AN INTRODUCTION
TO
CLASSICAL TIBETAN

Stephen Hodge

Revised edition 1993

Dedicated to sNa-nam Ye-shes-sde, sKa-ba dPal-brtsegs and Rin-chen bZang-po.

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

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PREFACE

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

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

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

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

Stephen Hodge
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INTRODUCTION

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

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

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

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

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

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

2. Writing is traditionally said to have been introduced into Tibet towards the end of the reign of King Srong-btsan sGam-po (c. 569 - 649 CE ?).

intricacy of Buddhist thought and practice. However the learner who perseveres will be rewarded many times over through access to the staggering amount of literature preserved in Tibetan.

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

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

PART ONE

Grammar Lessons I - XV

THE THIRTY LETTERS OF THE TIBETAN ALPHABET

KA	ཀ ་ ཀ ཀ	KHA	ཁ ་ ཁ ཁ
GA	ག ་ ག ག	NGA	ང ་ ང ང
CA	ཅ ་ ཅ ཅ	CHA	ཆ ་ ཆ ཆ
JA	ཇ ་ ཇ ཇ	NYA	ཉ ་ ཉ ཉ
TA	ཏ ་ ཏ ཏ	THA	ཐ ་ ཐ ཐ
DA	ད ་ ད ད	NA	ན ་ ན ན
PA	པ ་ པ པ	PHA	ཕ ་ ཕ ཕ
BA	བ ་ བ བ	MA	མ ་ མ མ
TSA	ཙ ་ ཙ ཙ	TSHA	ཚ ་ ཚ ཚ
DZA	ཛ ་ ཛ ཛ	WA	ཝ ་ ཝ ཝ
ZHA	ཞ ་ ཞ ཞ	ZA	ཟ ་ ཟ ཟ
'	འ ་ འ འ	YA	ཡ ་ ཡ ཡ
RA	ར ་ ར ར	LA	ལ ་ ལ ལ
SHA	ཤ ་ ཤ ཤ	SA	ས ་ ས ས
HA	ཧ ་ ཧ ཧ	A	ཨ ་ ཨ ཨ

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THE FOUR VOWEL SIGNS

I	ཀྀ ·	U	ཀུ ·	E	ཀེ ·	O	ཀོ ·

-YA SUBFIXED

KYA	ཀྱ ·	KHYA	ཁྱ ·	GYA	གྱ ·	PYA	པྱ ·
		PHYA	ཕྱ ·	BYA	བྱ ·	MYA	མྱ ·

-RA SUBFIXED

KRA	ཀྲ ·	KHRA	ཁྲ ·	GRA	གྲ ·	TRA	ཏྲ ·
THRA	ཐྲ ·	DRA	དྲ ·	NRA	ནྲ ·	PRA	པྲ ·
PHRA	ཕྲ ·	BRA	བྲ ·	MRA	མྲ ·	SHRA	ཥྲ ·
		SRA	སྲ ·	HRA	ཧྲ ·		

-LA SUBFIXED

KLA	ཀླ ·	GLA	གླ ·	BLA	བླ ·	RLA	རླ ·
		SLA	སླ ·	ZLA	ཟླ ·		

R- SUPERFIXED

RKA	རྐ ·	RGA	རྒ ·	RNGA	རྔ ·	RJA	རྗ ·
RNYA	རྙ ·	RTA	རྟ ·	RDA	རྡ ·	RNA	རྣ ·
RBA	རྦ ·	RMA	རྨ ·	RTSA	རྩ ·	RDZA	རྫ ·

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L- SUPERFIXED

LKA	ལྐ་	LGA	ལྒ་	LNGA	ལྔ་	LCA	ལྕ་
LJA	ལྗ་	LTA	ལྟ་	LDA	ལྡ་	LPA	ལྤ་
		LBA	ལྦ་	LHA	ལྷ་		

S- SUPERFIXED

SKA	སྐ་	SGA	སྒ་	SNGA	སྔ་	SNYA	སྙ་
STA	སྟ་	SDA	སྡ་	SNA	སྣ་	SPA	སྤ་
		SBA	སྦ་	SMA	སྨ་	STSA	སྩ་

TYPICAL PAGES FROM A TIBETAN BLOCK-PRINT BOOK

RECTO

VERSO

These pages illustrate the typical layout of a folio from a Tibetan book. The recto side always begins with the ornamental marker, while the verso side does not. The recto side gives the folio number (*drug*) and an abbreviated version of the title of the work (*rDor-gcod* = rDo-rje gcod-pa). In collected works the volume number is also indicated with a letter of the alphabet.

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LESSON I

TIBETAN SCRIPT AND PRONUNCIATION

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

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

1. The 30 Letters of the Alphabet

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

LETTER	PRONUNCIATION
ka	similar to c in "cap"
kha	similar to c in a strongly pronounced "cold"
ga	similar to g in "gone"
nga	similar to ng in "singer"
ca	similar to ch in "teacher"
cha	similar to ch in strongly pronounced "champ"
ja	similar to j in "jam"

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

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

2.   The Vowel Signs

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

LETTER	PRONUNCIATION
i	similar to i in "hit"
u	similar to o in "to"
e	similar to e in "met"
o	similar to a shortened version of o in "or"

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

3.   Superfixed and Subfixed Letters

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

A.   Ya Subfixed:

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

kya	=	kya	khya =	khya	gya	=	gya
pya	=	ca	phya =	cha	bya	=	ja	mya	=	nya

B.   Ra Subfixed:

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

kra	=	tra	khra	=	thra	gra	=	dra			
tra	=	tra	thra	=	thra	dra	=	dra	nra	=	na
pra	=	tra	phra	=	thra	bra	=	dra	mra	=	ma
shra	=	sha	sra	=	sa	hra	=	hra			

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

C. La Subfixed:

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

kla	=	*la*	*gla*	=	*la*	*bla*	=	*la*
rla	=	*la*	*zla*	=	*da*	*sla*	=	*la*

D. The Superfixed Letters:

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

4. Prefixed and Suffixed Letters

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

A. Prefixed Letters:

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

dba	=	*wa*	*dbu*	=	*u*	*dbe*	=	*we*	*dbo*	=	*wo*
dbya	=	*ya*	*dbyi*	=	*yi*	*dbye*	=	*ye*	*dbyu*	=	*yu*	*dbr-*	=	*r*

B. Suffixed Letters:

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

-ng, -n, -m, -r, -l are pronounced normally.

-g is pronounced as -k and -b as -p.

-d, -' and -s are silent.

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

C. Postsuffixed Letters.

The letter -s and, in theory, -d[1], can also be added after a number of the above suffixed letters. Neither are pronounced and do not affect the sound of the preceding letters, but the combination -gs is often silent, with the preceding vowel lengthened.

5. Punctuation

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

6. Sample Reading

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

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

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

Exercise I

A. Write the following words in Tibetan script:

kun, 'khor-lo, khams, gang, glo, dge, sgo, sgra, char, chu, rtog, dri, bdag, rdul, sdug, rnam, snang, dpe, spyod, sprul, phan, phyi, babs, dbu, sbyang, tsam, tshogs, zhen, gzhag, gzugs, 'og, yid, g.ya', rigs, ro, rlung, sems, gsal, lhun, lho

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

LESSON II

1. General Introduction

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

Content words (free forms) include the following categories:

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

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

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

2. Word Order

In Classical Tibetan, the rules of word order are relatively simple. A sentence may consist of basically two or three parts — a subject + verb or a subject + object + verb — according to the nature of the verb (voluntary / intentional or involunatary / non-intentional[1]). Naturally, each of these elements may be extended by means of attributes that precede or follow the "head word", and so the above patterns may be expanded as follows:

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1 These will be explained in Lesson 5.

