འུ་ རྩྭ་ གཏི་ གཏི་ མཚེ་ གཏི་

3d. Exercise

- 1a. la + sa = le
 2a. ya + shap cu = yu + la = yül
 3a. ma-o + kha + na = khen
 4a. ra + nga = rang
 1b. la + ðeng bu = le + na = len
 2b. pha + shap cu = phu + da = phü
 3b. kha-o + sa + ðeng bu = se + ra = ser
 4b. sa + na ro = so + ga + sa = sok
 1c. pha + la = phci
 2c. ma + na ro = mo + sa = mö
 3c. pha-o + ra + datà = da + ðeng bu = de + ga + sa = dek
 4c. ra + da tà = da + shap cu = du + la = dül
 1d. sa + da = se
 2d. pha + na ro = pho + na = phön
 3d. ra + ga tà = ga + ya tà = ja + la = jal
 4d. kha-o + ca + na ro = co + da = cö
 1e. la + shap cu = lu + sa = lü
 2e. ra + na ro = ro + la = röl
 3e. a-o + ba + ya tà = ja + ðeng bu = je + da = je
 4e. pha-o + ra + gatà = ga + ratà = ða + shap cu + ba + sa = ðup
 1f. a-o + tha + na ro = tho + na = thön
 2f. cha + da = che

- 3f. sa + katà = ka + ratà = ta + da = te
 4f. a-o + pha + ðeng bu = phe + la = phel

3e. Exercise

1. ཉག་ མོང་ འུ་ མཚེ་ རྩྭ་ གཏི་
 2. རྩྭ་ གཏི་ རྩྭ་ རྩྭ་ རྩྭ་ རྩྭ་
 3. རྩྭ་ རྩྭ་ རྩྭ་ རྩྭ་ རྩྭ་ རྩྭ་
 4. རྩྭ་ རྩྭ་ རྩྭ་ རྩྭ་ རྩྭ་ རྩྭ་

4c. Exercise

- | | a. | b. | c. | d. | e. | f. | g. | h. |
|----|----|----|----|----|----|----|----|----|
| 1. | l | zh | ch | g | d | ng | s | t |
| 2. | kh | g | d | p | p | g | ch | r |
| 3. | d | g | n | j | t | s | d | g |

5c. Exercise

- གང་ རྩྭ་ རྩྭ་ རྩྭ་ རྩྭ་ རྩྭ་
 གཏི་ རྩྭ་ རྩྭ་ རྩྭ་ རྩྭ་ རྩྭ་
 གཏི་ རྩྭ་ རྩྭ་ རྩྭ་ རྩྭ་ རྩྭ་
 གཏི་ རྩྭ་ རྩྭ་ རྩྭ་ རྩྭ་ རྩྭ་
 རྩྭ་ རྩྭ་ རྩྭ་ རྩྭ་ རྩྭ་ རྩྭ་

Lesson 4: Answers

10a. Exercises:

1. supreme precious human body

མི་ལུས་	རིན་ཆེན་	མཚན་གྱི་
n.	adj.	adj.
human body	precious	supreme

2. two excellent wisdoms

ཡེ་ཤེས་	དམ་པ་	གཉིས་
n.	adj.	num.
wisdom	excellent	two

3. ten directions

ཕྱོགས་	བརྒྱ་
n.	num.
direction	10

4. only the completely pure dharma

ཚོས་	རྣམ་པར་དག་པ་	ཁོ་ན་
n.	adj.	adj.
dharma	completely pure	only

5. only karma

ལས་	འབའ་ཞིག་
n.	adj.
karma	only

6. all those qualities

ཡོན་ཏན་	དེ་དག་	ཐམས་ཅད་
n.	da. pl.	adj.
quality	those	all

7. those five skandhas

ཕུང་པོ་	ལྔ་པོ་	དེ་དག་
n.	num.	da. pl.
skandha	fivefold	those

8. buddhas

སངས་རྒྱལ་	རྣམས་
n.	pl.
buddha	-s

9. these profound dharmas

ཚོས་	ཟབ་མོ་	འདྲི་དག་
n.	adj.	da. pl.
dharma	profound	these

10. these sūtras

མདོ་	འདྲི་རྣམས་
n.	da. pl.
sutra	these

11. a long path

ལམ་	རིང་པོ་	ཞིག་
n.	adj.	indef.
path	long	a

12. many yogins

རྣམ་འབྱུང་པ་	མང་པོ་
n.	adj.
yogin	many

13. a good offering

མཚན་པ་	བཟང་པོ་	ཞིག་
n.	adj.	indef.
offering	good	a

14. great devotion

མོས་ལུས་	ཆེན་པོ་
n.	adj.
devotion	great

15. one who has wrong views

ལོག་	ལྟ་	ཅན་
adj.	n.	adj.
wrong	view	possessing

16. a learned person

མི་	མཁས་པ་	ཞིག་
n.	adj.	indef.
man	learned	a

17. good aspiration

མྱོན་ལམ་	བཟང་པོ་
----------	---------

n. aspiration adj. good

18. all devas

ཕྱ་ རྣམས་ ཀུན་
n. pl. adj.
deva -s all

19. five great tantras

རྒྱུད་ རྗེ་ ཆེན་པོ་ རྩ་
n. adj. num.
tantra great five

20. holy guru

སྲི་མ་ དམ་པ་
n. adj.
guru holy

21. profound coincidence

རྟེན་འབྲེལ་ ཟབ་མོ་
n. adj.
coincidence profound

22. six dharmas

ཚོས་ དྲུག་
n. num.
dharma 6

23. an old man

མི་ ལྔ་ན་ ཞིག་
n. adj. indef.
man old a

24. most excellent being

སྐྱེས་ལུ་ མཚན་ག་
n. adj.
being supreme

25. three eyes (h)

ཕྱུན་ ལ་ལུ་མ་
n. num.
eye 3

26. faithful persons

གང་ཟག་ དད་པ་ཙན་ རྣམས་
n. adj. pl.
person faith-possessing -s

27. the precious teachings

བཞུན་པ་ རིན་པོ་ཆེ་ དེ་
n. adj. da.
teaching precious that

28. great saṅgha

དགེ་ལཱུན་ ཆེན་པོ་
n. adj.
saṅgha great

29. great compassion

སྙིང་ཇེ་ ཆེན་པོ་
n. adj.
compassion great

30. four completely pure monks

དགེ་སྲོང་ རྣམ་པར་དག་པ་ བཞི་
n. adj. num.
monk completely pure four

b. English to Tibetan:

1. སེམས་ཙན་ཐམས་ཙན་
2. ལམ་དང་པོ་
3. ཐེག་པ་ཆེན་པོ་
4. རྣམ་ལཱུར་ཆེན་པོ་དེ་དག་
5. ཚོས་ཟབ་མོ་འདྲི་
6. ལྷལ་པ་བཟང་པོ་
7. རྣམ་ལཱུར་བཞི་
8. ཐེག་པ་དམན་པ་
9. བཞུན་པ་དང་ལ་ཞིག་
10. ཀྱུ་བ་ཐོབ་ཆེན་པོ་རྣམས་
11. ས་བརྒྱད་པ་

12. ལྷ་མ་དམ་པ་མཚོག་
13. དཀྱིལ་ལའོར་ཀུན་
14. བྱང་རྒྱུ་ལེམས་དཔལ་ལ་འདི་རྣམས་
15. ཡོན་ཏན་ཚེན་པོ་ཀུན་
16. ལྷ་བ་རྣམ་པར་དག་པ་དེ་
17. ཕྱིན་སྐབས་མཚོག་
18. དབང་ཟབ་མོ་བཞི་འདི་དག་
19. །མས་གསུམ་པོ་
20. ལོ་བརྩུ་གཉིས་
21. གསེར་མང་པོ་
22. ལྷ་མ་དམ་པ་དེ་དག་ཀུན་
23. རྣམ་རྟོག་ངན་པ་ཞིག་
24. ལེམས་དཀར་པོ་དྲི་མེད་
25. དཀོན་མཚོག་གསུམ་

Lesson 5: Answers

6a. Exercises:

The precious human body is endowed with the eighteen qualities of the freedoms and resources, which includes the essential [qualities] of the eight freedoms, which are the opposites of the eight lack of freedoms, and the ten resources, which are the specific qualities of the [first eight]. We have contemplated this by means of its causes, examples, lists, and so forth, but still this is very difficult to obtain, and even if we have obtained this body which possesses inconceivable benefit, still the world, the external environment, which appears to be hard and solid will ultimately be destroyed by seven fires and one flood, and at that time not even the dust will remain. After all sentient beings, the inner inhabitants, are born, there is not one whose life will be spared. Therefore, we ourselves as well will certainly die. Moreover, we have no certainty that we will not die just this very evening. At the time of death, nothing except only the completely pure dharma will help us. Once we have died, we do not become nothing, but follow after karma alone. If we are born in the three lower realms due to evil karma, there will be unbearable suffering of suffering. Although we are born in the three higher realms due to defiled virtue, we will not pass beyond the suffering of change and the all-pervading suffering of karmic formations. Therefore, right now we must liberate ourselves by all means from samsāra, this great ocean of suffering. In order to do this, we should attend through the three [ways of] pleasing an authentic spiritual friend of the Mahāyāna. Not falling under the influence of immature and evil friends, think that you will practice the pure dharma as much as you can every day, death which is certain to befall your practice of the topics that are to be taken up or to be abandoned, the truths which have been taught.... NTNG4B:6-5B:1

The mind of a great person, which thinks, "I will go for refuge in the guru and the three jewels to liberate all sentient beings, myself and others, from the suffering of this frightful samsāra" [should visualize as follows]: all of the earth, where I am standing, is a beautiful and pleasing ground, the universe which is made up of various jewels. On this is the wishfulfilling tree, which has five limbs. It is completely adorned with hanging garlands of jewels, bells, and the like on the perfect leaves, flowers, and fruits. In the center of the all-pervading realm of space, on a variegated throne of

jewels supported by lions, on the seat of a piled-up lotus, sun, and moon is the root guru, Uḍḍiyāna Vajradhara, the essential embodiment of all the buddhas, who is blue in color and who holds a vajra and bell. He is joined in union with [his] consort [Yeshe] Tsogyal who is white and who holds a hooked knife and skullcup. They are adorned with ornaments of silk and bone, and they sit in the vajra posture. Above the tops of their heads are the gurus of the Great Perfection lineage one above the other. Moreover, they are surrounded by an inconceivable array of the holy root and lineage gurus, the assembly of yidam deities of the maṅḍala associated with the six great tantras, and the heroes and dākinīs of the three places. On the limb in front are Buddha Shākyamuni and the others, the buddhas of the three times who have the form of nirmāṇakāyas, on the right limb are Shāriputra, Maudgalyāyana, and the others, the assembly of the noble saṅgha of śhrāvakas, and on the limb in back is the jewel of the dharma in the form of stacked-up texts, which are red in color and which proclaim the spontaneous sound of the vowels and consonants. The spaces in between these [limbs] are completely filled by the assembly of the oceans of samaya bound dharmapālas, which all arise from wisdom and action. They all also have the immeasurable virtues of wisdom, compassion, and power, and therefore are actually great leaders who guide one with great love. In front of this [tree] is oneself. To one's right is our father. To the left is our mother. In front is our malefactor. In all [directions] all around are all sentient beings of the six realms, with their palms of respect joined. They all together chant aloud the words of taking refuge. Mentally they think, "Until attaining the essence of enlightenment, we request the guru as guide, the yidams and buddhas as teacher, the dharma as path, the saṅgha of ḍākinīs and dharmapālas as companions who practice the path, and thus we all rely on you, offer to you, there is no other place of refuge and hope than you. Therefore, you know whatever we do." Thus, imagine that you go for refuge with fierce longing.

Finally, light rays radiate out from the heart center of all the objects of refuge and enter into the bodies and minds of myself and all sentient beings. All of the two obscurations together with their habitual patterns are purified, and our long life, merit, virtues of scripture and realization, and so forth increase further and further. NTNG 9A:1-10A:5

6b. English to Tibetan:

1. །ཀུན་ཐོབ་དང་དོན་དམ་པའི་བདེན་པ་... NTNG 19A:4
2. ...ལམ་གསུམ་གྱི་དགེ་བའི་ཚ་བ་... NTNG 19A:4
3. ལྷན་ཐོ་ཆེན་པོ་བྱུག་... NTNG 9A:6
4. ...གྲིན་སྐབས་དང་དངོས་གྲུབ་ཐམས་ཅད་... NTNG 13B:1
5. ལའོར་བའི་ཕྱག་བཤེལ་... NTNG 9A:1
6. ལལགས་པའི་གང་ཟག་རྣམས་ཀྱི་ཀྱུ་པོ། TRA 123:4
7. དར་དང་རྩས་པའི་རྒྱན་... NTNG 9A:5
8. །ཐམས་གསུམ་གྱི་སེམས་ཅན་... JOL
9. བདག་དང་སེམས་ཅན་ཐམས་ཅད་ཀྱི་ལུས་སེམས་... NTNG 10A:4
10. ལའོར་བ་ཕྱག་བཤེལ་གྱི་རྒྱ་མཚོ་ཆེན་པོ་འདི་... NTNG 5A:5
11. གཟུགས་སོགས་ཡིན་པའི་སྤྱི་མཆོད་གཟུགས་ཅན་རྣམས་... SBD III 141:11-12
12. རིགས་ཀྱི་དབུ་རྒྱན་རྣམས་... MINT 89:4
13. བདག་ཅག་སློབ་མ་རྣམས་... MINT 84:12
14. ངའི་ཕྱིན་ལས་ཀྱི་ཚོས་བརྒྱད་... MINT 84:5-6
15. སོ་སོར་རྟོག་པའི་ཤེས་རབ་ཐབ་མོ་... MINT 80:14
16. བྱིད་ཀྱི་ལུ་སློབ་རྣམས་... MINT 76:9
17. དུར་གྱི་དེ་ཆེན་པོ་བརྒྱད་ཀྱི་དཔལ་ལོ་དང་མཁའ་འཕྲོ་... MINT 75:8-9
18. ...ལའོར་བའི་རྒྱའི་གཙོ་བོའི་ཚ་བ་... SBD II 449:16-7
19. སངས་རྒྱལ་གྲུང་སེམས་རྣམས་ཀྱི་ཤེས་རབ་དང་སྤྱིང་རྗེ་... SBD II 461:7-8
20. བསོད་རྣམས་ཀྱི་གཏིར་རྣམས་ཀྱི་གཞི། TRA 123:2
21. ལུང་དང་རྟོགས་པའི་དམ་པའི་ཚོས་... (?)
22. བོད་ཀྱི་སྐབས་ཆེན་... NTNG 17B:3-4
23. ཧྲེ་བའི་སྤུས་བརྒྱད་ལ་སོགས་པ་ཐེག་པ་ཆེན་པོའི་དགེ་འདུན། NTNG 9B:1-2
24. ལལགས་པའི་མཉམ་བཞག་རྣམ་པར་མི་རྟོག་པའི་ཡེ་ཤེས་... SBD III 27:19
25. རྣམས་དང་རྟོགས་པ་ཡིན་ཅི་མ་སོགས་... KGT 49A:4

Lesson 6: Answers

11a. Tibetan to English

1. Shamatha is one-pointedness.
2. Vipashyanā is full discrimination.
3. There is no evil like anger; there is no austerity like patience.
4. The only main point of all the teachings of the sūtras and tantras is only this all-pervading sugatagarbha.
5. Birth is suffering; aging is also suffering; sickness is also suffering; death is also suffering.
6. Birth is also the root of everything else.
7. The phenomena of saṃsāra have no essence (are meaningless, futile).
8. Wildness and depression are the obscurations to shamatha. Drowsiness, sleepiness, and doubt are the obscurations to vipashyanā. Interest in desirable things and enmity are the obscurations to both.
9. In the perseverance of Milarepa
Is the life tree of the teachings of the Buddha.
10. The guru [is] the buddha; the guru [is] the dharma.
Likewise, the guru [is] the saṅgha.
The doer of all is the guru.
The guru [is] glorious Vajradhara.
11. The hardness of the body is the earth [element]; the moisture is the water [element]; the heat is the fire [element]; the wind and movement is the air [element].
12. The lower realms are three—the hells, the hungry ghosts, and the animals.
13. The families of the śrāvakas and pratyekabuddhas are inferior. The family of the Mahāyāna is supreme.