Involuntary: Adverb + Attribute —> Subject <— Attribute + Adverb —> Verb

Voluntary: Adverb + Attribute —> Subject <— Attribute + Attribute —> Object

          <— Attribute + Adverb —> Verb

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

國王 *rgyal-po chen-po* 大的	—	the great king
太陽 *nyi-ma dmar-po*	—	the red sun
河 *chu-bo zab-po*	—	the deep river
佛陀 *sangs-rgyas thams-cad* —切	—	all Buddhas
chos mchog 殊勝 佛	—	the excellent Dharma

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

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

Departures from this word order are quite common in verse texts, and in conjunction with severe ellipsis of the case particles, this often makes the comprehension of verse extremely difficult. (1) 在偈頌中, 常常會違反正常的語序 (S+Vi)

S+O+Vt

(2) 格詞素 (case particles) 嚴重的省略

3.   Nominal Particles

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

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

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

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

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

A noun with a *free stem* is one that does not need the addition of a nominal particle.

形容詞 都是 bound stems

名詞 有 free stems 及 bound stems

These are some free form nouns: 自由词幹名詞

美吉 金剛

ཆོས་	chos	—	dharma	རྡོ་	rdo	— stone
མི	mi	—	person	འདྲེ	'dre	— demon
ཉ	nya	—	fish	རླུང	rlung	— wind
སྒྲ་	sgra	—	sound	བདག	bdag	— I, self
རྟ	rta	—	horse	ཡུལ	yul 境	— realm
ཁྱིམ	khyim	—	house	རི	ri	— mountain

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

结合词幹名词

ཉེས་པ	nyes-pa	—	evil	ཐལ་བ	thal-ba	— ashes (1156a) 以 过失
མཚན་མོ	mtshan-mo	—	night	དངོས་པོ dngos-po 實味	—	thing
འོ་མ	'o-ma	—	milk	ཀ་བ ka-ba 柱子	—	pillar
ཉི་མ	nyi-ma	—	sun	བླ་མ bla-ma 喇嘛	—	Lama
དཔའ་བོ	dpa'-bo	—	hero	རི་མོ ri-mo 画	—	a drawing
	佛 勇士-			མཛེས་པ	mdzes-pa	— be beautiful
དགེ་བ	dge-ba 善的	—	be virtuous			
ཆེན་པོ	chen-po	—	big / great	ཟབ་མོ zab-mo	—	deep

名詞 ↑

形容词 ↓

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

4.   Special Functions of Nominal Particles   名詞词尾的特殊功能

A.   **Verbal Nouns and Adjectives**

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

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དགེ་ས་   བ་ལ་ འགྲུབ་པ   庄成

中次

動詞性名詞 的形成： ① V.+ 지 (or ㄷ)
② V-ed. 或 V-持 + 지(ㄷ) 一致 ②

形容词
(分词)
藏文的主·被动不能從字面上判断出，须绝句中知道．

LESSON II

1. Verbal nouns

Present stems of verbs may be converted into verbal nouns[2] with - *pa* / - *ba*, although verbal nouns will also be encountered from time to time which have been formed from past and future stems:

shes	—	know	*shes-pa*	— knowledge
'jigs	—	be afraid	*'jigs-pa*	— fear
mchod 供養 —		offer	*mchod-pa* 供	— offering 과녁丁 Ex: 火(俊)
snang 照耀 —		illumine	*snang-ba*	— light
mthong	—	see	*mthong-ba*	— seeing
'phreng	—	fix in a row	*'phreng-ba*	— a garland

2. Verbal Adjectives / Participles 动词性形容词 / 分词

The addition of - *pa* / - *ba* to present, past and future verbal stems also forms words in which the verbal sense is stronger than with verbal nouns, hence they seem more like participles. As in English, these can function verbally or adjectivally[3]. When used adjectivally, such words have the general meaning "[the one] regarding which / whom the action xxx takes place". Moreover, all these words may be viewed as either active or passive, due to the nature of the Tibetan verb which is itself neither active or passive in meaning. For example, when used adjectivally *mthong-ba* can either mean "[that] which sees / [one] who sees" or "[that] which is seen / [one] who is seen", *byas-pa* (from the past verbal stem *byas*) "[that] which did / [one] who did" or "[that] which was done". Further examples are:

是人做　　　　某件事被做

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

- 关於[某人·事]
xxx 之动作發生
(可以是主动的或被...

---

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

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

名詞詞尾的功能:
(지·지)

① 加在 V.未 起之後，形成 動詞性 名詞/形容詞/分詞

② 加在 N. 之後，有所有者之意

③ 顯示性別: 지·지 지·지 m. f.

'tshor-ba	—	one who experiences, that which is experienced
rig-pa	—	one who knows, that which is known
re-ba	—	one who hopes, that which is hoped for

B. Use of Nominal Particles to indicate possession 所有者

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

有重覆處

rta	—	horse	rta-pa	—	rider
zhing	—	field	zhing-pa	—	farmer
bag-yod	—	care	bag-yod-ma	—	one who is careful (f.)
sdig	—	sin	sdig-pa	—	one who is sinful

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

C. Use of Nominal Particles to indicate gender 利用名詞詞尾來顯示性別

지·지 지·지 m. f.

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

rgyal-po	—	king	rgyal-mo	—	queen
stag	—	tiger	stag-mo	—	tigress
lha	—	god	lha-mo 女神	—	goddess
grogs-po	—	friend (m.)	grogs-mo	—	friend (f.)
dmar-po	—	red one (m.)	dmar-mo	—	red one (f.)
bu	—	child, son	bu-mo	—	girl, daughter
tshong-pa	—	merchant	tshong-ma	—	merchant (f.)

女商人   例外: 上 之後   (喇嘛)

Vocabulary II

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

LESSON II

chos:	ཆོས་	the Dharma
mchod-pa:	མཆོད་པ་	offering, worship (*pūja*)
nyi-ma:	ཉི་མ་	sun
snying-po:	སྙིང་པོ་	heart, essence
thabs:	ཐབས་	means, method (*upāya*)
thams-cad:	ཐམས་ཅད་	all
thar-pa:	ཐར་པ་	liberation
thugs-rje:	ཐུགས་རྗེ་	compassion
theg-pa:	ཐེག་པ་	Way
mthong:	མཐོང་	see (*vb.*)
dag-pa:	དག་པ་	be pure; purity
bdag:	བདག་	I, self
bde-ba:	བདེ་བ་	be happy; happiness, bliss
mdo:	མདོ་	sūtra
gnas:	གནས་	place, location, abode
byang-chub:	བྱང་ཆུབ་	Enlightenment (*bodhi*)
byang-chub-sems-dpa':	བྱང་ཆུབ་སེམས་དཔའ་	Bodhisattva
byams-pa:	བྱམས་པ་	be kind; kindness
zla-ba:	ཟླ་བ་	moon
'od:	འོད་	light
lam:	ལམ་	path
sangs-rgyas:	སངས་རྒྱས་	Buddha
gsal-ba:	གསལ་བ་	be radiant, clear

Exercise II

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

[Tibetan passage]

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(handwritten annotations in Chinese appear in the margins)

指示代名詞 ད་: ①那.彼 ②剛提過的事 ③ He. She. it ④ 用 "the"
འདི: ① 這 ② 接下未要提的是 ③ "the"

LESSON III

ད་འདི

1. **Demonstrative Pronouns** 指示代名詞 ）T. 89   To 192
   〈枪〉165. 188

There are only two demonstrative pronouns in Tibetan:

ད 那彼
de — "that" [indicates a further-removed object] 表示較遠的目標; 或剛 "提過的事情
འདི 這.此
'di — "this" [indicates a nearer object] " " " 近 " " ; 或接下未特要提的事

ད 或 འདི 可以用未表示
他」「她」或「它」
(人稱代名詞)

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

3. 作為定冠詞 (definite article)
置於所修飾之字後面.有
強烈的 限定意味

王 偉大的 那丁		
rgyal-po chen-po de	—	that great king / the great king
byang-chub-sems-dpa' 'di 這位	—	this Bodhisattva
ston-pa 'di 這位老師	—	this teacher
dus de 那下時候	—	that time
bdud de 那丁 魔羅	—	that demon
sbyin-pa 'di 這丁礼物	—	this gift

Ex: 愛山云 ... ད (mirror effect)
那丁偉大的王

[Note that when the head word is followed by an attribute, as in the first example, *de* or *'di* then follow that.]

(or) 哥དॖ (支聚词)

2. **Final Particles** 終語词 ... (圆满的词) 平述句 To 131
                    疑问句 〈枪〉184.177
   (or) ... (重覆收摄) 命令句

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

A. **Statements** — -'o ཨོ

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

དགེ་བ	*dge-ba*	—	be wholesome	—>	དགེ་བའོ	*dge-ba'o*	—	[It] is wholesome.
བྱ	*bya*	—	should do	—>		*bya'o*	—	[It] should be done. བྱའོ
ལྟ་བུ	*lta-bu*	—	like	—>		*lta-bu'o*	—	[It] is like ... ལྟ་བུའོ
ཆུང་བ	*chung-ba*	—	be small	—>		*chung-ba'o*	—	[It] is small.

ཆུང་བའོ

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(□) 大中し 和 III 对一般

ཨོ [号後音
     母音

LESSON III

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

གསལ	gsal	—	be radiant	—>	gsal-lo	—	[It] is radiant. གསལ་ལོ
བྱུང	byung	—	arose	—>	byung-ngo	—	[It] arose. བྱུང་ངོ
བཀླགས	bklags	—	read	—>	bklags-so	—	[He] read. བཀླགས་སོ
ཡིན	yin	—	is xxx	—>	yin-no	—	[It] is xxx. ཡིན་ནོ

B. Questions — -'AM

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

དགེ་འའམ

དགེ་བ	dge-ba	—	be wholesome	—>	dge-ba'am	—	Is [it] wholesome ?
བྱ	bya	—	should do	—>	bya'am བྱ་འམ	—	Should [it] be done ?
ལྟ་བུ	lta-bu	—	like	—>	lta-bu'am ལྟ་བུའམ	—	Is [it] like ... ? ལྟ་འའམ
ཆུང་བ	chung-ba	—	be small	—>	chung-ba'am	—	Is [it] small ? ཆུང་འའམ
	gsal གསལ	be radiant	—>	gsal-lam	—	Is [it] radiant ? གསལ་ལམ
བྱུང	byung	—	arose	—>	byung-ngam	—	Did [it] arise ? བྱུང་ངམ
བཀླགས	bklags	—	read	—>	bklags-sam	—	Did [he] read [it] ? བ་ཀླགས་སམ
ཡིན	yin	—	is xxx	—>	yin-nam	—	Is [it] xxx ?

ཡིན་ནམ

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

སུ་འོངས

su 'ongs	—	Who has come ?
ji ltar bya ཇི་ལྟར་བྱ	—	What should be done ?
gang bklags	—	What did [he] read ?

གང་བཀླགས

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

'dus-byas-sam 'dus-ma-byas-so — It is either compounded or not compounded.
yod-dam med-dam — Does [it] exist or does [it] not exist ?

ཡོད་དམ མེད་དམ

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$$V \rightarrow V\text{ཀྱི}\cdot\text{ + } \begin{cases} \text{ཅིག} & \text{ᴳ-ᴰ} \\ \text{ཞིག} & \text{ɪ-ᴰ} \\ \text{ཤིག} & \text{ɪ-ᴰ} \end{cases}$$

ཅིག་ ཞིག་ ཤིག

C. Commands — CIG

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

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

ཅིག   *cig* is used after a final -*g*, -*d* or -*b*

ཞིག   *zhig* is used after a final vowel, -*ng*, -*n*, -*m*, -*'*, -*r*, or -*l*

ཤིག   *shig* is used after a final -*s*
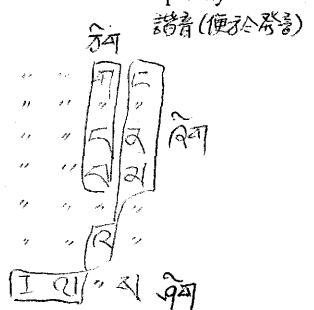
So we have:

བྱོས་ཤིག	*byos-shig*	—	"Do !"
ཐོས་ཤིག	*thos-shig*	—	"Hear !"
མཐོང་ཞིག	*mthong-zhig*	—	"Look !"
ཉོན་ཞིག	*nyon-zhig*	—	"Listen !"
སོད་ཅིག	*sod-cig*	—	"Kill !"

Vocabulary III

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

bklags:	བཀླགས	read (*p. vb.*)
rgyal-po:	རྒྱལ་པོ	king
chen-po:	ཆེན་པོ	be great, large
ston-pa:	སྟོན་པ	a teacher
dus:	དུས	time
'dus-byas:	འདུས་བྱས་	compounded, conditioned (*saṁskṛta*)
'dus-ma-byas:	འདུས་མ་བྱས	not compounded, unconditioned (*asaṁskṛta*)
bdud:	བདུད	demon
sbyin-pa:	སྦྱིན་པ	giving; a gift
med:	མེད	is not [= does not exist] (*vb.*)
dge-ba:	དགེ་བ	be wholesome, virtuous; wholesomeness, virtue
bya:	བྱ་	should do / be done (*fut. vb.*)
lta-bu:	ལྟ་བུ	like ....

LESSON III

chung-ba:	ཆུང་བ	be small, little
byung:	བྱུང	arose (*p. vb.*)
yin:	ཡིན	is [something] (*vb.*)
yod:	ཡོད	is [= exists] (*vb.*)
gsal:	གསལ	be radiant, illumine (*vb.*)

སྐྱེད། སྐྱོབས། ཁྲུས ཁོག་པ མཆོད་ དེ། ལས། ཤི་ས། མདོ། སངས་རྒྱས།

Exercise III

A. Add the appropriate statement and question particles to the following words:

-ཤོ -ཧོ
- སམ -སམ

thabs, chos, rgyud, theg-pa, thugs-rje, lam, nyi-ma, mdo, sangs-rgyas, khyim, byang-chub, snying-po, chu, me, stag-mo, mig

ཐབས ཆུང ཆུབ སྙིང་ པོ ཆུ མེ
སྟག་མོ མིག

B. Add the appropriate form of the command particle to be used with the following verbs (given in imperative stem form):

ཤིག ཤོ ཅིག

skyed, skyobs, khrus, khong, mchod, shig, dor, nos, bob, phos

C. Translate the following sentences:

1. ཁྱིམ་དེ་དམར་རོ།
    ཚང་ཁང

2. 相续 རྒྱུད་ཆེན་པོ་དེ་ཉིན་ཞིག
   →衆事

3. ཐེག་པ་འདི་ཆེན་པོའམ།

4. བྱུང་རྒྱབ་གང་ཡིན།

5. སངས་རྒྱས་ཐབས་ཅད་མཛོད་རོ།

6. སྐྱབས་རྗེ་དག་པའོ། ཚེ, 橫, 纳法

7. ཐུམས་པ་ཐབས་ཡིན་ནོ།

8. འོད་འདི་རྒྱུད་བོ།

9. གནས་དེ་གང་ཡིན།

10. བདག་བདེ་བའམ།
     n. 手臂
     a. 愉快, 慈悲

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LESSON IV

1. Introduction to Case Particles 格詞素（格助詞）ঝমৢ་বৈ་བৡད་ 八

特別的

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

> 屬格 Genitive — *kyi* etc.　ཀྱི་
> 具格 Instrumental — *kyis* etc.　ཀྱིས་
> 間格 Oblique (= Accusative / Locative) — *la* —　ལ　類格（指事格、於格）　ལ
> Locative — *na*　ན
> 逗格 Ablative — *las*　ལས
> 從格 Prolative — *nas*　ནས
> General subordination — *tu* etc. — ལ 類格　5