11b. English to Tibetan

1. རྟེན་འབྲེས་ཀྱི་སྤྱིང་བོ་ལྷ་ཚོས་ཡིན། KGT 83B:5
2. །དངོས་དང་དངོས་མེད་འདུས་བྱས་ཡིན།
།སྤྱིང་ན་འདས་པ་འདུས་མ་བྱས། MMK 25:13cd (verse)
3. །ལེམས་ནི་གཟུགས་ཙན་མ་ཡིན་། JOLLM 126B:6
4. །ཞི་གནས་དང་ལྷག་མཐོང་ནི་བྱང་ཡིན་། MM 32A:3
5. །ཤེས་རབ་ནམ་པར་དག་པ་ནི་འབྲས་བུའོ། MM 33B:5
6. །རྣམ་རྟོག་མེད་པ་རྟོང་རྟིད་ཡིན། BC in MM 76A:4 (verse)
7. །འཕྲིན་ཀྱི་ལྷོ་ལྷོ་བ་རྟེས་རྗེས་ཐམས་ཅད་དག་པ་ཡིན་ནོ། NTNG 13A:4
8. །རིམ་གྱིས་པ་ཡི་སྒྲན་ཆེན་དེ།
།ཅིག་ཅར་བ་ཡི་དུག་ཆེན་ཡིན། MM 132B:5
9. དགེ་ལྷོག་ཀུན་གྱི་གཡོག་བོ་ལུས་འདི་ཡིན། JOLLM (?)

Lesson 7: Answers

8a. Tibetan to English

1. I respectfully take refuge with my three gates
In the buddha, dharma, and saṅgha.
2. The guru opened the treasuries of teachings and oral instructions for his great sons.
3. I have given you the transmission that all phenomena are like an illusion.
4. [I] supplicated with one-pointed mind.
5. [He] is ornamented with the symbolic ornaments of silk and bone.
6. The hungry ghosts experience the suffering of hunger and thirst...
7. Delighting in flesh and blood...
8. What is of benefit at the time of death is only the holy dharma.
9. The causes of death are very many.
The causes of life are very few.
These as well will become causes of death.
10. The secret mantra has strayed into Bön.
11. [I] continually offer the offering of practice.
12. In particular, one offers one's body, wealth, and collection of virtue without reservation.
13. By means of meditation, one establishes all beings in the three enlightenments.
14. One attends an authentic spiritual friend of the Mahāyāna by means of the three ways of pleasing him.
15. [One should] completely perfect always and continually these six pāramitās.
16. Finally, myself and all sentient beings dissolve into the objects of refuge. They also dissolve into the guru in the center. He dissolves into the dharmakāya, simplicity, the primordial [dharma] dhātu.
17. Our teacher realized the state of actual, complete enlightenment under the bodhi tree [in] Vajrāsana.
18. Both enemies have acted as friends, and friends have acted as enemies...
19. The rope is empty of [being] a snake...
20. [Buddha nature] is not empty of the unsurpassable qualities.
21. The supreme sage has taught karma
As intention and what has been intended.
22. In particular, the phenomena of saṃsāra are insubstantial.
23. The blessings of the jewel [of the] guru has entered into one's being.
24. ...dedication and aspiration for the benefit of others
25. Generally, many excellent experiences and realizations of the unsurpassable secret mantra were born in his mind...
26. The one who is learned in dependent arising knows all the twelve aspects of dependent arising as impermanent, suffering, and egotless.
27. Many hopes and fears concerning the activities of this life do not arise.

8b. English to Tibetan

1. བ་རྗེ་བཙུན་གྱི་བོར་བསོལ་སོ། KGT 68B:3
2. ཉམས་དང་རྟོགས་པ་ལྷན་ཅི་མ་ལོག་པ་ནི་རྒྱད་ལ་སྟེས། KGT 49A:4
3. །དོན་དམ་ཀུན་རྒྱུ་དེས་རྟོང་། SSN 3B:6
4. རྗེ་གྲོ་མའི་ལྷན་སྐབས་སེམས་ལ་ལྷུགས། MINT 153:5-6
5. གྲོ་མ་སངས་རྒྱས་དངོས་སུ་མཐོང་། MINT 94:14
6. དམ་པའི་ཚོས་ནི་ཐོག་མར་དགེ་བ། བར་དུ་དགེ་བ། མཐའ་མར་དགེ་བ། TRA 123:4

- འདག་དེས་ནི་རྟོན་མངས་པ་བརྟེན་དོ། རྟོན་མངས་པ་དེས་ལས་བརྟེན་དོ། ལས་ཀྱིས་ལྷན་བཞུག་བཞུག་དོ། JOL 134B:3-4
- ཕྱ་མས་ངའི་ལག་པ་ལྷན་གྱིས་བཟུང་། MINT 96:21
- པང་དག་པའི་རྟོགས་པ་རྒྱད་ལ་མྱོ་། (?)
- རྣང་གི་དྲུག་པའི་ཆེན་ཉི་ཚོགས་སུ་རྣམ། SM 14A:3
- སྲོ་ལུར་གྱི་རྣམ་རྟོག་དབྱིངས་སུ་ཐིམ། KGT 67A:3

Lesson 8 Answers

7a. Tibetan to English

1. There is nothing more powerful than the dharma.
2. his life force is harder than rock
3. In short, empty phenomena arise from empty phenomena.
4. We have wandered in this place of saṃsāra from beginningless time.
5. There is nothing more dear than one's own life.
6. There is no essence at all.
7. How long did you stay with him? What teachings did you hear? What confidence of realization do you have?
8. What qualities of his presence did you see?
9. What were the principal oral instructions that you requested?
10. Great magician, what abhiṣheka gift do you have?
11. [I] gave an offering that pleases the guru.
12. This seeing of the nature of the mind itself
Is not equalled by seeing the buddha.
13. Meditation without the view
Is like a blind man wandering on the plains.
14. The mind recognizing its own nature is one-pointedness.
Realizing that the mind is rootless is simplicity.
Mixing appearance and mind is one taste.
The exhaustion of conceptual reference points is nonmeditation.
15. The person whose mind is distracted
Dwells between the fangs of the kleshas.
16. the human body that is endowed with the eighteen [conditions of] being free and well- favored
17. arousing the [bodhi]chitta of aspiring and entering...
18. the dhātu that does not have any of the complexities of the four alternatives
19. the guru whose kindness is impossible to repay...
20. ...a son whose actions are in harmony with the dharma
21. fortunate ones who are held by the oral instructions of the guru
22. the great charnel ground in which lie dead all the complexities of saṃsāra and nirvāṇa
23. ...everything which abides as only empti[ness]...
24. ...the impure body, together with its skandhas, dhātus, and āyatanas...
25. The son, who is like the buddhas of the three times.
26. ...in this ocean of saṃsāra, the source of suffering, which is extremely difficult to be free of...
27. Was this something you remembered yourself or was it a prophecy?
28. [I] do not know whether it is a prophecy of the ḍākinīs or an obstacle of the māras.
29. There is a [person] who has no thought for what is not dharma (who thinks of nothing but the dharma).
30. [I] will make the aspiration that [we] meet in the next [life] in the celestial realm of Uḍḍiyāṇa.
31. I have the oral instructions of consciousness riding prāṇa.
32. The person who is without confused thoughts
Grasps the plowshare of nondistracted,
Goads with the whip of fierce exertion,
Plows the soil of the five poisonous kleshas,
And clears away the rocks of evil in his being.

7b. English to Tibetan

1. ལ་ལ་གནས་པའི་འཕགས་པ་། CB 510:3
2. རྟོན་གྱིས་ངས་བྱིན་པའི་ཆང་རྟོགས་པར་བརྟེན་པ་། MINT 75:19-20

ཕྱིན་པའི་བདེ་བ་ལས་སྒོ་ཚོག་པ་།། JOLLM40A:1

དྲི་རྒྱུ་འཆང་དང་དབྱེར་མེད་པའི་སྤྲོ་མ་།། MINT 78:13-4

གཉིས་པོ་འདི་མདོ་དང་བཟུལ་བཅས་ཆེན་པོ་རྣམས་ལས་གདོད་ནས་བཟུལ་།། SSN 2B:3

ཐམས་ཅད་རྟོན་མོངས་པའི་འཆིང་བ་ལས་སྒོ་ལ་།། KGT 47B:5

གདམས་ངག་རྣམས་ལ་ངེས་ཤེས་ཅི་སྦྱེས།། MINT 77:15

དྲན་ཚབས་པོ་ཆེས་བཏབ་པའི་ནད་པ་དེས་སྤྲོན་པ་མཁུལ་པ་ཞིག་བཞེན།། KZ 9A:3-4

སྲིད་ལ་བྱོན་ནམ།། སྤྲོ་མའི་བྱུང་བྱ་བལྟུགས་།། MINT 76:18

བུམས་དང་རྗེ་ཆེས་ཅི་བྱེད་ཐམས་ཅད་གཞན་དོན་བྱ་བའོ་བ་།། MINT 79:15

Lesson 9: Answers

a. Tibetan to English

1. Generally, the collection of body and mind is impermanent; therefore, do not cling to what is borrowed as [your] ego. If you walk, the path is impermanent; therefore, one's steps should go in the direction of dharma. If one rests, dwelling is impermanent; therefore, one should visualize a pure universe. Food, drink, and possessions are impermanent; therefore, consume samādhi as food. If one lies down, sleeping is impermanent; therefore, purify confusion into luminosity. If you accumulate, wealth is impermanent; therefore, acquire the seven riches of the noble ones. Friends and position are impermanent; therefore, arouse renunciation in solitude. Power and fame are impermanent; therefore, always take the place of humility. Words and talk are impermanent; therefore, exhort yourself in recitation and chanting. Faith and renunciation are impermanent; therefore, exert yourself in firm resolution. Ideas and thoughts are impermanent; therefore, train in a good character. Experiences and realization are impermanent; therefore, reach the exhaustion of dharmatā.
2. [It] is apparent and devoid of self-nature, luminous and devoid of discursive thought.
3. I went to India without regard for my body or life.
4. Until saṃsāra is emptied, [I] supplicate the glorious guru to remain.
5. [He] thought that he would go to meet with Nārōpa.
6. the means that causes one to attain the state of nirvāna is the essence of the path.
7. If one is born as a male, passion will arise toward the mother and aggression will arise toward the father.
8. One should establish that one's mind is appearance/emptiness, [like a] reflection, that [one's] speech is sound/emptiness [like an] echo, and that [one's] mind is thought/emptiness, like an illusion.
9. In order to tame disciples of the snow land of Tibet, [I] empower [you] as my regent.
10. [The Buddha] stayed for seven weeks, not teaching the dharma.
11. [While] not having given up evil deeds, [he] hopes to be liberated from saṃsāra.
12. From the mind itself, which is difficult to describe, The variety of magical creations of saṃsāra and nirvāna arise.
13. Because he has practiced according to the command of his guru, he possesses the blessings of the lineage.
14. When the blessings of the glorious guru And one's karmic fortune come together, One recognizes one's own nature, like an old friend.
15. He went to practice in the mountain solitudes of Jomo Kharak in Tsang.
16. Confused thoughts are not to be abandoned. Spiritual practice, the antidote, is not to be practiced.
17. Because evil deeds are not purified and there is the fear of death, one should quickly purify [these evil deeds].
18. If someone with genuine devotion practices [this practice], there is no doubt that he will actually see the face [of the deity].
19. As the mind is itself not aware of its true nature, it has appeared from beginningless time as the duality of self and other.
20. If you do not develop meditation, prajñā will not arise. If this [prajñā] does not arise, one will not attain enlightenment.
21. In terms of my practicing the path of skillful means, [I] need both exertion and the arousing of [bodhi]chitta.
22. The Bhagavat taught [this] relatively for the sake of entering sentient beings gradually into the vehicles.

b. English to Tibetan

1. རྟོན་པར་དཀའ་བའི་མི་ལུས་གཙང་མ་འདི། LC 2A:6-2B:1

2. གཏི་མུག་གི་གོ་ནས་བྱད་ན་དུད་འགོར་སྦྱེ་བར་འགྱུར་དོ། JOL 44B:2

གཟུང་འདྲིན་གྱི་རང་བཞིན་མ་ཤེས་པར་སྤངས་པར་འཁོར་བ་... MM 5B:2

འངས་པ་དང་བརྒྱུན་གྱིས་ཚེས་གྱི་འཁོར་ལོ་བསྐྱོར་བར་གསོལ་བ་བཅུ་བ་... KZ 18A:6

དུས་དང་རྣམ་པ་ཐམས་ཅད་དུ་དགེ་བའི་བཤེས་གཉེན་དང་དགེ་བའི་གྲོགས་པོ་ལ་བརྟེན་དགོས་... KZ 143B:1-2

Lesson 10 Answers

Tibetan to English

Because of wanting to attain nirvāṇa [for] oneself alone and [because] of not having compassion for sentient beings, one does not perform the benefit of others. Although the perceiver is established as dependent on the perceived, it is never established as existing separately. The four means of magnetizing: generosity, pleasant speech, beneficial action, and acting in accord with convention.

Because he has abandoned attachment to this worldly life, his activities are few, and because he has taken to future lives, he earnestly contemplates the dharma. Having abandoned the path of the shrāvakas and pratyekabuddhas, one enters the path of the Mahāyāna and the completely pure view as the ground; then, after that, one enters into the path of the unsurpassable māyāna.

First, one arouses equanimity, a mind free from passion, aggression, and prejudice. [Then] one trains the mind the four immeasurables—loving kindness, the desire [for others] to meet with happiness; compassion, the desire [for others] to be free from suffering; and joy, which thinks, "O how joyous," if it happens that [others] are devoid of these [positive states].

One should exert oneself and concentrate at all times and places to examine whether or not these qualities of free and well-favored are complete or not.

There are many meditations on utpattikrama.

But there is nothing superior to the meditation on the guru.

All lives are impermanent—death. All accumulations are impermanent—exhaustion. All coming together is impermanent—separation. All building up is impermanent—collapse. Everything high is impermanent—falling down.