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

2. The Genitive Particle — KYI etc.　屬格　CF T2 19.

<松>（p63、p180）

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

kyi	after final -d, -b, -s
gi	after final -g, -ng
gyi	after final -n, -m, -r, -l
-'i	after vowels[1]　或 後加字尾 འ 後而
[*yi*]	used in verse instead of -'i to make up syllable count]

偈頌　　補充 音節 較明

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

LESSON IV

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

A. Possession 所有格（所有物）
This indicates the owner of the thing mentioned. Here the pattern is *owner + kyi + possession.*
說明事物的所有者 (物主)
所有物   含人.或物

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

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

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

C. Attribution 歸屬,歸因.
This indicates for who or what something occurs. Here the pattern is *"recipient" + kyi + thing.*
（作為）□ 可 □ Ex：（作為）图書的区別 接受者
（对於） 的 （对於）

me'i thab-khung	—	a hearth for fire
zhi-ba'i sbyin-sreg	—	burnt offerings for Pacification
lha-rnams-kyi mchod-pa	—	offerings for the gods
las-kyi cho-ga	—	the rules for the ritual

D. <u>Dependence</u> 依屬 {主格 / 受格

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

i. <u>Subjective dependence</u> 主格依屬 （主訊補語）

This links the subject to the following concept.

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

In some cases, one could view this as an extension of the possessive use (2.A above) of the genitive. 所有格用法的延伸（但所有之物 較抽象）

ii. <u>Objective dependence</u> 受格依屬 （受詞補語）

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

bla-ma'i bstod-pa	—	the praising of a lama
mdo'i klog-pa		the reading of a sūtra
zan-gyi sbyin-pa		the giving of food
bsgribs-kyi sel-ba		the removal of obscurations
chos-kyi bstan-pa		the teaching of the Dharma

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

E. <u>Qualification</u> 限定

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

nam-mkha' dang-'dra-ba'i sems	—	mind which is like space
zhi-ba dam-pa'i mya-ngan-'das	—	Nirvāna which is supreme peace
las sgrub-pa'i gzhi	—	the ground which accomplishes the ritual
rdzogs-pa'i sangs-rgyas	—	a perfect Buddha

bkal-ba'i skud-pa   —   a cord which has been spun [by a girl]

dga'-ba'i yul   —   a pleasing region

3.   Plural Particles   --   *RNAMS & DAG*

Quite often Tibetan does not indicate the plural if it is obvious from the context that a word is to be understood as such. But there are a number of plural particles in Tibetan which may be used when necessary. The most important of these are *rnams* and *dag*[1], and they may be affixed to all classes of nouns. The meaning of these two particles is the same, and although there does seem to be some preference for using one or the other with particular nouns, it is difficult to establish any criteria for the choice made, apart from convention. Their use is quite straightforward:

sangs-rgyas	a Buddha	—>	sangs-rgyas-rnams	Buddhas
chos	a dharma	—>	chos-rnams	dharmas
slob-ma	a student	—>	slob-ma-rnams	students
'jig-rten	a world	—>	'jig-rten-rnams	worlds
de	that	—>	de-dag	those
spyod-pa	practice	—>	spyod-pa-dag	practices
dkyil-'khor	a mandala	—>	dkyil-'khor-dag	mandalas
me-tog	a flower	—>	me-tog-dag	flowers

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

slob-dpon	'ongs-so	—	A teacher came.
slob-dpon-rnams	'ongs-so	—	Teachers came.
slob-dpon bzang-po-rnams	'ongs-so	—	Good teachers came.
slob-dpon bzang-po de-rnams	'ongs-so	—	Those good teachers came.

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

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

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

Vocabulary IV

klog-pa:	ཀློག་པ	reading
khyi:	ཁྱི་	dog
ཁྱིམ *khyim:*		house
gos:	གོས	clothing
dga'-ba:		joy; be joyful
sgrub-pa:		accomplishment; which accomplishes
bsgom-pa:		cultivation, meditation
bsgribs:		obscuration
lcags:		iron
cho-ga:		rite, rules for ritual
mchod-pa:		offering
'jig-rten:		a world
stobs:		strength, power
bstan-pa:		teaching
bstod-pa:		praise
dam-pa:		supreme, holy
don:		meaning; aim, purpose; an object
gdan:		seat
bdag-po:		lord
bdud:		demon
nam-mkha':		space, the sky
phreng-ba:		a garland
bal:		wool
bum-pa:		a jar
sbyin-pa:		giving
sbyin-sreg:		*homa* ritual (burnt offerings)
mi:		a human being
me:		fire
me-long:		mirror
mya-ngan-'das:		Nirvāṇa
zhi-ba:		be peaceful; peace
gzhi:		basis, ground
zan:		food

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

Exercise IV

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

B.   Translate the following:

1.   བཅོམ་ལྡན་འདས་ཀྱི་སྐུ་གསུམ་སྟེ་

2.   ཐར་པའི་ལམ་

3.   རྒྱལ་པོའི་གནས་

4.   ཤིང་གི་མེ་ལྷོང་མེད་དོ།

5.   བདུད་རྣམས་ཀྱི་གོས་

6.   དེ་རྣམས་ཀྱི་མཆོད་པ་

7.   ཉི་མའི་འོད་ཆེན་པོ་ཡིན་ནོ།

8.   མིའི་དགེ་བའི་ལམ་

9.   བྱང་ཆུབ་སེམས་དཔའ་རྣམས་ཅད་ཀྱི་བྲམས་པ་ཆེན་པོ་ཡིན་ནོ།

10.   གདན་འདི་བདག་གི་སྟོན་པའི་གདན་ཡིན་ནོ།

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LESSON V

1. **Instrumental Particle — *KYIS* etc.**
    作具格

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

ཀྱིས	*kyis*	after final *-d, -b, -s*
གིས	*gis*	after final *-g, -ng*
གྱིས	*gyis*	after final *-n, -m, -r, -l*
	-s	after vowels
ཡིས	[*yis*	used in <u>verse</u> instead of *-s* to make up syllable count]

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

A. Agent

This is the most important use of the Instrumental Particle, and will be encountered frequently by the learner. However, before describing its use, it would perhaps be best to explain something about Tibetan verbs. Strictly speaking, many of the Western grammatical categories used with regards verbs cannot be applied to Tibetan verbs. For example, the Tibetan verb itself has no active or passive forms — sentences like "The cat *ate* the food" (active) and "The food *was eaten* by the cat" (passive) would be identical in Tibetan. A literal translation of the Tibetan equivalent would be something like "<u>With regards food, eating occurs by the cat</u>". What is of prime importance from the Tibetan point of view is the distinction between voluntary / intentional actions and involuntary / non-intentional actions or states. <u>Intentional verbs are those which have an implicit *agent* (= the subject) and an object, which may or may not be expressed.</u> Non-intentional verbs cannot have an agent, and the word or phrase corresponding to what *we* would call the subject occurs without any case particle at all[1]. More information and examples regarding these two categories of verbs will be given in Lesson 15.

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

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1   Strictly speaking, the "subject" of such verbs can be viewed *grammatically* as the direct object.

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

sangs-rgyas-kyis chos bshad-do   —   The Buddha explained the Dharma.

bdag-gis bla-ma chen-po mthong-ngo   —   I saw the great Lama.

slob-dpon-gyis dbang-bskur-ro   —   The teacher initiated [him].

rnal-'byor-pas cho-ga spyad-do   —   The yogin performed the ritual.

mkhas-pa-rnams-kyis mdo klog-go   —   The learned ones are reading the sūtra.

shes-rab-can-gyis dkyil-'khor bri'o   —   The wise one should draw the *mandala*.

des skad 'di gsungs-so   —   He spoke this discourse.

sangs-rgyas-kyis bsngags pa'i chos   —   the Dharma praised by the Buddha

khyod-kyis rtogs-pa'i gsang-ba   —   the secret you have understood

blun-pos mi-shes-pa'i don   —   a meaning which the stupid do not know

B. | Means |

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

lag-pa-gnyis byug-spos-kyis bskus-so   —   [He] smeared both hands with perfume.

gsang-sngags-kyis byin-gyis-brlabs-pa'i chu   —   the water which was empowered with a mantra

des me-tog-gis brgyan-no   —   He adorned [it] with flowers.

chus gang-ba'i bum-pa   —   a jar filled with water

mes shing bsregs-so   —   The wood was burnt by the fire.

de ral-gris bsad-do   —   He was killed with a sword.

bsam-gyis mi-khyab-pa   —   that cannot be encompassed by thought (= inconceivable)

C. | Reason |

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

shin-tu dka'-ba yin-pas ...   —   Because it is extremely difficult, ...

chos spyad-pas <u>*thar-to*</u> [1] — (He)was liberated because he practised the Dharma.

bdag-gis dngos-grub thob-par-'dod-pas ... — Because of my desire to attain siddhis....

(= Because of the desiring for the attainment by me with regards siddhis...)

<u>*chos thams-cad bdag med-pas mi-rtag-pa'o*</u> — Because all dharmas lack autonomous existence, they are impermanent.

D. |Manner|

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

bdag-gis gus-pas phyag-'tshal-lo — I bow down respectfully.

bcom-ldan-'das-kyis de snying-rje-pas gsungs-so — The Bhagavat said that compassionately.

de-lta-bus — in that way

skad-cig-gis — instantaneously

'di'i tshul-gyis chos spyad-do — You should practise the Dharma in this manner.

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

2. Emphatic Particle

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

sangs-rgyas ni mi-rnams-kyi mchog yin-no — A Buddha is the most excellent of people.

de-dag ni byang-chub-sems-dpa' ma-yin-no — They are not Bodhisattvas.

bgegs ni rnam-gnyis yin-te phyi dang nang-ngo — There are two kinds of obstacles, outer and inner.

snying-rje'i mig ni dri-ma med-do — The eye of compassion is without impurities.

'di ni sangs-rgyas-kyis gsungs-pa yin-no — This was spoken by the Buddha.

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

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

Vocabulary V

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

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

Exercise V

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

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

1. མི་རྣམས་ནི་མིག་ཤེས་པ་མཐོང་ངོ་།

2. བྱང་ཆུབ་སེམས་དཔས་སངས་རྒྱས་ལ་མེ་ཏོག་མཆོད་དོ།

3. ཉི་མ་དེ་སྟིན་གྱིས་བསྒྲིབས་སོ།

4. ལུས་ནས་མཁའ་ལ་བྱབ་བོ།

5. རྣམས་ཅད་ཀྱིས་རྟོགས་པའི་དོན་ཡིན་ནོ།

6. ཆུལ་འདིས་དགྱིལ་འཁོར་ནི་ཞིག

7. ཚོས་རྣམས་ཅད་མེ་ཏག་པས་ཤུག་བཤུལ་ཡིན་ནོ།

8. རྣལ་འབྱོར་པས་རྒྱུད་གསང་བ་སྤྱད་དོ།

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不拿.结占

9. རྒྱལ་པོས་གནས་དག་པ་ལ་ནྱལ་ལོ།

10. བདག་ནི་བདུད་ཀྱིས་གུས་པའི་སློབ་དཔོན་མ་ཤེས་སོ།

Vi : 能所不相应
Vt : 能所相应
(　‥　) བ་མི་དད་པ
(ཤད་ཐ) བ་དད་པ

LESSON VI

1. Direct and Indirect Objects of Verbs 直接受词. 间接受词

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

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

2. The Oblique Particle — *LA* ལ

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

A. Objective Use of Oblique Particle

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

'jam-dpal-gzhon-nur-gyur-pa-la   *phyag-'tshal-lo*   —   [I] make obeisances to Manjuśrī-kumāra-bhūta.

sems-can-rnams-la   *snying-rje bskyed-nas*   —   Having roused compassion for beings...

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LESSON VI　　0.1

<u>don-dam-pa-la</u> [1] <u>dpyod-pas</u> <u>de-la</u> dmigs-pa bor-ro — By examining [it] on the absolute level, [I] abandoned perceptions **regarding** it [as an object].

sems-can thams-cad-la sbyin-no — [He] gave to all beings.

byang-chub-chen-po-la smon-pa — the aspiration for Great Enlightenment

de-dag-la phan-pa dang bde-ba — help and happiness for them

gsang-sngags-la mkhas-pa-rnams — those who are skilled with regards the secret mantras.

bdag-gis bcom-ldan-'das-la zhu'o — I shall ask the Bhagavat [about it].

lus-la gnod-pa — [one] who does harm to [your] body

zhi-ba'i cho-ga-la me-tog dkar dbul-lo — [You] should offer white flowers for the rite of Pacification.

gnod-sbyin-rnams-la gtor-ma phul-zhig — Offer tormas to the yakṣas !

de-dag ni sangs-rgyas mang-po-la bsnyen-bkur-ro — They served many Buddhas.

de-bzhin-gshegs-pa-la mchod-pa — worshipping the Tathāgata

des bzlas-brjod-la 'bad-do — He applied himself to [mantra] recitation.

'jig-rten kun-la phan-par-'dod-do — [I] desire to help all worlds.

ngas khyod-la bshad-do — I shall explain [it] to you.

chos thams-cad-la dbang thob-bo — [He] achieved mastery of all dharmas.

de-dag-la ni bdag-gi sha dang khrag-gis mchod-do — I made offerings to them with my flesh and blood.

chos-la spyod-pa'i mtshan-nyid — the attributes of engagement in the Dharma

chos-la bdag-med-pa rtogs-so — [He] realized the lack of autonomous existence to dharmas.

B. 　Locative Use of Oblique Particle

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

i. 　Concrete Spatial Locative

pad-ma-la bzhag-go — [He] placed it on a lotus.

ku-sha bting-ba'i stan-la nyal-lo — [They] should sleep on beds of strewn kuśa grass.

me-tog sa-la bab-bo — The flower fell to the ground.

nam-mkha'-la gnas-so — [It] is located in the sky.

rgya-mtsho-la nor-bu gnas-so — There are jewels in the ocean.

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

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ii.   Figurative Spatial Locative
抽象的.比喻的 ন্·ঝ্৺্র

意性 *stong-pa-nyid-la* sems mi-g.yo-ba   —   the stability of mind in openness
mi-dge-ba-la 'jug-pa   —   entry into the unwholesome
sbyin-pa'i-pha-rol-tu-phyin-pa-la rnam-pa gsum-mo   —   [There are] three aspects to the
Perfection of Generosity.   PRAA·विति 2P.   方面.部分
ting-nge-'dzin-la snyoms-par-*zhugs-so*   —   [I] was equipoised in *samādhi*.
chos zab-mo-la gnas-pa   —   abiding in the profound Dharma
rig-pa-la 'jug-pa'i tshul-gyis   —   by means of entry into awareness

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

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

zla-ba nya-la dkyil-'khor ~~bri-zhigs~~ bris-zhig — Draw the *mandala* at the full moon !
zhag gsum-pa-la bud-med shi'o — On the third day, the woman died.
bdag-gis snga-dro-la zan za'o — I ate the food in the morning.

3.   The Vocative (呼格) 不需任何词书表示，若要表示则放句首.

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

bcom-ldan-'das dkyil-'khor 'di'i ming ci yin — "Bhagavat ! What is the name of this *mandala* ?"
Lag-na-rdo-rje dkyil-'khor 'di'i ming ... — "Vajrapāni ! The name of this *mandala* is ....".
kye rgyal-po de ma-sod-cig — "O king ! Do not kill him !"