Because his kleshas and discursive thoughts are few, his mind is peaceful and tamed. There is no opportunity to practice the dharma, because hell is of the nature of continuous suffering, the hungry and the thirsty are of the nature of an anguished mind, the animals have a preponderance of complete stupidity, and so on. Moreover, these three [realms] are unworkable states of mind, since they have no shame or modesty. Both grasping to an object as existent and grasping [to it] as nonexistent are faulty, because one falls into the extremes of both eternalism and nihilism.

One will know how to bring negative conditions in this life to the path and lots of hopes and fears concerning the activities and plans for this life will not arise, and one will go from joy to joy in future lives.

This is mahāmudrā (the great symbol):

"Mu" is the wisdom of emptiness.

"Drā" is liberation from the dharmas of saṃsāra.

"Mahā" is the unity [of these two].

English to Tibetan

ལྷན་པུས་ཐམས་ཅད་མི་རྟོག་པར་གོ་ནས་ཚེ་འདི་ལ་མདོན་ཞེན་ལྡོག་པ་... JOL 29A:5-6

གོ་ནས་ལོ་བརྒྱུད་ཙམ་སོང་། MINT 102:5

སྲིག་གཙོད་པ་ལ་དབྱེ་ན་གསུམ་སྟེ། འདོད་ཆགས་གྱི་གོ་ནས་སྲིག་གཙོད་པ་དང་།

ཞེ་ཐང་གི་གོ་ནས་སྲིག་གཙོད་པ་དང་། གཏི་ལུག་གི་གོ་ནས་སྲིག་གཙོད་པ་ལོ། JOL 44B:1-2

ཉམ་རང་རྣམ་གཉེས་ཀྱི་རིགས་ནི་དམན་པ་ཡིན་ཏེ། ཉམ་མོངས་པའི་སྐྱིབ་པ་བྱུང་བ་ཙམ་གྱིས་རིགས་རྣམ་པར་

དག་པར་འགྱུར་བའི་ཕྱིར་རོ། ཐེག་པ་ཆེན་པོའི་རིགས་ནི་མཚན་ཡིན་ཏེ། སྐྱིབ་པ་གཉེས་ཆར་བྱུང་བས་

རིགས་རྣམ་པར་དག་པར་འགྱུར་བའི་ཕྱིར་རོ། JOLLM 6A:6

།ཤེས་པས་སྲིད་ལ་མི་གནས་ཤིང་།

།རྗེས་ཀྱི་ལོ་མི་གནས་པར།... KGT42B:4 (verse)

Lesson 11 Answers

6a. Tibetan to English

- One relies on the dharma, but one does not rely on the person. One relies on the meaning, but one does not rely on the words. One relies on wisdom, but one does not rely on consciousness. One relies on the definitive meaning, one does not rely on the provisional meaning.
- By developing samādhi, one will cut doubts. However, if one does not realize this, something else can not [cut them]. Therefore, developing samādhi is most excellent. Moreover, the wise should act energetically in this.
- Although one obtains the state of being free and well-favored, which is difficult to obtain, one does not have the leisure to remain for a long time, but is under the power of impermanence and death.
- Even though the sun shines on the world, it is not of the slightest benefit or harm for the blind.
- Generally, although all the kleshas are the origin, the cause of the origin of suffering, that which is the principal root of the cause of saṃsāra is ignorance.
- It's possible that even fire could become cold. It's possible that even the wind could be caught with a lasso. It's possible that even the sun and moon could fall to the plains. [But] it's impossible that the ripening of karma could be mistaken.
- Although there are hundreds of authentic gurus, There is only one guru who is kind [to me].
- The one who grasps [to things] as real is like an ox; The one who grasps [to things] as unreal is even more stupid than that.

6b. English to Tibetan

1. ལྷ་མཚོའི་འགྲམ་དུ་ཕྱིན་ཀྱང་རང་གིས་མ་བརྟུང་ན་གློམ་པ་མི་སེལ་བ་... KZ 19A:4-5

Lesson 12: Answers

4a. Tibetan to English

- What is mindfulness? It is the mind not forgetting something that one is familiar with, i.e. having the activity of

... wandering.
 One asks, "According to the sūtras, what is the suffering of suffering?" As it is said, "When it arises, it is painful; when it abides, it is painful; when it changes, it is pleasurable."
 Moreover, it taught in the sūtras, "As for the suffering of change: when it arises, it is pleasurable; when it abides, it is pleasurable; but when it ceases, it is painful."
 The Bhagavat has taught, "As for the suffering of karmic formations: even when it arises, dwells, and ceases,

as not manifest as pain; nevertheless, it is the cause of suffering.
 In the *Dashabhūmika-sūtra*, it is said, "O Sons of the Victorious One, all this threefold world is only mind." Why are all those [people] not able to be a refuge? Because one who is able to be a refuge must be one who liberates [others] from fear [and] one who is [himself] without suffering, but all these [people] do not liberate from fear and possess suffering.

English to Tibetan

Lesson 13: Answers

Tibetan to English

Just as sweetness [is the nature of] molasses
 And hotness is the nature of fire,
 Just so the nature of all phenomena
 Is maintained to be emptiness.
 When both thing and nothing
 Do not abide before the mind,
 Then, since there is no other manifest aspect,
 One is completely pacified into nonconception.
 Whatever is conditioned has the characteristic of being impermanent. Whatever is impermanent has the characteristic of being suffering. Whatever is suffering has the characteristic of being empty. Whatever is empty has the characteristic of being egoless.

Just as from the rubbing of two sticks arises fire,
 And by this arising, the two sticks are consumed,
 So the faculty of prajñā arises,
 And then by this arising, duality is consumed.
 All the various pleasures and joys
 Of all the buddhas, their sons, the shrāvakas, pratyekabuddhas, gods, and humans
 Have arisen from the supreme prajñāpāramitā.
 Whoever does not understand emptiness
 Is not a basis for liberation.

English to Tibetan

Lesson 14: Answers

Tibetan to English

When the Buddha resided in meditation...
 When the Jetsūn Rechungpa departed for India...
 When one realizes all phenomena are emptiness, then compassion arises in particular for sentient beings who care on something being real...

1. If there are fortunate disciples, even though they do not have material offerings, accept them with abhiṣhekas and oral instructions and thus spread the teachings...
2. Bring me from India a special representation for prostration (that I can prostrate to).
3. I am entrusting my shoes to you, so take care of [them].
4. As soon as the Sugata became actually enlightened as a sambhogakāya...

4b. English to Tibetan

Lesson 15: Answers

Milarepa made these many vows to himself, "Until I have attained siddhi in this life, may I not engage in worldly activities. Until my bad karma is exhausted, may I not meet people of evil deeds. Until I have attained holy siddhi, may I not lick the dirt of the food offerings on behalf of the dead, the faith offerings, nor the ransom offerings. May all my evil deeds and obscurations which give rise to obstructing spirits, retributions, and obstacles be cleansed. May I fulfill the intention of the kind guru. May I accomplish the Buddha's teaching. May I bear the burdens of the sufferings of all sentient beings. Until I have attained enlightenment, I shall not go down to the village. If I go down, may the dharmapālas and protectors punish me." Having so vowed, he meditated.
 One day, Mila wanted to take a walk to a clearing, but then sang this song:

Lesson 17: Answers

6a. Tibetan to English

1. I have no oral instructions superior to this to teach.
2. [Ground mahāmudrā] is not spoiled by confusion,
 Nor exalted by realization.
3. One does not desire to abandon saṃsāra,
 Nor is nirvāṇa something to be attained.

Lesson 18: Answers

2. Reading:

Great Vajradhara, Tilo, Naro,
 Marpa, Mila, Lord of Dharma Gampopa,
 Knower of the Three Times, omniscient Karmapa,
 Holders of the four great and eight lesser schools—
 Drikhung, Taglung, Tsalpa—these three, glorious Drukpa and so on,
 Masters of the profound path of mahāmudrā,
 Incomparable protectors of beings, the Takpo Kajü,
 I supplicate you, the Kajü gurus.
 I hold your lineage; grant your blessings so that I will follow your example.

Revulsion is the foot of meditation, as is taught.
 To this meditator who is not attached to food and wealth,
 Who cuts the ties to this life,
 Grant your blessings so that I have no desire for honor and gain.

Devotion is the head of meditation, as is taught.
The guru opens the gate to the treasury of profound oral instructions.
To this meditator who continually supplicates him,
Grant your blessings so that genuine devotion is born in me.

Awareness is the body of meditation, as is taught.
Whatever arises is fresh, the essence of realization.
To this meditator who rests simply, without altering it,
Grant your blessings so that my meditation is free from conception.

The essence of thoughts is dharmakāya, as is taught.
Nothing whatever but everything arises.
To this meditator who arises in unceasing play,
Grant your blessings so that I realize the inseparability of saṃsāra and nirvāṇa.

Through all my births, may I not be separated from the perfect guru
And so enjoy the splendor of dharma.
Perfecting the stages of the paths and bhūmis,
May I speedily attain the state of Vajradhara.

Notes for *The Ornament of Precious Liberation*

Please note that the line numbers given in the text are only for the purpose of the notes and do not necessarily reflect actual sentence or clause boundaries.

1. Introduction and the Primary Cause

Line 1: This is the title of the text. The འཇུག་ལ་ at the end simply has the meaning of "(Here) is (the text called) '_____.'" Note that many of the grammatical particles are omitted. Titles in general tend to appear in an abbreviated fashion. For a discussion on titles, see 12.1.a.
ཅེས་བྲུ་བ་, see 12.2.

Line 2: The text begins with the traditional salutation to a realized being. This part of the text is called the མཚན་དཔྱད་པོ་, "expression of offering." See 12.1.b.

ལྟུང་ལ་ can often be connected by the LOP particle to a preceding noun to form a nominal phrase, "the one who/which is _____." See 9.6.a.1)b).

Line 3-6: Following the salutation, there are four lines of verse (each line has eleven syllables) that pay homage to the lineage and present the reason for composing this work. This part of the text is called the དམ་བཅའ་, "the promise [to compose the work]." See 12.1.c. On verse, see 18.1.

Line 3: ལྡུག་ is short for ལྡུག་བློ་. The following དེ་ refers to ལྡུག་ here and is connected to ལྡུག་.

Line 4: Here དེ་ལྡི་ refers to the three jewels of the preceding line.

ལྟུང་ལ་: see note for line 2.

Line 5: མ་བྲུ་ལྡི་: see 5.2.c.4).

Line 6: ཡི་ is the relational particle. It is written as a separate syllable to help fill out the meter.

མི་ལ་ refers to Milarepa, Gampopa's root guru.

Line 8: དེ་ལ་ = "as for that," i.e., "as for what was just stated."

ཞེས་བྲུ་བ་, see 12.2.

Line 12: Verbal particle ཅིང་, see 10.4.

Line 14: དེ་ལ་: དེ་ = "saṃsāra."

Lines 14, 16, 18, 20, 22, 24, 26, 28, 30, 34:
Interrogative pronouns, see 8.4.a.

Verbal particle ཅི་ (short for ཅེ་ཅི་), see 12.3.

Line 29: ཅོ་ནི་ = "when"

Line 30: དམ་, see 8.5.c.

རང་སངས་ = "purified by itself."

Line 31: མཐའ་མེད་ལས་བྲགས་ལ་དེ་, see 8.2.b.

Line 32: དེ་ལྟར་ནི་ = "therefore."

སམ་, དམ་, སམ་, see 8.5.b.

ཚོ་ཚོ་དྲོ་ = "large quantity or amount."

རང་གྲོ་ལ་ = "self-liberated," "liberated by itself"

Line 33: དུས་དེ་རིང་: literally, "time-today." This is an example of a general category word followed by a specific example of that category.

ནས་བཟུང་ཉེ་ = "starting from."

ཅི་ཐོབ་ལ་ = ཅི་ཙམ་ཐོབ་པར་ - "to by all means attain"

འཚལ་ is the auxiliary verb for འབད་པ་, indicating "should, must."

Line 34: ཤེ་ན་, see 12.3.

Line 36: Starting with ལྱེ་ there are four lines of verse (of seven syllables each) that summarize the table of contents (ས་བཅད་) for the entire book.

ཤི་ is just filling in the meter here.

Verbal particle ཤི་, see 10.2.b.5).

Line 37: ཤེས་པར་བྱ་ = "should know," see 9.6.a.2).a).

ཞེས་པ་, see 12.2.

Verbal particle ཤི་ indicates that the rest of this reading is briefly commenting on the topics of the table of contents. See 10.2.b.2).

Line 38: དེ་ལྟུབ་པའི་: དེ་ refers back to སློམ་ཉེ་ལྱེ་བྱང་ཆུབ་, as do the following དེ་'s through line 40. ཉེ་ན་གྱི་གང་ཟག་, see 5.c.4).

Line 40: The use of ལྱེ་ after ཉེས་ is rare. It could be translated as "the _____ of having done _____."

ནམས་, see 5.3.a.

ཤེས་ is the main verb for the sentence beginning at the start of line 38.

Line 41-4: Beginning with དེ་དག་ and going to འགྲོ་དོན་མངའ་ད།, the text is in verse. Consequently, many of the connecting grammatical particles have been omitted. དེ་དག་ refers to the six topics of the summary just listed above. Be on the "lookout" for the omitted verb ཡིན་.

Line 42: ཤི་, see 10.2.

Line 44: ཡི་ is the relational particle. It is written as a separate syllable to help fill out the meter.

ཅེས་པ་, see 12.2.

ནམས་, see 5.3.a.

Line 45: ལུས་ & ཡན་ལག་ (line 46), see 12.1.d.

Line 47: དེ་ལ་དང་པོ་ - This is introducing the first main section of the book, which happily has no subsections. The quote is from line 42 above.

Line 49: དགོས་པ་དེ་: From འཁོར་བ་ in line 48 down to here is best thought of as the topic of the sentence, = "as for the necessity of..."

The auxiliary verb དགོས་པ་ goes with both verbs: ལྱོ་ལ་ in line 48 and ཐོབ་.

གང་ཟག་དམན་པ་དག་ after the etc. phrase: see 5.4.

Verbal particle ལྱེང་, see 11.2.

Line 50: ཅང་ = ཅི་འང་, "at all," see 8.4.c.2).

འགྲུར་, see 9.6.a.1).

རམ་, see 8.5.c.

ཉམ་ན་ - the thought itself begins all the way back with འོ་ན་ on line 48.

Line 51: Verbal particle ཤི་, see 9.5.b.

འབད་པས་: see 7.5.c.4).

Line 52: ཅེས་ཏེ་ - why?

Verbal particle ཤི་, see 10.2.b.2).

Verbal particle ལྱིར་, see 9.3.a.

2. The Basis

Line 1: This line occurs on line 42 in the first section above.

Line 2: For ཅན་, see 4.3.

Line 3: The indefinite article ཅིག་ with the linking verb ཡིན་ could perhaps be translated as "it is the case that..." This makes the preceding clause the predicate nominative of the linking verb ཡིན་. This structure seems to be paralleling the structure of the statement in line 2.

For ཉམ་, see 8.5.c.

For the verbal particle ཏེ་, see 10.2.b.2).