Vocabulary VI

Kun-tu-bzang-po:	Samantabhadra
Kun-tu-bzang-po'i spyod-pa:	Practice of Samantabhadra[1]
dkar-ba:	be white
bskyed:	roused, generated (*p.* of *skyed*)
khrag:	blood
rgya-mtsho:	ocean
snga-dro:	morning
'Jam-dpal-gzhon-nur-gyur-pa:	Manjuśrī-kumāra-bhūta
'jug:	enter, undertake (*vb.*)
nyal:	sleep (*vb.*)
snyoms-par-zhugs:	equipoised (*p. vb.*)
bsnyen-bkur:	service, respect; served (*p. vb.*)
ting-nge-'dzin:	*samādhi*, one pointed concentration or composure of the mind.
gtor-ma:	*torma* (cast offerings of food etc.)
bting-ba:	be spread
rtag-tu:	always, perpetually
stan:	seat, couch
stong-pa-nyid:	openness, nothingness (*śūnyatā*)
thob:	attained, acquired (*p. vb.*)
don-dam-pa:	the absolute [level]
nor:	treasure
nor-bu:	a jewel
gnas:	abide [in], be located [in] (*vb.*)
gnod-pa:	harm; that which harms
gnod-sbyin:	a *yakṣa*
dpyod-pa:	investigation
spyod-pa:	enagagement in s.th.
pad-ma:	lotus
pha-rol-tu-phyin-pa:	Perfection (*pāramitā*)
phan-pa:	help
phul:	offer, give (*imp. vb.*)
bab:	fell (*p. vb.*)
bud-med:	woman

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

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

Exercise VI

Translate the following sentences:

1. སངས་རྒྱས་རྣམས་གང་ལ་བཞུགས།

2. དེས་པ་ཟླ་བའི་གདན་ཆེན་པོ་དེ་ལ་མི་ལྷོང་བཞག་གོ།

3. རྣལ་འབྱོར་པས་བཙམ་ཤུན་འདས་ལ་བསམ་མོ།

4. སློབ་མ་དེ་དག་ལ་ཚམས་ཟབ་མོ་བསྟན་ཏོ།

5. རིགས་ཀྱི་བུ་དག་འདི་ལ་ཉོན་ཅིག།

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LESSON VI

6.   ह्यग་ཏུ་ཀུན་ཏུ་བཟང་པོའི་སྤྱོད་པ་ལ་འཇུག་གོ།

7.   ཉིད་དེ་འཇིན་ལ་སྙོམ་པར་བཞུགས་སོ།

8.   སྐྱོང་པ་ཉིད་ལ་གཉུགས་མེད་དོ།

9.   དེ་དག་གིས་ཤེས་རབ་ཀྱི་པ་རོལ་ཏུ་ཕྱིན་པ་ཟབ་མོ་ལ་བསླབ་བོ།

10.   སེམས་ཅན་མ་ལུས་ལ་ནོར་སྦྱིན་ནོ།   པ/f_{ut.} → སྦྱིན་པ/vt. 学習

LESSON VII

1. The Verb

Some features of the Tibetan verb have already been touched upon in Lessons III and V, but now we shall look at it in greater detail.   Verbs have four stems which are conventionally called the present, past, future and imperative.   This terminology is derived from Indo-European grammatical ideas which do not entirely correspond to Tibetan verbal concepts.   In common with such diverse languages as Japanese and Arabic, the Tibetan verb is basically concerned with aspect[1] and not tense like most Indo-European languages. Unfortunately, the matter has been further complicated by the use made of these stems to translate the tenses of Sanskrit verbs.   In addition to their own underlying meaning, the Tibetan verbal stems came to be seen as equivalent to the various Sanskrit present, past or future tenses in the absence of anything with which to translate them.

In the case of some verbs, each one of these stems has a distinct form with alterations in their prefixed or root letters and vowels, though many other verbs use an identical form for two, three or all of the stems[2].   A full description of the patterns to be encountered is quite beyond the scope of this course, and would also be an impossible burden for the student to learn.   It will be more practical to learn the various forms of a verb as they are encountered. Furthermore, a reference listing of these stem forms for the most common verbs is given in Lesson XV.   However the following are typical:

4-stem Forms

Present		Past	Future	Imperative
byed	(do)	byas	bya	byos
lta	(see)	bltas	blta	ltos
sdud	(gather)	bsdus	bsdu	sdus
sgrib	(obcure)	bsgribs	bsgrib	sgribs

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

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

LESSON VII

3-stem Forms

Present		Past	Future	Imperative
rnyed	(get)	*brnyes*	*brnyed*	*rnyed*
gci	(urinate)	*gcis*	*gci*	*gcis*
'jig	(destroy)	*bshig*	*bshig*	*shig*
'bul	(offer)	*phul*	*dbul*	*phul*
'bri	(write)	*bris*	*bri*	*bris*

2-stem Forms

Present		Past	Future	Imperative
skyed	(produce)	*bskyed*	*bskyed*	*skyed*
'khur	(carry)	*khur*	*'khur*	*khur*
'chi	(die)	*shi*	*'chi*	*shi*
'thob	(acquire)	*thob*	*'thob*	*thob*
sdod	(sit)	*bsdad*	*bsdad*	*sdod*

1-stem Form

Present		Past	Future	Imperative
mthong	(see)	*mthong*	*mthong*	*mthong*
thos	(hear)	*thos*	*thos*	*thos*
skrag	(fear)	*skrag*	*skrag*	*skrag*
go	(understand)	*go*	*go*	*go*

2.   The Use of the Verbal Stems

A.   The Present Stem

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

chos thams-cad rang-bzhin-gyis stong-par rnam-par-lta'o — [They] perceive that all *dharmas* lack intrinsic existence. (NB: The Instrumental is used with *stong-pa* to indicate what is absent. etc.)

gsang-sngags-kyis dngos-grub myur-du ster-ro — Mantras swiftly bestow *siddhis.*

nyi-ma nam-mkha'-la 'char-ro — The sun is shining in the sky.

bdag yun ring-po nas 'khor-ba-na 'khor-ro — I have been going around in Saṃsāra for a long time.

ji-ltar sems-can-rnams-la chos ston — How does he teach the Dharma to beings ?

lha'i me-tog-gi char 'bab-bo — A rain of divine flowers is falling.

B. The Past Stem

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

bcom-ldan-'das rGyal-po'i-khab Bya-rgod-phung-po'i ri-la bzhugs-so — The Bhagavat was residing on the mountain of Gṛdhrakūṭa at Rājagṛha.

sangs-rgyas-la 'di-skad-ces smras-so — [They] said this to the Buddha.

mngon-par-rdzogs-par-sangs-rgyas-so — [He] became perfectly enlightened.

de-nas bcom-ldan-'das ting-nge-'dzin de-las bzhengs-so — Then the Bhagavat arose from that *samādhi.*

yi-ge A zhes-bya-ba'i 'bru pad-ma-la bzhag-go — The symbol of the letter "A" was placed on the lotus.

de-nas ral-gri'i phyag-rgya bcings ... — Then [he] made the sword *mudrā* and ...

de-ltar ngas bshad-pa'i mchod-pa byas-so — In that way, [they] made the offerings prescribed by me.

bdag-nyid spyan-ras-gzigs-dbang-phyug-tu byin-gyis-brlabs-so — He transformed himself into Avalokiteśvara.

C. The Future Stem

Despite its name, this stem probably did not originally indicate an action that will occur at a future time, but rather seems to have expressed a necessitive or prescriptive idea. It implies that the action of the verb which has not yet begun to occur *should be*, or even *must be*, carried out. It is often encountered in this sense in handbooks for rituals and the like. However, you should also bear in mind that the Tibetans often had to use this stem to translate true future tenses[3] when translating Buddhist texts from Sanskrit which has a quite elaborate system of tenses.

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

'gro-ba-la snying-rje bskyed-do — [You] should generate compassion for creatures.

bla-na-med-pa yang-dag-par-rdzogs-pa'i byang-chub-tu smon-lam gdab-bo — You should make a resolution [to achieve] the supreme and fully perfect Enlightenment.

nyon-mongs thams-cad spang-ngo — All emotional afflictions should be abandoned.

rkang-pa gnyis ni mnyam-gzhag-go — [Your] two feet should be placed together.

lag gnyis pad-ma ltar sbyar-ro — [Your] two hands should be joined like a lotus.

yi-ge lha'i gzugs-su-gyur-bar bsam-mo — [You] should imagine the letter change into the body-image of the deity.

'phags-pa mi-g.yo-ba'i sngags bzla'o — [You] should recite the mantra of the Noble Acala.

byug-spos dang me-tog-la sogs-pa dbul-lo — Perfume, flowers and so forth should be offered.

me-thab-kyi khor-yug-la rtsva[4] *ku-sha dgram-mo* — *Kuśa* grass should be spread around the circumference of the hearth.

D.   The Imperative Stem

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

3.   Negation — MA / MI

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

mi is used with present and future stems, and verbal adjectives.
ma is used with past and imperative stems, and verbal nouns.

They are both used arbitrarily with adjectives, some taking *mi* and others taking *ma*.

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4 Although not mentioned in the section on Tibetan script, there is a special letter of rare occurence, called the *wa-zur*, written like a small triangle under certain letters thus: ◁. It is usually transliterated as *va*, but it is silent itself, and generally does not affect the pronunciation of the word. Its chief purpose seems to be as an orthographic device to distinguish otherwise identical words. So it is used here in *rtsva* (ᢖ) to avoid confusion with *rtsa* (ᢖ) "root".

[*ma-yin*, the negative of the verb *yin* "be", is sometimes seen in the contracted form *min*. The verb *med* "not exist" is noteworthy because it is derived from the negative for the verb *yod* "exist".]

ba-glang-gi lci-ba (sa-la ma-lhung-bas) bsku'o — It should be smeared with bull's dung which has not fallen to the ground.

bstan-pa de ni mi-bden-no — That teaching is not true.

khyod-kyis de ma-rnyed-dam — Did you not get it ?

chos-rnams rtag-tu ma-skyes-so — Dharmas are forever unborn.

sems-can-gyi khams ma-lus-pa — societies of beings without exception

dgos-pa ma-rdzogs-pas... — Since [he] had not completed the task...

chos kun ni mi-rtag-pa'o — All *dharmas* are impermanent.

'di shes-pa mi-'gyur-ba-rnams ni sangs-rgyas gzhan-du 'tshol-lo — Those who do not come to know this seek the Buddha elsewhere.

bsod-nams ma-byas-pa'i sems-can-rnams — beings who have not acted meritoriously

las 'di ni mi-legs-so — This action is not good.

ma-'ongs-pa'i dus-na ni blun-po byung-ngo — In future times, there will be stupid people. (Literally - "In times which have not come")

Vocabulary VII

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

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

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

Exercise VII

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

B.   Translate the following[5]:

1.   བཙོམ་ལྡན་འདས་རྒྱལ་པོའི་ཁབ་ཏུ་རྡོད་གྲུང་པོའི་རི་ལ་བཞུགས་སོ།

2.   གཟུགས་ལས་སྟོང་པ་ཉིད་གཞན་མ་ཡིན་ནོ། །སྟོང་པ་ཉིད་ལས་གཟུགས་གཞན་མ་ཡིན་ནོ།

3.   སངས་རྒྱས་ཐམས་ཅད་གྱུང་ཤེས་རབ་ཀྱི་ཕ་རོལ་ཏུ་ཕྱིན་པ་ལ་བརྟེན་ནོ།

4.   མཚན་མ་ཉིད་ཀྱི་གནས་ཤེས་བུ་བའི་ཆོས་ཀྱི་རྣམ་གྲངས་སྟོན་ཏོ།

5.   ལུས་དང་ངག་དང་ཡིད་ཀྱི་མཚམས་པ་ཉིད་ཤེས་བུ་བའི་ཉིད་དེ་འཛིན་ནོབ་བོ།

6.   དེ་བཞིན་གཤེགས་པ་ནི་བྱུང་རྒྱབ་སེམས་དཔའ་དང་སྤྱིའི་ཚོགས་ཀྱིས་བསྐོར་རོ།

7.   དེའི་སྟོབས་ཀྱིས་འོད་ཟེར་ཀྱི་དུ་བ་ཆེན་པོ་འདི་བྱུང་ངོ།

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

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8. ཚོས་ཉིད་དག་པའི་གསང་སྔགས་ལ་བརྟེན་རྟོགས་ཤིག།

9. དེ་བཞིན་དུ་ཚོ་ག་དེ་ལ་འཇུག་གོ།

10. བྱང་ཆུབ་སེམས་དཔའ་རྣམས་ཀྱིས་འཇིག་རྟེན་ <u>ལ་ལྐུས་པ་ལ</u>་སེམས་ཅན་སྒྲོལ་ལོ།

11. དེ་ནས་ཡི་གེ་ཨ་དེ་རང་གི་སྟེ་བོ་ལ་བསམ་མོ། 定金 –50

རཏྱེ，ཊ̥的

སྒྲོལ

སྒྲོལ་བ། vt. 救度，救放

LESSON VIII

1.   The Locative Particle — *NA* ཨ (類似 ལ)

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

A.   Locative of Place

lha-rnams so-so'i dkyil-'khor-na bzhugs-pa — the deities who reside in their respective *maṇḍalas*

lag-na bgrang-phreng 'dzin-no — [He] holds a rosary in his hand.

khams gsum-na gnas-pa'i 'gro-ba-rnams — the creatures living in the Three Realms

ngas 'khor-ba-na 'khor-ba'i tshe... — When I was going around in Samsāra ...

pho-brang rgya-che-ba-na bzhugs-pa'i de bzhin-gshegs-pa-rnams — the Tathāgatas who reside in a vast palace

phyag-rgya gru-gsum-pa pad-ma'i steng-na 'dug-pa — the triangular symbol which rests upon a lotus

chos-kyi-dbyings-kyi gnas-na 'khod-pa'i byang-chub-sems-dpa'-rnams — the Bodhisattvas who are arrayed in the abode of the *dharmadhātu*

rigs-kyi-bu byang-chub-snying-po-na 'dug-pa'i tshe... — Nobly-born One ! When you are seated in the *bodhimaṇḍa*   ...

de'i rmi-lam-na bla-ma mthong-ngo — The Lama was seen in his dreams.

bla-na-med-pa'i ye-shes — Supreme Awareness (literally "that above which there is nothing")

B.   Locative of Time

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

nyi-ma 'char-ba'i dus-na chos ston-no — He teaches the Dharma when the sun rises.

ma-'ongs-pa'i dus-na byams-pa 'byon-no — Maitreya will appear in the future.

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

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

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

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

2. The Conjunctive Particle — *DANG*

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

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

zhi dang rgyas dang drag-spyod-pa'i cho-ga — The rites of Pacification, Enrichment, and Fierce Action.

de-dag-gis dge-ba'i bshes-gnyen-gyi 'du-shes dang pha-ma'i 'du shes dang mkhan-po 'du-shes bskyed-do — They should generate the idea of [him being] a spiritual friend, the idea of [him being] father and mother, and the idea of [him being] a teacher.

dkyil-'khor dang phyag-rgya dang dam-tshig-la 'jug-pa — Entry into the *maṇḍala,* the *mudrās* and the *samaya* commitments.

ser-sna dang sems-can-la gnod-pa dang the-tshom dang le-lo dang gsangs-sngags-la-sogs-pa-la ma-gus-pa —Avarice, harming beings, doubt, laziness, and disrespect to the mantras and so forth.

phung-po dang khams dang skye-mched dang gzung-ba dang 'dzin-pa rnam-par-spangs-so — [They] abandoned the *skandhas,* the *dhātus,* the *āyatanas,* the perceived objects and the perceiving subject.

sems dang nam-mkha' dang byang-chub 'di-dag ni gnyis-su med-do — The mind, space and Enlightenment: these are indivisible.