Lines 4-6: Tibetan often provides a general and specific context. Oftentimes the general word and the specific word will just be next to each other with no particle between them, as if in apposition.

In this line, མི་ལུས་རིན་པོ་ཆེ་ཞེས་བྱ་བ་ is the general notion, for which ལུས་

ལྡན་པ་ and སེམས་ལྡན་པ་ are specifics. Then again, ལུས་ and སེམས་ are general notions, for which

དཔལ་འབྱུར་ལྡན་པ་ and དད་པ་ལྡན་པ་ are respectively their specifics.

This is a long sentence with several floaters and no verb. In other words, the verb is an understood ཡིན་པ་ and the subject is composed of several phrases, from མི་ལུས་ down to གལམ་དང་ལྡན་པ་ with འདི་ modifying the whole subject.

a. The Three Kinds of Faith

Line 1: ཇི་ཚུ་གྲི་གི་ = ཇི་ཚུ་ "how?" "what?"

Line 2: Verbal particle ཇི་, see 10.2.b.2.

Line 4: ལུལ་ is the general topic here, for which ལས་དང་འབྲུང་གི་བདེན་པ་ is the specific example. ཡིན་ is not a linking verb here, but is the auxiliary verb here for the main verb ཟྱེ་བ་. This ending could indicate either past or future tense.

Lines 5-7: འབྲུང་བར་: see 9.4.a.2).b).

Line 9: ཐོབ་པར་: see 9.4.a.2).b).

Line 11: ཉིད་: see 15.4.

Line 12: ཆེད་དུ་: see 7.6.b.2).a).

Line 14: ལུལ་: see note for line 4 above.

Line 15: རྟོན་པར་ཐེད་པ་: see 9.6.a.2).a).

Line 16: ལམ་དུ་གྱུར་པ་: see note for line 2 of Section 1 above.

Line 17: འོགས་སུ་གྱུར་པ་: same as above.
གྲུས་ལ་: see 7.6.b.1).g).

3. Condition

Line 1: This quote is from section 1, line 43.

Line 2: Verbal particle ཡང་: see 11.2.

Line 3: Verbal particle གི་: see 9.5.b.

Line 4: Verbal particle གིང་: see 10.4.

Line 5: འདྲུག་པར་དགའོ།: see 9.4.a.1).
དགའོ།: see 6.7.

Line 6: དེས་ན་: see 9.2.

བརྟེན་པར་བྱ་: see 9.6.a.2).a).

Line 7: Verbal particle རྟེ་: see 10.2.b.5).

Line 9: གནས་པའི་: see 8.2.a.3).

Line 13: Verbal particle མེད་པས་: see 9.2.

Line 16: བརྟེན་པར་རྒྱས་པའོ།: auxiliary verb, see 9.6.b.

Line 21: Nominal particle ལས་: see 8.3.e.

Verbal particle གི་: see 12.3.

Line 23: Verbal particle ལས་: see 11.5.c.

Line 24: Verbal particle ལས་: see 10.1.c.

Line 26: ལྡང་བར་བྱས་: causative, see 9.6.a.2).b).

Line 27: མངལ་བར་འགྱུར་: see 9.6.a.1).

Method

Line 1: This quote is from section 1, line 43.

Lines 2, 3, 4: Nominal particle ཡང་: see 6.10.d.

Line 4: འོང་བ་ is an auxiliary verb here for ལྟོད་. See 17.2.

Verbal particle ལ་: see 9.4.d.

Line 5: དེ་ཇ་ = "the previous ones" (?)

ཐོབ་པ་: see 8.1.a.

The བ་ཡིན་ ending after ལྱང་ indicates past tense, as does the spelling of ལྱང་, i.e. without an initial ལ་. See 17.1.

Line 6: རྟེས་: see 5.3.a.

མི་ཐོབ་པའི་གོགས་: relative clause, see 8.2.a. The relationship of the modified noun གོགས་ to the preceding modifying clause བདག་ཅག་ལ་སོགས་པ་རྣམས་སངས་རྒྱལ་མི་ཐོབ་པ་ is a rather unusual one, i.e. that of instrument.

Line 16: དང་བཅས་པ་: see 5.3.b.2).

4. Impermanence

Line 1: བཞོམ་པ་: see 8.1.b.

Line 8: Verbal particle ཇི་: see 10.2.b.4).

Verbal ending བ་ཡིན་ indicates future tense here. See 17.2.

Line 12: Notice that there is no verbal particle, འདྲ་, or even a gap between the final verb ལྟོད་ and the following sentence. See 17.5.

ལྟོམ་དུ་ = "thinking." See 9.4.a.1)b).

Line 23: མི་ཐོབ་པའི་: see 5.4.

འོང་ is a future auxiliary here. See 17.2.

5. The Faults of Samsāra

Line 1: Verbal particle ལང་: see 11.2.a.

Line 2: ཐོབ་ཕྱི་ལོང་: see 10.2.b.4).

Line 8: Verbal particle རྟོེ་: see 10.2.b.5)

Line 19: བས་ན་: see 9.2.

Line 21: རང་གིས་ = "by itself." See 15.2.b.1).

Line 22: The plural particle རྣམས་ here nominalizes the verb མངོན་པ་, "to manifest," into "those that manifest" or "what manifest." See 8.1.d.

6. Karma and Its Result

Line 2: ལྷུང་བར་: see 9.4.a.2).b).

Line 5: དེ་གཉིས་རང་ = "those two themselves." See 15.2.

Line 7: གང་ཡིན་པ་དེ་: see 13.2.

Line 11: དོན་གསུམ་པ་ = the third topic." We have omitted the first two topics, which are quite lengthy, i.e., "classifications" (དབྱིབ་) and "characteristics" (མཚན་ཉིད་).
ལས་བདག་གིས་བྱ་བ་: S: karma-svakatā, literally, "action that is to be regarded as one's own"

Line 13: ཟེན་པ་ = to contain
Verbal particle ལྱི་: see 11.1.a.

Line 15: མི་འབྲུལ་བར་ is an adverb here. See 7.6.b.1)f)ii.

Line 18: Verbal particle ལས་: see 10.1.c.

Line 20: ལྷུང་བར་: see 9.4.a.2).b).

Line 22: མིན་པར་: see 9.4.b.
བསྐྱེད་པ་ལམ་: see 8.5.b.

Line 23: ཅི་ཞིག་ལྟར་ལ་ = "in whatever way" See 8.4.c.
དང་: see 5.3.b.

7. Love and Compassion

Line 4: ཐོབ་པར་འདོད་: see 9.4.a.

Line 5: For the use of ལ་ with the direct object, see 7.6.b.1)a) and 16.2.

Line 6: The plural particle དྲུག་ personalizes the noun, i.e. giving the meaning of persons who belong to or relate to that noun. See 8.1.d.

Line 13: རྣམས་: see the note for line six above.
མོ་ = "really, truly."

8. Taking Refuge

Line 1: The དང་ལོ་ is referring to the fact that this section དབྱིབ་, "classification," is the first of nine sections to deal with the topic of "taking refuge."

Line 4: རྣམས་: see the note for section 7, line 6 above.

Line 16: མདུན་ན་ = literally "in front," meaning "in our presence," or "before us."

དང་ can occur at the end of a list, before the number summing up the list. It does not need to be translated. See 5.3.

Line 22: གནས་པ་ལི་: see relative clauses, 8.2.a.3).

9. Arousing Bodhichitta

Line 2: ཡང་དག་པར་ and རྗོན་པ་ལི་ are both adverbs modifying ལྷུང་བར་.

Line 6: Verbal particle ལ་: see 9.4.c.

10. Training in Bodhichitta: Aspiring

Line 1: གས་ལྱི་: These two particles occurring together like this is rather rare. The source particle གས་ has to be understood as a verbal particle following the verb བཞེད་, with the meaning of "having..." or "after." The relational particle ལྱི་ then connects the preceding clause to the noun བསྐྱེད་བྱ་ as a kind of adjective. In English, we would say, "the training after having aroused bodhichitta..."

Line 6: ཡང་ཡང་: see 6.10.g.

Line 7: The eight qualities refer to four negative and four positive qualities, to be respectively abandoned and taken up.

11. Training in Bodhichitta: Entering the Six Perfections

Line 2: ལྷག་པ་ཚུལ་ཁྱིམས་: Here the modifying ལྷག་པ་ for the Sanskrit prefix adhi-, "higher, superior" has not been translated into Tibetan with a connecting relational or LOP particle. See 13.1.

Line 7: A དེས་ཚིག་, literally "true word," is similar to an etymology in the Western sense, but also seems akin to a pun. Sanskrit scholars often explain a word not by explaining its literal root meaning, but by using another word similar in sound to the word being explained. For example, dāna, "generosity," is explained using the word dāridryam, "poverty," and shīla,

"discipline," by using the word *shaityam*, "coolness."

Causative use of *བྱེད་པ་*: see 9.6.a.2)b).

ནི as a second verbal particle: see 9.5.d.

Line 11: *ཡིད་* is the direct object of *བྱེད་པ་* and the agent of *འཇིག་པ་*.

Line 12: *འདི་* is referring to the local referent, which is *ཤེས་རབ་*.

Line 13: Again, *འདི་* is referring to the local referent, which in this case is *པ་རོལ་རྩ་ཕྱིན་པ་*.
འཁོར་བའི་པ་རོལ་ is basically in apposition with *ལྷ་ངན་ལས་འདུག་པ་*.

12. Generosity

13. Discipline

Line 3: *ཡིན་པར་*: see 9.4.a.2)b).

Line 4: *པ་རོལ་* in this context refers to another person.
ཕྱིར་: see 9.3.b.

Line 5: *དཀེ་བ་ཚོས་*: note the absence of any particle between these two words.

14. Patience

Line 2: It might seem odd that *གཞན་* does not have an agentive particle after it, since it is the agent of *གནོད་པ་བྱེད་པ་*. This is not common, but must be watched for.

Nominal particle *ལ་*: see 7.6.b.1)a) and 16.2.

15. Exertion

Line 1: Nominal particle *ལ་*: see 7.6.b.1)a) and 16.2.

Line 2: *ཚོག་པར་འཇིག་པ་* is a verb with two elements. Note that the negative is placed in the middle.

16. Meditation

Line 1: *སེམས་* is the subject of the intransitive verb *གནས་པ་*.

Line 2: *བསམ་གཏན་* is the direct object of the passive/fruitional verb *ཐོབ་པ་*.

Usually, one would find the LOP particle *ལ་* after *མི་མཐན་པའི་ཕྱོགས་* in relation to the verb *རྒྱམ་པར་གཡེང་བ་*.

Tense marker *པ་ཡིན་*: see 17.1 and 17.2.

Line 5-6: Note that the auxiliary verb *པར་བྱ་* goes with the verb *དཔེན་པ་* in line 5 as well as with the verb *དཔེན་པ་* in line 6.

Line 8: Tense marker *པ་ཡིན་*: see 17.1 and 17.2.

Line 10: Note that the auxiliary verb *པར་བྱ་* goes with the verb *བཏགས་* as well as with the verb *བསམ་པ་*.

Line 11-6: The linking verb *ཡིན་* is omitted in these lines.

Line 16: Note that *མང་* functions as a kind of verb, "to be many."

a. Dependent Arising

Line 1: Note that *ཚེ་* functions as a kind of verb, "to be great, large."

Line 2: For the use of the *ལ་* under *ས་*, see Appendix 6.1.b.

Line 4: For relative/correlative sentences with *གང་* and *དེ་*, see 13.2.

Line 9-10: The verbs in these two sentences have been omitted.

Line 11: Nominal particle *ལ་*: see 7.6.b.1)a) and 16.2.

The verb *གྲུབ་* is a funny one. It can mean "to be established," in the sense of being logically established by reason or of being established in existence. For some Indians, these two meanings are one and the same. Whatever exists can be logically established, and whatever is properly established by true reasoning must exist.

Line 12: *དེ་* refers back to *མ་རེག་པ་*.

ཟག་བཅས་ཀྱི་ལས་ is the direct object of the verb *འདྲ་བྱེད་*.

དེ་ is the continuative particle, not a demonstrative adjective. See 10.2.b.5).

Line 15: *སེམས་* is the direct object of the verb *བསྐྱུར་*.

Line 20: *གྲུམ་* is the summation number of the members of the preceding list. It does not modify *རྒྱམ་པར་གཡེང་བ་*. See 5.3.a.

Line 21: For the use of the relative/correlative adverbs *ཇི་ཟླ་* and *དེ་ཟླ་*, see 13.2.

Line 24: For the use of the nominal particle *ལ་* with *སྤལ་བ་*, see 7.6.b.1)b).

For the use of the verbal particle *ཉེ་*, see 9.4.a.1)b).

The particle *ཞིང་*, see 10.4.b.4).

Line 25: For the use of the infinitive form before the verbal particle *ནི་*, see 9.5.a.

Line 27: For relative/correlative sentences with *གང་* and *དེ་*, see 13.2.

Line 28: For the use of the *གིད་* after the nominal particle *དང་*, see 5.3.

ne 29: The structure of this sentence is a little complicated. རྟོག་པོ་ is the direct object of the verb རྟོག་པོ་ལ་. Then, རྟོག་པོ་ལ་ལྟར་སྤྲོད་པ་ is the subject of the verb བཅས་པ་, which takes རྟོག་པོ་ལ་རྟོག་པོ་ and རྟོག་པོ་ as its objects.

ne 30: Every now and then, a dependent LOP particle, here རྟོག་པོ་, is used after what seems to be a direct object. Perhaps, it is similar to the phrasal verb "to say in words." See 16.2.

ne 33: The referent for the demonstrative pronoun རྟོག་པོ་ is the local referents above—anguish, lamentation, suffering, unhappiness. (?)

ne 35-7: Again, the numbers summarize the number of items in the preceding list and do not modify the last member of the list.

7. Prajñā: The Two Kinds of Ego

ne 2: Verbal particle རྟོག་པོ་: see 10.2.b.2)a).

ne 3: Note the preceding adjectives.

ine 4: Note the absence of a relational particle between རྟོག་པོ་ and རྟོག་པོ་ལ་ལྟར་སྤྲོད་པ་.

ine 6: Note the absence of a relational particle between these compound words.
Verbal particle རྟོག་པོ་: see 10.2.b.2)a).

དེ་ལྟར་ is indicating that there are several items in the list, hence a plurality.

For relative/correlative sentences with རྟོག་པོ་ and རྟོག་པོ་, see 13.2.

The verb རྟོག་པོ་ is omitted at the end of the line before the completion particle.

ine 7: Note that unlike in line 6, there is a relative pronoun རྟོག་པོ་ but no correlative pronoun རྟོག་པོ་.

ine 8: དེ་ལྟར་ can indicate the dual here. See 4.7.

The verb རྟོག་པོ་ is omitted before the verbal particle རྟོག་པོ་. Verbal particle རྟོག་པོ་: see 10.2.b.2)d).

ine 9: རྟོག་པོ་ལ་ལྟར་སྤྲོད་པ་ is the direct object of the verb རྟོག་པོ་ལ་.

Note that the sentence ends with the infinitive form of the verb.

ine 10: Possessor particle ལ་ in རྟོག་པོ་ལ་ལྟར་སྤྲོད་པ་: see 4.2.b.2)c).

གསུམ་ is the summarizing number. See 5.3.a.

ine 11: Idiomatic use of agentive particle in རྟོག་པོ་ལ་ལྟར་སྤྲོད་པ་: see 7.5.c.5).

The structure of this sentence is rather complicated. རྟོག་པོ་ལ་ལྟར་སྤྲོད་པ་ is the direct object of the verb རྟོག་པོ་. Then, there are four words, seemingly in two groups of two, which are all modified by

the LOP particle རྟོག་པོ་ as an equivalence adverbial phrase (see 7.6.b.1)e)). I suppose the རྟོག་པོ་ is dividing the four words into two groups—རྟོག་པོ་ལ་ལྟར་སྤྲོད་པ་ with རྟོག་པོ་ལ་ལྟར་སྤྲོད་པ་, which are

virtually synonyms, and རྟོག་པོ་ལ་ལྟར་སྤྲོད་པ་ with རྟོག་པོ་ལ་ལྟར་སྤྲོད་པ་, which are also virtual synonyms.

Note that the sentence ends with the infinitive form of the verb.

Line 12: Hypothetical quote particle རྟོག་པོ་: see 12.3.b.

Line 14: For relative/correlative sentences with རྟོག་པོ་ and རྟོག་པོ་, see 13.2. Note that here the normal order of the pronouns is reversed, since a question is being asked.
Hypothetical quote particle རྟོག་པོ་: see

Line 15: The referent for རྟོག་པོ་ seems to be རྟོག་པོ་ལ་, since it is the general topic under discussion.
མང་ is being used as a verb "to be many."

Line 16: Note the use of the རྟོག་པོ་ to separate out the topic.

Here we have an interesting collection of words to describe the mind. Note the kind of onamopoetic character of the words. མི་བྱེད་དུ་བྱེད་ literally means "not doing anything, doing everything."

Line 17: Nominal particle ལ་: see 6.10.f.

This quote is actually two lines of verse. Each line has seven syllables in it. On verse, see 18.1.
The reflexive pronoun རྟོག་པོ་: see 15.2.b.3)

Quote particle རྟོག་པོ་: see 12.2.

Line 18: Nominal particle ལ་: see 7.6.b.1)a) and 16.2.

Line 19: Verbal particle རྟོག་པོ་: see 10.4.b.1).

Nominal particle ལ་: see 7.6.b.1)g).

Line 20: Seemingly, the topic particle is added after the agentive particle to add emphasis, much as in English we would underline a word.

Line 22: Nominal particle ལ་ as a second particle: see 7.6.b.5.

Line 24: There are four lines of verse, each with seven syllables. Hence, the topic particle རྟོག་པོ་ is being used purely to fill the meter.
It seems that the dependent LOP particle is being used for the direct object.

Line 25: The final verb རྟོག་པོ་ is understood to also go with this line. Thus, རྟོག་པོ་ and རྟོག་པོ་ are two nouns and are the subjects of the verb.

Line 26: Here དེ་ལྟར་ indicates the dual.

Line 27: For relative/correlative sentences with རྟོག་པོ་ and རྟོག་པོ་, see 13.2. Note that here the normal order of the pronouns is reversed, since a question is being asked.
Hypothetical quote particle རྟོག་པོ་: see 12.3.b.

Nominal particle ལ་: see 7.6.b.1)g).

The two phrases རྟོག་པོ་ལ་ལྟར་སྤྲོད་པ་ and རྟོག་པོ་ལ་ལྟར་སྤྲོད་པ་ are an interesting case. རྟོག་པོ་ and རྟོག་པོ་ are the main nouns, which are each modified by two modifiers—མི་བྱེད་ and རྟོག་པོ་, and རྟོག་པོ་ and རྟོག་པོ་ respectively. It is interesting to note that རྟོག་པོ་ is the future form of the verb རྟོག་པོ་. The future form of the verb in Tibetan is said to always go with the object; hence, it is like a future passive, "to be grasped."

Line 28: Nominal particle ལྱི་ལོ་: see 9.3.c.

Nominal particle ལྱི་: see 7.6.b.1)g).

Hypothetical quote particle ལྱི་: see 12.3.b.

Line 29: Verbal particle ལྱི་: see 9.3.a.

Line 30: Nominal particle ལྱི་: see 7.6.b.1)g).

18. The Paths

Line 2: Nominal particle ལྱི་: see 7.6.b.1)a) and 16.2.

Line 3: Auxiliary verb ལྱི་: see 9.6.a.1)a).

Line 5-6: These two lines are in verse, and the relational particle ལྱི་ in line 6 is to fill the meter. See 18.1.

19. The Bhūmis

Line 1: ལྱི་ is not the dependent LOP particle, but is a word unto itself. See the glossary.

Line 2-3: There are four lines of verse. See 18.1.

Line 3: Verbal particle ལྱི་: see 10.2.b.2)a).

Nominal particle ལྱི་: see 5.3.e.

20. The Fruition: The Three Kāyas

Line 1: This quote is from section 1, line 44.

Line 2: Auxiliary verb ལྱི་: see 9.6.a.1)a).

Verbal particle ལྱི་: see 10.1.c.

Line 6: Hypothetical quote particle ལྱི་: see 12.3.b.

Line 7: ལྱི་ ལྱི་ ལྱི་ ལྱི་ as an appositional relative clause: see 8.2.b.

Line 8: Nominal particle ལྱི་: see 7.6.b.1)g).

Line 12: Verbal particle ལྱི་: see 10.2.b.2)e).

Line 13: Note that there is no relational particle between ལྱི་ ལྱི་ ལྱི་ and ལྱི་ ལྱི་ ལྱི་.

Line 14: Verbal particle ལྱི་: see 10.2.b.3).

Line 16: ལྱི་ ལྱི་ ལྱི་ ལྱི་ ལྱི་ is the subject of the intransitive verb ལྱི་ in line 17.

Line 17: The ལྱི་ sums up the members of the list in line 16 that end with the particle ལྱི་. See 5.3.a. ལྱི་ ལྱི་: see 9.4.a.2)b).

21. Activity

Line 1: This quote comes from section 1, line 44.

Line 4: The verbal noun ལྱི་ ལྱི་ ལྱི་ has three direct objects, which are found in lines 2-3. ལྱི་ ལྱི་ ལྱི་ modifies the verbal noun ལྱི་ ལྱི་ ལྱི་.

Line 6: Verbal particle ལྱི་: see 14.3.b.

Line 7: Auxiliary verb ལྱི་: see 17.4.a.

Line 8: Verbal particle ལྱི་: see 8.5.c.

Line 9: Verbal particle ལྱི་ ལྱི་ ལྱི་: see 17.3.

Line 10: The LOP particle ལྱི་ goes with both ལྱི་ ལྱི་ ལྱི་ and ལྱི་ ལྱི་ ལྱི་ ལྱི་.

[Title:] **The Ornament of Precious Liberation
The Wish-fulfilling Jewel of the Holy Dharma**

[Expression of Offering:]

I prostrate to noble Mañjushrī, the youthful [prince].

[Promise to Compose:]

Having paid homage to the Victorious One, his sons, and the holy dharma,
And to the guru who is the root of [all] these,
Relying on the kindness of Lord Mila and for the benefit of myself and others,
I will compose this jewel of the holy dharma, which is like a wishfulfilling jewel.

1. Introduction and the Primary Cause (I)

Generally, all phenomena are included in saṃsāra and nirvāṇa. As for "saṃsāra," its nature is emptiness. Its manifestation is confusion. Its essential characteristic is that it arises as suffering. As for "nirvāṇa," its nature is emptiness. Its manifestation is the exhaustion and disappearance of confusion. Its essential characteristic is liberation from all suffering. As for this confusion in saṃsāra, who is confused? All sentient beings of the three realms are confused. From what ground does confusion [arise]? Confusion [arises] from emptiness. Due to what cause are [they] confused? [They] are confused due to great ignorance. In what manner are [they] confused? [They] are confused in the manner of the experience of the six realms of beings. Like what example are they confused? They are confused like sleep and a dream. Since when have [they] been confused? [They] have been confused since beginningless saṃsāra. What faults does confusion have? [It] experiences only suffering. When will confusion be transformed into wisdom? [It] will be transformed when [one] attains unsurpassable enlightenment. [One] might think, "Is confusion purified [by] itself?" [No,] saṃsāra is renowned for being endless. Therefore, since this saṃsāra is of the nature of suffering, has vast suffering, lasts for a long time, and is not liberated by itself, then from today on, one should strive by all means to attain unsurpassable enlightenment. What does one need to strive in this way? The topics [are]:

Cause, basis, condition,
Methods, fruition, and activity
Are the six general topics [of] unsurpassable enlightenment.
The ones who are wise should know [these].

One should understand the cause of unsurpassable enlightenment, the person that is the basis for accomplishing this, the supporting condition that encourages one to accomplish this, the methods for accomplishing this, the fruition of accomplishing this, and the activity after one has accomplished this.
As for teaching these one by one:

The cause is sugatagarbha.
The basis is the excellent precious human body.
The supporting condition is the spiritual friend.
The methods are his oral instructions.
The fruition is the kāya of the perfect buddha.
The activity is performing the benefit of beings, free from concept.

These are just showing the presentation of the main body [of this treatise]. [I] will explain extensively the limbs of this [main body]. First, it is said that "The cause is sugatagarbha." One might think,

"One must be liberated from this saṃsāra, whose nature is confusion, and then attain unsurpassable enlightenment. Well then, will lowly people like ourselves and others at all attain [this], even if we strive [to do so]?" If [we] practice with exertion, why shouldn't [we] attain enlightenment, since all sentient beings, ourselves and others, have the cause of buddha[hood], tathāgatagarbha.

2. Basis

As for "The basis is the excellent precious human body": One might say, "Well then, if all sentient beings possess buddha nature, then can the five types of beings, such as hell beings, hungry ghosts, and the rest, attain enlightenment?" No, [they] cannot. The "precious human body," which physically possesses the freedoms and resources and which mentally possesses the three kinds of faith is excellent as the person who is the basis for accomplishing enlightenment.

a. The Three Kinds of Faith

Well then, what is this "faith"? If one divides up faith, there are three [kinds]: the faith of trust, the faith of desire, and the faith of clarity. The faith of confidence arises based on [having] karma and its result, and the truth of suffering and the truth of the origin [as its] object. One has confidence that the happiness of the desire realm arises due to the fruition of virtuous action. One has confidence that the suffering of the desire realm arises due to the fruition of unvirtuous action. One has confidence that the happiness of the two higher realms arises due to the fruition of unmoving action. One has confidence that through experiencing karma and kleshas, the "truth of the origin," one obtains the five defiled skandhas, the "truth of suffering."

As for the faith of desire, one sees that this unsurpassable enlightenment is very excellent, and so the one full of devotion trains on the path in order to attain this [enlightenment].

The faith of clarity arises in dependence upon the three jewels [as its] object. It is the clear mind that feels respect and longing for the jewel of the buddha, the one who shows the path, for the jewel of the dharma, that which is the path, and for the jewel of the saṅgha, the ones who are aides to practicing the path.

3. The Supporting Condition

As for "The supporting condition is the spiritual friend": although one has the perfect basis as above, if one is not urged on by the spiritual friend, the supporting condition, it is difficult to enter the path of awakening due to being accustomed to previous negative actions and to fully developed habits. Therefore, one should attend a spiritual friend.

There are four types of spiritual friends: a spiritual friend who is an ordinary person, a spiritual friend who is a bodhisattva dwelling on the great bhūmis, a spiritual friend who is a nirmāṇakāya buddha, and a spiritual friend who is a sambhogakāya. If we connect these [different kinds of spiritual friends] to our own situation: when we are a beginner, we are not able to attend the buddhas and the bodhisattvas who dwell on the great bhūmis. Therefore, we attend spiritual friends who are ordinary beings. When we have purified most of our karmic obscurations, we are able to attend spiritual friends who are bodhisattvas dwelling on the great bhūmis. When we dwell on the great path of accumulation and beyond, we are able to attend spiritual friends who are nirmāṇakāya buddhas. When we dwell on the great bhūmis, we are able to attend spiritual friends who are sambhogakāyas.

Thus, from among these four, who is the most kind to us? When we are at the start dwelling in the dungeon of karma and kleshas, there is not even merely seeing the face of the higher [kinds of] spiritual friends, much less attending [them]. On the other hand, we do meet with spiritual friends who are ordinary persons, and the lamp of their speech illuminates the path and so we will meet with the higher [kinds of] spiritual friends. Therefore, the most kind one is the spiritual friend who is an ordinary person.

4. Method

As for "The method is their oral instructions": Well then, we have buddha nature, the cause; we have also found the precious human body, basis, after wandering in beginningless saṃsāra; and we have also met with a spiritual friend, the supporting condition. What faults have arisen such that these previous [situations] have not attained enlightenment? There is fault that we have come under the power of the four obstacles, by means of which we and others have not attained enlightenment. Well, what are these four obstacles by means of which one does not attain enlightenment? [They are:] attachment to the realm of this life, attachment to the happiness of saṃsāric existence, attachment to the happiness of peace, and not knowing the means to accomplish enlightenment. What will dispel these four obstacles? They are dispelled by hearing the oral instructions of the spiritual friend and putting them into practice. What are the oral instructions of the spiritual friend? They are the oral instructions of meditating on impermanence, the oral instructions of meditating on the shortcoming of saṃsāra and on karma and its result, the oral instructions of meditating on loving kindness and compassion, and the oral instructions of arousing the mind toward supreme awakening.

4. Impermanence

First, I will explain the meditation on impermanence, which is the antidote to the attachment to the realm of this life. Generally, all conditioned [phenomena] are impermanent... How are they impermanent? The end of accumulation is dispersion. The end of raising up is falling down. The end of meeting is separation. The end of life is death.

As for the impermanence of oneself: I also am powerless to remain, but must go on. One should know this in two [ways]: examining oneself and applying this to others. As for the first [way], one meditates as follows: one meditates on death; one meditates on the characteristics of death; one meditates on the exhaustion of life; and one meditates on separation.

As for those [topics], concerning the meditation on death: one contemplates, thinking, "I will not remain in this world for a long time, [but] will henceforth go to future [lives]. As for meditating on the characteristics of death: one contemplates, thinking, "My life force will be exhausted; breathing will cease; this body will become a corpse; and this mind will have to wander aimlessly to another place." As for meditating on the exhaustion of life: one contemplates, thinking, "From last year up to now, one year has passed, and so my life has moment by moment become shorter by just this much. From a while ago up to yesterday, one month has passed, and so my life has moment by moment become shorter by just this much. From yesterday up to today, one day has passed, and so my life has moment by moment become shorter by just this much. From just a moment ago up to right now, one instant by moment become shorter by just this much. From just a moment ago up to right now, one instant by moment become shorter by just this much.... As for the meditation on separation: one contemplates, thinking, "All these presently existing things that I hold dear—my friends and relatives, wealth, body, and the like—will not be with me forever, but soon I will be separated from them."

5. The Faults of Saṃsāra

One might think, "Even though what is impermanent in this way dies, what is the problem? Either one will not be born again, or when one is born, one will attain the perfect enjoyments of the gods and humans. Why wouldn't this be enough for me?" This is the attachment to the happiness of saṃsāric existence. I should explain the meditation on the shortcomings of saṃsāra as the antidote to this. The summary is:

The suffering of karmic formations,
Likewise, the suffering of change,
And the suffering of pain:
These three comprise the shortcomings of saṃsāra.

If one explains this threefold suffering by means of its very nature, the suffering of karmic formations is a neutral feeling, the suffering of change is a pleasurable feeling, and the suffering of pain is a painful feeling. If one explains this suffering by means of its characteristics, the suffering of karmic

formations is the fact that one has suffering by just taking up these skandhas that are grasped [as an ego]. Ordinary persons do not perceive this suffering of karmic formations... As for the second, the suffering of change: Since ultimately all the many kinds of happiness in saṃsāra change, and turn into pain, they are called the suffering of change. As for the third one, the suffering of pain: Generally, in addition to the fact that taking up these skandhas that are grasped to [as an ego] is by itself suffering, it also manifests as great pain. One should know this [suffering of pain] as twofold: the suffering of the lower realms and the suffering of the happy realms.

6. Karma and Its Result

From what cause did these sufferings that were explained above arise? One should know that they arose from defiled action... What is this action? It is twofold: the action of intention and the action that is intended. What are these two? The action of intention is the action of the mind. The action that is intended is whatever is produced by the intention, and one should understand this as the action of the body and of speech.

One should know that the kinds of action and its result are threefold: the causes and results of unmeritorious actions, the causes and results of meritorious actions, and the causes and results of unmoving actions.

As for the third [topic], "actions belong to me": one experiences oneself the result of an action that one does. [The result] ripens in the skandhas that belong to the agent, but not in another.

As for the fourth [topic], "experiencing in accordance with the type of action": one experiences without mistake pleasure or pain, which are the result of the virtuous or unvirtuous action done respectively. Due to accumulating virtuous action, one experiences pleasure as the result, and due to accumulating evil actions, one experiences suffering as the result.

As for the fifth [topic], "a small action done ripening into a great karmic (?) result": with respect to evil action, it is taught that one experiences hell for as many aeons as there are instants of [evil] thought.

As for the sixth [topic], "karma is not wasted": unless the antidote for that action arises, even though the result does not ripen for endless aeons, it is not lost or wasted. If that which has remained hidden for a long time meets with supporting conditions in whatever way, the result will emerge.

7. Love and Compassion

Now I will explain the meditation on love and compassion as the antidote for attachment to the happiness of peace. As for this "attachment to the happiness of peace": one desires that just oneself attains nirvāṇa, and because there is no compassion for sentient beings, one does not work for the benefit of others. This is one who belongs to the Hīnayāna. If love and compassion arises in one's being, then because one is attached to sentient beings, one would not dare to become liberated by oneself. Therefore, one should meditate on love and compassion.

If one divides up this [love and compassion], there are three [kinds]: compassion that thinks of sentient beings, compassion that thinks of the dharma, and nonconceptual compassion. As for the first: compassion arises, because one sees the sufferings and so forth of the sentient beings in the lower realms. As for the second one, when one is familiar oneself with the four noble truths, then one understands both cause and effect and so turns one's mind away from grasping [to things] as permanent and solid. Compassion then arises, as one thinks, "Other sentient beings do not understand cause and effect and grasp [to things] as permanent and solid. Thus, they are totally confused." As for the third one, when one rests in meditation and realizes that all phenomena are emptiness, then compassion arises in particular for those sentient beings who cling [to things] as real.

8. Refuge

As for [the above table of contents], first there are two distinctions of taking refuge: the ordinary taking of refuge and the special taking of refuge. There are two kinds of persons who are the working basis [for taking refuge]. Among [these two], the person who is an ordinary working basis is afraid

due to the suffering of saṃsāra and regards the three jewels as gods. The person who is a special working basis is one who belongs to the family of the Mahāyāna and who has attained the completely pure body of a god or human. There are also two kinds of objects. Among [these two], the explanation of the ordinary object [is as follows:] The jewel of the buddha is the buddha bhagavat who has perfect renunciation, perfect wisdom, and perfect magnanimity. There are two kinds of the jewel of the dharma. Among [these two], the dharma of the teaching is the twelve aspects of excellent speech. The dharma of realization is the truth of the path and the truth of cessation. There are two kinds of the jewel of the saṅgha. Among [these two], the saṅgha of ordinary persons is a gathering of four and above completely pure monks. The saṅgha of the noble ones is the four or eight kinds of realized beings. The special objects are threefold: the objects that reside in one's presence, the objects of clear realization, and the objects of suchness. As for [these three], in terms of the objects that reside in one's presence, the buddha is the physical form of the Tathāgata, the dharma is the Mahāyāna texts, and the saṅgha is the saṅgha of bodhisattvas. As for the objects of clear realization, the buddha is the one who possesses the nature of the three kāyas, the dharma is the most excellent dharma, peace and nirvāṇa; and the saṅgha is bodhisattvas that dwell on the great bhūmis. With respect to the objects that are suchness, the object in which one takes refuge is the buddha alone.

9. Arousing Bodhichitta

The very nature of arousing the mind toward enlightenment is to desire perfect, complete enlightenment for the sake of others.

If one divides up [bodhichitta] by means of its characteristics, there are two [kinds]: absolute bodhichitta and relative bodhichitta.

Well, what is this absolute bodhichitta? It is emptiness with a core of compassion, luminous, unmoving, and beyond the extremes of conceptual complexity.

Well, what is this relative bodhichitta? The same sūtra says, "Relative bodhichitta is the vow to compassionately bring all sentient beings out of saṃsāra."

10. Training in Bodhichitta: Aspiring

The training after having aroused the mind toward enlightenment is twofold: the training of arousing the mind toward enlightenment, which is aspiration, and the training of arousing the mind toward enlightenment, which is entering [the path]. As for [these two], in terms of explaining the first, there is the summary:

Not abandoning sentient beings,
Remembering the advantages of this mind [of bodhichitta],
Gathering the two accumulations,
Training again and again in bodhichitta,
And taking up the positive and abandoning the negative [with respect to] eight qualities:
These five comprise the trainings of aspiring.

11. Training in Bodhichitta: Entering the Six Perfections

The training of arousing the mind toward enlightenment, which is entering, is threefold: the training of higher discipline, the training of higher awareness, and the training of higher prajñā. As for [these three], the training of higher discipline is threefold: generosity, discipline, and patience. The training of higher awareness is meditation. The training of higher prajñā is prajñā. Exertion is an aide to all three.

As for the true meaning [of the terms]: It is generosity, because it remove poverty. It is discipline, because it brings coolness. It is patience, because it patiently accepts anger. It is exertion, because it joins one to what is the best. It is meditation, because it concentrates the mind within. It is prajñā, because through it one understands the ultimate. They are all pāramitās, because they all cause one to cross over suffering to the other side of saṃsāra.

12. Generosity

The nature of generosity is to completely give up possessions with a mind of detachment. If one divides up generosity, there are three kinds: material generosity, the generosity of fearlessness, and the generosity of the dharma.

13. Discipline

The nature of discipline is to be endowed with four qualities. As it is taught in the *Bodhisattvabhūmi*:

One should understand that to be endowed with four qualities is the very nature of discipline. What are these four? [They are] to completely and perfectly receive [the discipline] from others, completely pure intention, to restore [the discipline] if it becomes corrupted, and to arouse respect so that it is not corrupted and then remain mindful.

If one divides up discipline, there are three [kinds]: the discipline of vow, the discipline of gathering virtuous dharmas, and the discipline of benefiting sentient beings.

14. Patience

The nature of patience is not to be concerned about anything.

If one divides up patience, there are three [kinds]: the patience that is unconcerned in terms of being harmed [by] others, the patience that accepts suffering, and the patience that aspires to perfect contemplation of the dharma.

15. Exertion

The nature of exertion is to delight in virtue.

If one divides up exertion, there are three [kinds]: the exertion that is armor, the exertion of application, and the exertion that is never satisfied. As for [these three], the first is perfect intention. The second is perfect application. The third is the aspect of perfecting the [above] two.

16. Meditation

The essence of meditation is of the nature of shamatha, which is to one-pointedly rest the mind within on virtue.

This type of meditation is attained by abandoning distraction toward what is unsuitable. Therefore, one should first abandon distraction. As for abandoning distraction, there is isolation. One should isolate oneself physically from busyness, and isolate oneself mentally from discursiveness. By isolating both body and mind in this way, distraction will not arise. Because there is no distraction, one will enter into the meditative state. Then, one should train one's mind. One should contemplate the antidote of examining whatever aspects of kleshas [exist in] oneself. As the antidote to passion, one meditates on ugliness. As the antidote to aggression, one meditates on loving kindness. As the antidote to delusion, one meditates on dependent arising. As the antidote to envy, one meditates on the equality of self and other. As the antidote to pride, one meditates on exchanging self for other. If one has an equal amount of the kleshas or if one has many discursive thoughts, one meditates on the breath.

a. Dependent Arising

If one has a lot of delusion, one meditates on dependent arising as the antidote to that [delusion]. The *Sālustambha-sūtra* says:

O monks, whoever understands this rice stalk understands dependent arising. Whoever understands dependent arising understands the dharma. Whoever understands the dharma understands the buddha.

O monks, since this exists, this will occur. Since this arose, this will arise. In the same way, starting from [the fact that] karmic formations arise due to the supporting condition of ignorance, there will arise old age and death, anguish, lamentation, suffering, unhappiness, and anxiety due to the supporting condition of birth. Therefore, only these great skandhas of suffering will arise.

In terms of realm, this is so for the desire realm. In terms of birthplace, this is so for womb birth. At the very beginning, there exists "ignorance," which is deluded with respect to objects of knowledge. Motivated by that [ignorance], one creates defiled karma that is virtuous, unvirtuous, or nonmanifest (?). Thus, there are "karmic formations," due to the supporting condition of ignorance. The mind that is perfumed by the seeds of this karma is "consciousness," due to the supporting condition of karmic formations. By the power of this karma, the mind is distorted, takes rebirth in a womb, and becomes a fetus and so forth. Thus, there is "name and form," due to the supporting condition of consciousness. This same name and form develops, and so the faculties of the eye, ear, and the rest are completed. This is "the six sense fields," due to the supporting condition of name and form. The faculty of the eye and the rest, its object, and consciousness come together, and there is complete experience. Thus, there is "contact," due to the supporting condition of the six sense fields. However the contact takes place, there is the feeling that will experience [it] pleasure, pain, or neutral in that way. This is "feeling," due to the supporting condition of contact. The delight, attachment, and complete attachment for the feeling experienced is "thirst," due to the supporting condition of feeling. Not giving up the thought, "May I not be separate from this attachment," and seeking after it is "grasping," due to the supporting condition of thirst. When one seeks after it in this way, the setting into motion through one's body, speech, and mind of actions that produce future existences is "becoming," due to the supporting condition of grasping. The five skandhas that are born from this karma is "birth," due to the supporting condition of becoming. The skandhas that exist after birth develop; they mature, which is old age; and they are destroyed, which is death. Thus, there is "old age and death," due to the supporting condition of birth. Because one is bewildered with respect to death, the complete inner torment together with grasping and attachment is anguish. The words uttered due to anguish is lamentation. The painful feeling, which has the collection of the five consciousnesses, is suffering. The mental suffering, which possesses discursiveness, is unhappiness. Moreover, whatever secondary kleshas that are like these and the like are anxiety.

One should know these as three groups. Ignorance, thirst, and grasping are kleshas. Karmic formations and becoming are karma. The seven—consciousness and the rest—are suffering.

17. Prajñā

The nature of prajñā is to completely discriminate phenomena.

If one divides up prajñā, the commentary to the *Mahāyānasūtrālamkāra* teaches three kinds—worldly prajñā, lesser transcendental prajñā, and great transcendental prajñā. If one explains the defining characteristics of each of these: Worldly prajñā is the prajñā that arises in dependence upon the four sciences—the science of healing, the science of logic, the science of grammar, the science of craft. The two kinds of transcendental prajñā are the prajñā that arises in dependence upon the holy dharma, which is known as the "inner science." Moreover, the first one, the lesser transcendental prajñā, is the prajñā that arises from the learning, contemplation, and meditation of the shrāvakas and pratyekabuddhas. This is the realization that these skandhas that are grasped to [as an ego] are impure, suffering, impermanent, and egoless. The second one, the great transcendental prajñā, is the prajñā that arises from the learning, contemplation, and meditation of those of the Mahāyāna. It is the understanding that all phenomena are by nature emptiness, unborn, ground, rootless.

Well, what are the two kinds of ego or the mind? They are known as the ego of self and the ego of phenomena. What is the mind or the ego of self? There are many ways of talking about this. Ultimately, the "self" is this flickering, shifty, helter-skelter (pell-mell) stream of the skandhas that are grasped, which is endowed with awareness. Thus, the *Silbu sūtra* says, "The mental stream is called a 'self.' It is this very diffused flickering." One grasps to this self as permanent and unitary, and so this clinging and attachment [to the self] as me and an ego is called the ego of self or the mind. This ego gives rise to the kleshas. The kleshas give rise to karma. Karma gives rise to suffering. Therefore, the root of all suffering and faults is this ego or mind. Accordingly, the *Pramāṇavartikā* teaches:

If the ego exists, one knows there is other.
Due to the pair of self and other, there is grasping and hatred.
By being completely enmeshed with these,
All faults will arise.

What is the ego of phenomena? Phenomena are the external objects that are grasped and the inner mind that grasps. Why are these called "phenomena"? Because they possess their own specific characteristic. Thus, the *Silbu sūtra* says, "Phenomena possess their characteristic." Likewise, the grasping and attachment to the object and subject as realities is what is called "the ego of phenomena."

18. The Paths

Thus, one first arouses the mind toward supreme enlightenment and then applies oneself diligently to the training. Therefore, one will progressively travel the paths and bhūmis of the bodhisattva. If one explains the paths, the summary is as follows:

The path of accumulation, the path of unification,
The path of seeing, the path of meditation,
And the path of complete perfection—
These five comprise the paths.

19. The Bhūmis

How many bhūmis do these five paths have? The summary is as follows:

That of the beginner, that of aspiration,
The ten bhūmis of the bodhisattva,
And the bhūmi of a buddha—
Thus, they are comprised of thirteen bhūmis.

20. The Result

As for "The result is the kāya of the perfect buddha": Thus, having completely traveled the paths and bhūmis, one becomes actually and fully enlightened in the state of the three kāyas.

First, the nature of perfect, complete enlightenment is perfect renunciation and perfect wisdom.

If one explains the meaning of the term [buddha]: Why is it called "cleansed and opened (sang-ge)"? It is called "purified and expanded," since it has cleansed away sleep-like ignorance and has opened the mind to both objects of knowledge.

If one explains the classifications: if one divides up enlightenment, there are the three kāyas—the dharmakāya, sambhogakāya, and nirmāṇakāya.

If one explains the presentation of the three kāyas, the dharmakāya is actual enlightenment. The *Ārya-aṣṭasāharsrikā* teaches:

One should not regard the Tathāgata as the form kāya, but the Tathāgata is the dharmakāya.

One should understand that the two form kāyas have arisen due to the coming together of three [factors]—the blessings of the dharmakāya, the conceptions of disciples, and the kāyas that exist due to previous aspirations.

21. Activity

As for "The activity is performing the benefit of beings, free from concept.": Well, if all this arousing the mind toward awakening at the beginning; practicing the path in the middle; and desiring enlightenment at the end is only for the sake of clearing away the suffering of sentient beings and accomplishing their happiness, then when one has become enlightened, since one has no discursiveness or effort, will there arise any benefit for sentient beings? While enlightenment does not possess any effort or discursiveness, the benefit of beings will arise spontaneously and unceasingly.

ཀ་ ཀ་ ཀ་ ཀ་ ཀ་ ཀ་ ཀ་ ཀ་ ཀ་ ཀ་

ka kha ga nga ca cha ja nya

ཀ་ ཀ་ ཀ་ ཀ་ ཀ་ ཀ་ ཀ་ ཀ་ ཀ་ ཀ་

ཏ་ ཏ་ ཏ་ ཏ་ ཏ་ ཏ་ ཏ་ ཏ་ ཏ་ ཏ་

ta tha da na pa pha ba ma tsa tsha

ཏ་ ཏ་ ཏ་ ཏ་ ཏ་ ཏ་ ཏ་ ཏ་ ཏ་ ཏ་

ད་ ད་ ད་ ད་ ད་ ད་ ད་ ད་ ད་ ད་

dza wa zha za ' ya ra la sha sa

ད་ ད་ ད་ ད་ ད་ ད་ ད་ ད་ ད་ ད་

ཧ་ ཧ་

ha a

ཧ་ ཧ་

How to draw the U-chän script

i	u	e	o
ki	khu	ge	ngo
ci	chu	je	nyo
ti	thu	de	no
pi	phu	be	mo
tsi	tshu	dze	wo
zhi	zu	e	yo
ri	lu	she	so
hi	u		

ཀྲ ཀླ ཀྴ ཀྵ ཀྶ ཀྷ ཀྸ ཀྐྵ
 rka rga rnga rja rnya rta rda rna

ཀྲ། ཀླ། ཀྴ། ཀྵ། ཀྶ། ཀྷ། ཀྸ། ཀྐྵ།

རྗ ར྘ རྙ རྚ རྛ རྜ རྜྷ རྞ རྟ
 rba rma rtsa rdza lka lga lnga lca lja

རྗ། ར྘། རྙ། རྚ། རྛ། རྜ། རྜྷ། རྞ། རྟ།

ལྷ ལྸ ལྐྵ ལྺ ལྻ ལྼ ལ྽ ལ྾ ལ࿀
 lta lda lpa lba lha ska sga snga

ལྷ། ལྸ། ལྐྵ། ལྺ། ལྻ། ལྼ། ལ྽། ལ྾། ལ࿀།

སྱ སྲ སླ སྴ སྵ སྶ སྷ སྸ སྐྵ སྲ། སྲ།
 snya sta sda sna spa sba sma stsa maṅgalam

སྱ། སྲ། སླ། སྴ། སྵ། སྶ། སྷ། སྸ། སྐྵ། སྲ། སྲ།

Uchen and Ume with head letters: rago (ra-mgo: "ra on the head"), lgo (la-mgo), and sgo (sa-mgo). The concluding word "maṅgalam" means "May this be auspicious."

ཀྲ ཀླ ཀྴ ཀྵ ཀྶ ཀྷ ཀྸ ཀྐྵ
 kya khya gya pya phya bya mya

ཀྲ། ཀླ། ཀྴ། ཀྵ། ཀྶ། ཀྷ། ཀྸ། ཀྐྵ།

ཀྲ ཀླ ཀྴ ཀྵ ཀྶ ཀྷ ཀྸ ཀྐྵ ཀྺ ཀྻ
 kra khra gra tra thra dra pra phra bra mra

ཀྲ། ཀླ། ཀྴ། ཀྵ། ཀྶ། ཀྷ། ཀྸ། ཀྐྵ། ཀྺ། ཀྻ།

ཤྲ ཤླ ཤྴ ཤྵ ཤྶ ཤྷ ཤྸ ཤྐྵ ཤྺ ཤྻ
 shra sra hra kla gla bla rla zla sla

ཤྲ། ཤླ། ཤྴ། ཤྵ། ཤྶ། ཤྷ། ཤྸ། ཤྐྵ། ཤྺ། ཤྻ།

ཀྲ ཀླ ཀྴ ཀྵ ཀྶ ཀྷ
 klu glu blu rlu zlu slu

ཀྲ། ཀླ། ཀྴ། ཀྵ། ཀྶ། ཀྷ།

Uchen and Ume subjoined letters: yata (ya-btag: "ya subjoined"), rata (ra-btag), lata (la-btag), and lata with vowel "u".

Appendix 2: Summary of Pronunciation

क़	ख़	ग़	घ़	ङ़	झ़	ञ़
ka	khā	ga	ghā	ṅa	ṣa	ṇa
क	ख	ग	घ	ङ	झ	ञ
ka	khā	ga	ghā	ṅa	ṣa	ṇa
क़	ख़	ग़	घ़	ङ़	झ़	ञ़
ka	khā	ga	ghā	ṅa	ṣa	ṇa
क	ख	ग	घ	ङ	झ	ञ
ka	khā	ga	ghā	ṅa	ṣa	ṇa
क	ख	ग	घ	ङ	झ	ञ
ka	khā	ga	ghā	ṅa	ṣa	ṇa
क	ख	ग	घ	ङ	झ	ञ
ka	khā	ga	ghā	ṅa	ṣa	ṇa

	High tone Unaspirated Unvoiced	High tone Aspirated Unvoiced	Low tone Aspirated Unvoiced	Low tone Unaspirated Voiced	Low tone Nasal	High tone Nasal
GUTTURAL	KA	KHA	<u>KHA</u>	GA	NGA	NGA
Simple letter	क	ख	ग		ङ	
With head letter	क़	ख़	ग़	घ	ङ़	झ
With prefix	क़	ख़	ग़	घ	ङ़	झ
With head letter and prefix	क़	ख़	ग़	घ	ङ़	झ
PALATAL	CA	CHA	<u>CHA</u>	JA	NYA	NYA
Simple letter	च	छ	ज		ञ	
With head letter	च़	छ़	ज़	झ		ञ़
With prefix	च़	छ़	ज़	झ		ञ़
With head letter and prefix	च़	छ़	ज़	झ		ञ़
DENTAL	TA	THA	<u>THA</u>	DA	NA	NA
Simple letter	ट	ठ	ड		ण	
With head letter	ट़	ठ़	ड़	ड़		ण़
With prefix	ट़	ठ़	ड़	ड़		ण़
With head letter and prefix	ट़	ठ़	ड़	ड़		ण़
One exception:				ण़		
LABIAL	PA	PHA	<u>PHA</u>	BA	MA	MA
Simple letter	प	फ	ब		म	
With head letter	प़	फ़	ब़	भ		म़
With prefix	प़	फ़	ब़	भ		म़
One exception: "WA"		व				

Uchen and Ume letters used in transliterating Sanskrit (top four lines) and consonants with wazur conjunct.

	High tone Unaspirated Unvoiced	High tone Aspirated Unvoiced	Low tone Aspirated Unvoiced	Low tone Unaspirated Voiced
<u>PALATAISIBILANT</u>	TSA	TSHA	TSHA	DZA
Simple letter	ട	ട്	ട്	
With head letter	ട് ങ്			ട്
With prefix	എടറ വടറ	മടറ റടറ		മടറ റടറ
With head letter and prefix	വട് വട്			വട്
	Low tone	High tone	Low tone	High tone
<u>SIBILANTS</u>	SA	SA	SHA	SHA
Simple letter	ഷ	ഷ്	ഷ്	ഷ്
With prefix	എഷറ വഷറ	എഷറ വഷറ	എഷറ വഷറ	എഷറ വഷറ
<u>SEMI-VOWEL</u>	YA RA WA	YA	LA	LA
Simple letter	യ റ റ്		ല	
With prefix		എയറ		ല്
As subscribed letter				ല്
<u>ASPIRATE</u>		HA	HA	A
Simple letter		ഹ	ഹ	ഹ
With head letter: "HLA"		ഹ്		

	High tone Unaspirated Unvoiced	High tone Aspirated Unvoiced	Low tone Aspirated Unvoiced	Low tone Unaspirated Voiced	Low tone Nasal	High tone Nasal
<u>GUTTURALS WITHYATA</u>	KYA	KHYA	KHYA	GYA		
Simple combination	കൃ	കൃ	കൃ			
With head letter	കൃ			കൃ		
With prefix	ഒകൃ വകൃ	മകൃ റകൃ		ഒകൃ വകൃ		
With head letter and prefix	വകൃ വകൃ			മകൃ റകൃ		
<u>PALATALS WITHYATA</u>	CA	CHA	CHA	JA	NYA	NYA
Simple combinations	ച	ച	ച		യ	
With head letter	ച			ച		യ
With prefix	ഒച	മച		ഒച		ഒയ
Exception: "YA"		ഒയ				
<u>GUTTURALS DENTALS, PALATALS WITHRATA</u>	TA	THA	THA	DA	MA	MA
Simple combination	ത	ത	ത		മ	
With head letter	ത			ത		മ
With prefix	ഒത	മത	മത	ഒത		മത
				മത		

- 1) Purpose: "to; in order to, for, so that"
- 2) Direct object

5. At the end of a verbal clause

- a) Simultaneity: "as; _____-ing"
- b) Contradictory: (with neg.) "not ____, but"

6. Second particle: no meaning

- except ཅུ་ and ཅི་ after ལྟེན་ can indicate the meaning "in order to" and "because" respectively

Verbal Uses ཅི་

- 1. Temporal: "when" (usually with infinitive ལ་/ལ་ form)
- 2. Conditional: "if" (at times with initial conjunction ཅུ་ཅི་)
- 3. Second particle (after ལས་/ལས་ or ལྟེན་): no meaning

Source Particle འབྲུང་ཁྲུངས་

Forms: ལས་ ཅས་

Nominal Uses ལས་

- 1. Source, origin, initial reference point: "from, beginning from"
- 2. Movement away from or beyond: "away from, beyond, out of"
- 3. Separation: "from among"
- 4. Reason: "due to, because of"
- 5. Comparative: "than"
- 6. Exclusion: "other than, except for"
- 7. Inclusion: "within, from within"

Nominal Uses ཅས་

- 1. Source, origin, initial reference point: "from, beginning from"
- 2. Movement away from or beyond: "away from, beyond, out of"
- 3. Separation: "from among"
- 4. Instrumental: "by means of"
- 5. Succession: "after, since"
- 6. Adverbial: "-ly"

Verbal Uses

- 1. Simultaneity: "while _____-ing"
- 2. Succession: "after; having _____"
- 3. Origin or cause: "from, on account of, through"

Possessor Particle བདུག་གི་

Forms: ལ་ ལ་ ལོ་ ལོ་

Nominal Uses

- 1. Forms a noun or adjective
- 2. Forms the agent, possessor, one connected with

Verbal Uses of just ལ་/ལ་

- 1. Forms the "infinitive" form of a verb
- 2. Forms a verbal noun or participle
- 3. Used after a verb before certain particles:

a. can be connected by a འབྲེལ་གྱི་ with:

- ཚེ་, ལྟེན་, ལྟེན་ or ལྟེན་ན་

b. can not be connected by a འབྲེལ་གྱི་ with:

- ལས་, ལས་ or ལས་ན་, ཅི་, ལང་, ལྟེ་, and ལ་ ཅུ་ ཅུ་ ཅུ་ ལ་

Coordinating Particle ལང་གི་

Nominal Uses

- 1. Coordinating: "and" (used in lists)
- 2. Inclusive, accompaniment: "with"
- 3. Disjunctive: "from"

Verbal Uses

- 1. Coordinating: "and"
- 2. After an imperative verb

Concessive Particle ཚིག་ཀྱི་ or ཀྱི་ལྟར་

Forms: ལྟར་ ལྟར་ ལྟར་

Nominal Uses

- 1. Limiting: "even, just, only"
- 2. Adding: "also, too, as well"
- 3. Marks the topic (similar to ཅི་): "as for"
- 4. Doesn't add any particular meaning
- 5. Extra word to fill in the meter of a verse
- 6. Forms indefinite of relative pronouns
- 7. Distributive: (when repeated) "both ... and ..."

Verbal Uses

- 1. Contradictory: "although, even though; but, however"
- 2. Forms indefinite with preceding relative pronoun
- 3. As a second particle: ཅི་ལང་ "even if, even though"

Continuative Particle ལྟར་ལྟར་

Forms: ཅི་ ཅི་ ཅི་

Verbal Uses

- 1. Temporal Relation:
 - Simultaneity: "while; and"
 - Succession: "after"
- 2. Clarification:
 - Giving a list or specifics (either before or after the list)
 - Giving a reason or proof
 - Giving a gloss of a term: "which is to say, i.e."
 - Giving an extensive explanation

- Giving a quote
- 3. Giving the Other Side: "and"
- 4. Contradictory: "although; but, however"

Coordinating Particle ཞིང་ཟླ་

Forms: ཅིང་ ཞིང་ ཟླིང་

Verbal Uses

1. Simultaneity: "and"
2. Succession: "and then"
3. Contradictory: "but"

Particle བས་/བས་

Nominal Use

1. Comparative: "than"

Verbal Use

1. Comparative: "than" (with infinitive ལ་/ལ་ form of verb)

Particle ཕྱིར་ཟླ་

Verbal Uses:

1. Instrumental, reason: "because"
 - can be followed by second particle ཅི་
2. Purpose: "so that, in order to, for the sake of"
 - can be followed by second particle ཉེ་

Topic Particle ཉི་ཟླ་

Nominal Uses

1. Marks off or emphasizes a topic of a sentence: "as for"
2. Verse filler: no meaning

Separative/Conjunctive or And/Or Particle འབྲེན་ཕྱད་

Forms: གམ་ ངམ་ དམ་ རམ་ ལམ་ བམ་ མམ་ ཉམ་ ཚམ་ ཛམ་ ཛྷམ་ ཝམ་ ཞམ་ ཟམ་ འམ་ ཡམ་ ལམ་ སམ་ ཏམ་

1. Separative: "or"
2. Conjunctive: "and"
2. Question marker

Completion Particle རྫོགས་ཚིག་

Forms: གོ་ ངོ་ ཏོ་ ཕོ་ བོ་ མོ་ རོ་ ལོ་ སོ་ སྟོ་ རྟོ་ ལྟོ་ སྟོ་ རྟོ་ ལྟོ་ སྟོ་ རྟོ་ ལྟོ་ སྟོ་ རྟོ་ ལྟོ་ སྟོ་

Verbal Uses

1. indicates the completion of a statement or a series of related statements
2. indicates the end of a quote
3. if not preceded by a verb, can indicate the omission of the linking verb ཡིན་པ་

Imperative/Precative Particle

Forms: ཅིག་ ཞིག་ ཟླིག་

Verbal Use:

1. Indicates imperative or precative mood of verb

Combination of Particles

1. ག་ཡང་: "even if, even though"
2. བས་ན་ or བས་ན་ or ཕྱིར་ན་: same as agentive "because"
3. ཕྱིར་ན་ཡང་/བས་ན་ཡང་: same as agentive "because"
3. གས་སུ་: same as just གས་
4. ཕྱིར་རྟེ་: indicates that a reason for this reason is about to be given
5. ཕྱིར་རྟོ་: indicates that this is a reason for a preceding statement (which usually ends with a continuative རྟེ་, etc.)
6. ཕྱིར་དུ་: "in order to"

Punctuation

- ༄ མགོ་རྒྱ་ཅི་ occurs at the beginning of a text
- ་ ཚེག་ separates syllables from each other
- ། འདྲ་ occurs after root or infinitive of verb at end of clause or sentence
 - occurs after དང་
 - occurs after topic
 - occurs at the beginning and end of a line of verse
 - (except sometimes it does not occur at the beginning of the first line)
- ༎ བྱངས་འདྲ་ occurs after a single syllable that has been stranded at the beginning of a line
- ༏ ལྷལ་འདྲ་ occurs at the beginning of a major section
- ༐ གཏེར་ཚེག་ occurs at the end of a line of terma

Appendix 4: Abbreviations for Parsing Sentences

adv.	adverb
adj.	adjective
app.	appositive
av.	auxiliary verb
cpr.	correlative pronoun
exc.	exclamation
da.	demonstrative adjective
dp.	demonstrative pronoun
ia.	indefinite article
imp.	imperative verb
idpr.	indefinite pronoun
ipr.	interrogative pronoun
iv.	intransitive verb
ivn.	intransitive verbal noun
n.	noun
name	name
neg.	negative
num.	number
ppr.	personal pronoun
pl.	plural marker
pr.	pronoun
prec.	precative verb
pp.	preposition
ripr.	relative pronoun
rpr.	reflexive pronoun
time	time word or phrase
tv.	transitive verb
tvn.	transitive verbal noun
voc.	vocative word

Particles

•	no particle
A	agentive particle
AO	"and/or" particle
CP	completion particle
CC	concessive particle
CO	coordinating particles
CM	comparative particle
CT	continuative particle
D	duration particle
E	emphatic particle
IP	imperative/precative particle
LOP	location/objective/purpose particles
Q	quote particle
QLOP	hypothetical quote particle
R	relational particle
RS	reason particle
S	source particle
T	topic particle
TI	time particle

Appendix 5: Questions for Parsing a Sentence

1. Find the final verb, and ask: Is the verb transitive or intransitive?

a. If verb is transitive, ask:

- 1) "who or what" is doing the action? = agent
 - look for agentive particle
 - if no agentive particle:
 - agent at times will not have an agentive particle
 - or often agent is understood from context and hence omitted
 - it two agentive particles:
 - one might be agent and one instrument or adverb
- 2) "what" is receiving the action? = direct object
 - look for word with no particle or LOP particle (except for ऌ)
 - direct object could be a verbal clause
- 3) "for whom" is the action being done? = indirect object
 - look for word with LOP particle (except for ऌ)

b. If verb is intransitive, ask:

- 1) "who or what" is doing the action? = subject
 - look for word with no particle or just a topic particle
 - there is no second "what" as there is no direct object

c. If it is a linking verb, ask:

- 1) what is what?
 - word order is crucial here: subject/predicate noun or adj./verb

2. For all verbs, ask:

- a. where is it done? = location phrase
 - LOP particles
- b. when is it done? = time phrase
 - LOP particles
 - or no particle
- c. how is it done? = adverb or adverbial clause
 - LOP particles (except for ऌ)
 - source particle ऌ
 - agentive particle
- d. why is it done? = source or reason clause
 - agentive particle
 - reason particle
 - source particles
- e. with what is it done?
 - agentive particle

Appendix 6: The Tibetan Transliteration of Sanskrit

This section explains how the Tibetans transliterate or write out Sanskrit words. It will be helpful mainly in deciphering book titles, names, and mantras.

1. Vowels

a. Retroflex: There is a retroflex vowel sound in Sanskrit which is transliterated in English as *ri*, and is pronounced as "ri." Tibetan transliterates this vowel with a subscribed ratā (ར་འཕྱེད་ལ་) and a reversed khikhu (ཀྱི་ཀྱ) above the main letter.

མཚུངས་	amṛita	དྲིཏྲི	dṛiḥho
--------	--------	--------	--------

b. Short and Long: Unlike Tibetan, Sanskrit has the distinction of short and long vowels. So to indicate a long vowel, the Tibetan adds an ལ་ (ལ་རྒྱུད་) at the bottom of the main letter.

ཧྱི་	dhi	ཧྱི་	dhī
ཨ་ལོ་ཀྱ་	āloka	མ་རྒྱལ་ལ་	mahākāla
ཧུམ་	hum	ཧུམ་	hūm

c. Diphthongs: Sanskrit also has two additional vowels "ai" and "au," which are considered to be strengthened forms of the vowels "e" and "o," respectively. Therefore, for ai and au, the Tibetan simply duplicates the vowels e and o.

བའི་རྩ་ལྷེ་	vairocaṇīye	མའི་རྩ་	mairī
གོ་	go	གོ་	gau

2. Consonants

a. Unique Sanskrit consonants: There are quite a few consonants or sounds in Sanskrit for which Tibetan has no natural equivalent and for which it must employ varying strategies to transliterate into Tibetan.

1. Six retroflex or cerebral letters: These sounds are so named because the tongue is curled back and pointed up at the top of one's head while pronouncing them. To write out these letters, the Tibetan reverses the letters of closely related Tibetan sounds. These reversed letters are:

འ་	ṭa	པ་	ṭha	ཏ་	ḍa
ཎ་	ṇa	པ་	ṣa	ཤ་	kṣha

2. Five aspirated letters: Although Tibetan does have aspirated consonants, it does not have these voiced aspirated consonants. Note that in Sanskrit, these are not considered to be conjunct consonants [see b. below], but are one letter and one sound.

གྱ་	gha	ཇྱ་	jha	ཇྱ་	ḍha
-----	-----	-----	-----	-----	-----

ཏྲི་	dha	ཏྲི་	bha
བུ་	buddha	བུ་མ་	dharma
ས་	saṅgha	སྤྱི་སྤྱི་	dṛiḥho

b. Conjunct consonants: In Sanskrit, when two consonants come together in a word (or at the end of one word and the beginning of the next), they are written together, combining the elements of both letters into one written form. This shows the reader that there is no vowel between the consonants and that they are to be read together as one unit of sound. Tibetan duplicates this process by condensing and piling letters on top of one another.

བུ = buddha (note that the two ཏྲི་ here are condensed and look more like ཏྲི་)

If buddha were written like བུ་ཏྲི་ཏྲི་, it would be read as bu-da-da-ha.

པདྨ་	padma	ཤཱཀྱ་	Shākya
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The letter ཏྲི་ is written in two ways, depending on whether it is the first or the last letter of a conjunct letter. If it is the first, it is written as a ཏྲི་མགོ་ (ཏྲི་). If it is the last letter, it is written as a ཏྲི་བཏགས་ (ཏྲི་).

ཀུམ་	karma	ཀུམ་	krama
------	-------	------	-------

c. The letter v: For this letter (which can be pronounced as "wa" in both Sanskrit and Tibetan), Tibetan uses several equivalents. Sometimes different ones are used even within the same word.

1. Sometimes Tibetan uses བྱ་. Therefore, note that a བྱ་ could either signify a "b" or a "v."

བུ་	vajra	ས་བྱ་	sarva
བའི་རྩ་ལྷེ་	vairocaṇīye	བའི་བྱ་	viśva

2. Sometimes the letter མ་ is used.

མེམ་	evam	སྤྱི་མ་	svabhāva
གྱི་མེད་	naivedya	བུ་མ་རྩ་ལྷེ་	vajravārāhī

3. Other times the abbreviated (wasur: མ་ལྷུ་རྩ་) is used, but only when the v is attached to a preceding consonant.

སྤྱི་རྩ་	svāhā	བྱ་	tvam
བའི་བྱ་	viśva	བྱི་སྤྱི་	bodhisattva

d. Three palatals: There are three letters for which Tibetan does have natural equivalents, but which for some reason (perhaps the slightly altered pronunciation of Sanskrit they heard), they use closely related, but different sounding letters. Thus they use:

- ཅ་ tsa for the Sanskrit ca (instead of the Tibetan ཅ་)
 ཇ་ tsha for the Sanskrit cha (instead of the Tibetan ཇ་)
 ཉ་ dza for the Sanskrit ja (instead of the Tibetan ཉ་)

བརྗེ་	vajra	པཎི་	pañca	རྣམ་གཤིས་	jñāna
ཇའི་	jaḥ	པལ་ལྷོ་	prayaccha		

3. Anusvāra, Visarga, and Avagraha

a. Anusvāra: In Sanskrit there is a nasal sound called "anusvāra" (literally, "after sound"), which is transliterated in English as *m̐* and pronounced as "m" at the end of words or as the appropriate nasal before consonants. It is written in Sanskrit as a dot (called "bindu") over the letter, and so the Tibetan has copied this form.

ཡམ་	yam̐	རམ་	ram̐	ཁམ་	kham̐	ཧམ་	hr̐m̐
-----	------	-----	------	-----	-------	-----	-------

For certain syllables, the anusvāra is ornamented with a moon disk below and/or a tail (called the "nāda") on top. This ornamentation does not change the pronunciation, but has a purely mystical significance.

ཧམ་	hūm̐	ཨམ་	om̐	ཨམ་	om̐
-----	------	-----	-----	-----	-----

b. Visarga: The visarga (literally, "flowing out") is transliterated in English as *ḥ*. It is generally not pronounced, as it merely signifies a breathing sound or pure aspiration. In Sanskrit it is written as two dots : after a letter, and again the Tibetan has adopted the Sanskrit form.

ཨམ་	āḥ	ཧམ་	bhyoḥ	ཇའི་	jaḥ
-----	----	-----	-------	------	-----

c. Avagraha: Finally there is the avagraha (literally "separation") which is used in Sanskrit to indicate a gap or hiatus between words, created by the omission of the initial vowel "a." In English the avagraha is transliterated by an apostrophe. In Tibetan it is written as འ་.

འ་	śuddho 'ham	(originally aham)
འ་	bhagavate 'rhate	(originally arhate)

4. Pronunciation

One of the more perplexing aspects of the Tibetan system of transliterating Sanskrit is that once they have spelled the Sanskrit words into Tibetan letters, they use Tibetan rules of pronunciation in saying these words. The Tibetans are certainly not unique in this case, when one considers the Western pronunciation of many Sanskrit words.

པདྨ་	padma	"pema"
བརྗེ་	vajra	"bendzra"
པཎི་	phaṭ	"phe"
པུ་	pūja	"pudza"
མཎ་ལའ་	maṇḍala	"mendel"

Other times the Tibetan pronunciation does not follow either the Sanskrit or the Tibetan model.

པདྨ་	sattva	"sato"
རམ་	rakṣa	"rakya" (or "racha")
ལུ་ཏོ་པོ་	sutoṣyo	"sutokaya"

འོ་	see འོ་	ལྷོ་	9.3, 10.2
འོ་ལྷོ་	14.3	ལྷོ་རྩོ་	9.3, 10.2
འོ་ལྷོ་	4.6	ལྷོ་རྩོ་	9.3
འོ་	see འོ་	ལྷོ་རྩོ་	9.3
འོ་ལྷོ་	7.6	ལྷོ་རྩོ་ཡང་	?
འོ་	see -འོ་	ལྷོ་རྩོ་	9.3, 10.2
གདལ་	17.4	བ་	see བ་
བདག་	?	བམ་	see -འམ་
བདག་ལྷོ་	4.2	བར་དུ་	14.3
འདྲི་	4.6	བས་	see བས་
འདྲི་ག་	17.4	བོ་	see བོ་
ལྷན་པ་	5.3		see -འོ་
ན་	nominal use: 6.9, 7.6 verbal use: 9.5, 11.2, 12.3	བྱ་	9.7
ན་ཡང་	11.2	བྱ་བྱེད་ཐ་དད་པ་	16.1
ནམ་	see -འམ་	བྱ་བྱེད་ཐ་མི་དད་པ་	16.1
ནས་	nominal use: 8.3 verbal use: 10.1	བྱ་ཚིག་	7.1, 16.1
ནས་ལྷོ་	?	བྱེད་ལྷོ་	7.5, 9.2
ནི་	6.6	བྱེད་པ་	9.6
ནོ་	see -འོ་	དབྱེད་པ་	1.4
ནམས་	4.8	འཕྲུང་ཁྲུངས་	8.3, 10.1
པ་	Nominal: 4.2 Verbal: 8.1, 17.1, 17.3	འཕྲུང་བ་	17.5
པ་པོ་	?	འཕྲེད་ལྷོ་	8.5
པས་/བས་	comparative: 11.5	འཕྲེད་ལྷོ་	5.2, 11.1
པས་ན་	9.2, 9.5	མ་	word particle: 4.2 negative: 7.7
པོ་	4.2	མ་ཐག་	14.3
ལྷོ་ལྷོ་	8.4	མམ་	see -འམ་
		མི་	negative: 7.7

མིང་ཙམ་	6.5, 7.4, 10.5	ཡང་	see ཡང་
མིང་ཚིག་	4.2	ཡང་འདུག་	3.3
མིང་གཞི་	2.1, 3.4	ཡི་	see ཡི་
མི་	4.2	ཡིས་	see ཡིས་
	see -འོ་	-ས་	see འོ་
ཙ་ན་	14.3	ར་མགོ་	2.2
ཙམ་	14.3	ར་བཏགས་	2.3
ཚིག་ཕྱད་	5.1	རང་	15.2
ཚེ་	14.3	རམ་	see -འམ་
ཚེ་གྲགས་	6.9, 7.6	རྩ་	see རྩ་
ཚེ་ག་	6.4	རོ་	see -འོ་
རྩོགས་ཚིག་	6.7	ལ་	nominal use: 6.9, 7.6, 16.2 verbal use: 9.4, 16.2
ལ་ལྷོ་	2.3	ལ་བཏགས་	2.3
ཚིག་	see ཚིག་	ལ་དོན་འདུན་	6.9, 7.6, 9.4, 16.2
ཚིང་	see ཚིང་	ལ་མགོ་	2.2
ཚེ་ན་	see ཚེ་ན་	ལམ་	see -འམ་
ཚེ་ས་	see ཚེ་ས་	ལས་	nominal use: 8.3 verbal use: 10.1
ཚེ་ས་བྱ་བ་	see ཚེ་ས་བྱ་བ་	ལས་སུ་བྱ་བ་	7.6
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བཞིན་དུ་	17.3	གད་	6.4
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ཟོན་	17.1	གེ་ས་	see ཚེ་ས་
འམ་	8.5	གེ་ས་བྱ་བ་	see ཚེ་ས་བྱ་བ་
འོ་	see ཡི་	གོག་	14.2
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ལ་བཏགས་	2.3		

ལམ་	see -ལམ་
ལྟ་	interrogative: 8.4
	see ལྟ་
ལྟ་	see -ལྟ་
ལྟ་གསལ་	5.4
ལྟ་སྐབས་	6.7
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