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

nyon-mongs thams-cad dang bral-ba — devoid of / separated from all emotional afflictions

sems-can sna-tshogs-pa dang 'dra-ba'i gzugs — a body-image which resembles diverse kinds of beings

'jig-rten-pa dang lhan-cig-tu gnas-pa'i byang-chub-sems-dpa'-rnams — Bodhisattvas who dwell together with the mundane

3. Possessives — CAN / BCAS-PA / LDAN-PA

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

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

ye-shes-kyi rang-bzhin-can-gyi me — fire which has the nature of Awareness

dkyil-'khor shes-rab-can-gyis bri'o — The mandala should be drawn by one who has insight.

dkyil-'khor rta-babs-can bris — The mandala was drawn with archways.

· me-tog pri-yang-gu'i phyag-rgya yi-ge ya dang bcas-pa — the priyangu flower symbol together with the letter "ya"

gzi-brjid-can — one who has splendour (= queen, mistress, lover)

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

khro-ba dang bcas-pa — wrathful

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

stobs dang ldan-pa — having strength, powerful

sems-can — a being (literally "mind-possessing")

bcom-ldan-'das — Bhagavat

4. Concessive Particle — KYANG

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

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LESSON VIII

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

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

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

'du-shes tsam yang spangs-pa'i phyir ... — Because of having abandoned even the idea itself

slob-dpon-gyis kyang bu'i 'du-shes bskyed-do — The ācārya also should generate the idea of [the trainee being] his child.

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

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

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

Vocabulary VIII

skye-mched:	*āyatanas*, the six faculties and their corresponding objects, e.g. the eye and colour-form.
khams:	*dhātu*, the eighteen bases of perception — the six faculties, their objects and associated consciousnesses, e.g. the eye, colour-form and visual consciousness.
khro-ba:	wrath; be angry, wrathful
mkhan-po:	*paṇḍita* (a scholar-teacher), an abbot
'khod-pa:	that which is arrayed, arranged
gru-gsum-pa:	triangle
dge-ba'i-bshes-gnyen:	spiritual friend (*kalyāṇa-mitra*)
'gag-pa:	cessation
rgya-che-ba:	be vast, extensive
bgrang-phreng:	rosary
cung-zad:	a little, slightly
char-sprin:	rain-cloud
mchis:	exist (*hon. vb. = yod*)
rta-babs:	archway

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

Exercise VIII

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

༄། །འདི་སྐད་བདག་གིས་ཐོས་པ་དུས་གཅིག་ན། བཅོམ་ལྡན་འདས་རྒྱལ་པོའི་ཁབ་བྱ་རྒོད་ཕུང་ པོའི་རི་ལ་དགེ་སློང་གི་དགེ་འདུན་ཆེན་པོ་དང་། བྱང་ཆུབ་སེམས་དཔའི་དགེ་འདུན་ཆེན་པོ་དང་ཐབས་ གཅིག་ཏུ་བཞུགས་ཏེ། དེའི་ཚེ་བཅོམ་ལྡན་འདས་ཟབ་མོ་སྣང་བ་ཞེས་བྱ་བའི་ཆོས་ཀྱི་རྣམ་གྲངས་ཀྱི་ཏིང་ དེ་འཛིན་ལ་སྙོམས་པར་བཞུགས་སོ། ། ཡང་དེའི་ཚེ་བྱང་ཆུབ་སེམས་དཔའ་སེམས་དཔའ་ཆེན་པོ་འཕགས་ པ་སྤྱན་རས་གཟིགས་དབང་ཕྱུག་ཤེས་རབ་ཀྱི་པ་རོལ་ཏུ་ཕྱིན་པ་ཟབ་མོའི་སྤྱོད་པ་ཉིད་ལ་རྣམ་པར་བལྟ་ ཞིང་། ཕུང་པོ་ལྔ་དེ་དག་ལ་ཡང་རང་བཞིན་གྱིས་སྟོང་པར་རྣམ་པར་བལྟའོ། །

'di-skad [1] *bdag-gis thos-pa* [2] *dus gcig-na / bcom-ldan-'das rgyal-po'i-khab bya-rgod-phung-po'i-ri-la dge-slong-gi* [3] *dge-'dun* [4] *chen-po dang / byang-chub-sems-dpa'i dge-'dun chen-po dang thabs-gcig-tu* [5] *bzhugs-te* [6] */ de'i tshe* [7] *bcom-ldan-'das zab-mo snang-ba zhes-bya-ba'i* [8] *chos-kyi-rnam-grangs-kyi* [9] *ting-nge-'dzin-la snyom-par-bzhugs-so* [10] */ yang de'i-tshe byang-chub-sems-dpa' sems-dpa'-chen-po 'phags-pa spyan-ras-gzigs-dbang-phyug shes-rab-kyi-pha-rol-tu phyin-*

---

1   thus (giving quoted speech etc)

2   Verbal noun of *thos* (past stem) "heard".

3   *dge-slong*:   monk, *bhikṣu*

4   *dge-'dun*:   Saṅgha.

5   *thabs-gcig-tu*:   all together (at one time).

6   The *-te* should be translated as "was....-ing".

7   "time", "occasion".

8   "called".

9   *chos-kyi-rnam-grangs*:   Dharma discourse (Skt. *dharma-paryuya*).

10   "be equipoised in (*samādhi*)".

*ras-gzigs-dbang-phyug shes-rab-kyi-pha-rol-tu phyin-pa zab-mo'i spyod-pa-nyid[1]-la rnam-par-blta-zhing[2]
/ phung-po-lnga de-dag-la yang rang-bzhin-gyis-stong-par[3] rnam-par-blta'o //*

Supplementary notes to aid translation of longer passages

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

Adverb + Attribute —> Subject <— Attribute + Adverb —> Verb

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

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

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

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

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

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

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

LESSON VIII

A simple analysis of the whole passage is as follows:

'di-skad || bdag-gis thos-pa dus gcig-na | bcom-ldan-'das || rgyal-po'i-khab bya-rgod-phung-po'i-ri-la || dge-slong-gi dge-'dun chen-po dang | byang-chub-sems-dpa'i dge-'dun chen-po dang || thabs-gcig-tu || bzhugs-te | de'i tshe || bcom-ldan-'das || zab-mo snang-ba zhes-bya-ba'i chos-kyi-rnam-grangs-kyi ting-nge-'dzin-la || snyom-par-bzhugs-so || yang de'i-tshe || byang-chub-sems-dpa' sems-dpa'-chen-po 'phags-pa sPyan-ras-gzigs-dbang-phyug || shes-rab-kyi-pha-rol-tu phyin-pa zab-mo'i spyod-pa-nyid-la || rnam-par-lta-zhing | phung-po-lnga de-dag-la yang || rang-bzhin-gyis-stong-par || rnam-par-lta'o ||

Semi-literal translation:

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

Suggested final translation

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

LESSON IX

1. Ablative and Prolative Particles — *LAS* & *NAS*

partly over

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

2. Uses of *LAS*

A. Source

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

sprin-las char 'byung-ngo — Rain arises from clouds.

'od-zer-las byung-ba'i me — the fire which arose from the rays of light

de-bzhin-gshegs-pa-las byung-ba'i 'od-zer — the rays of light which arose from the Tathāgata

bla-ma-las thob-pa'i bstan-pa — the teaching received from the teacher

dBu-ma Rin-po-che'i-phreng-las [1] ... *ces gsungs-so* — It is said in the Mādhyamika Ratnāvāli: ......

sems-can thams-cad srid-pa'i rgya-mtsho-las sgrol-lo — It liberates all beings from the ocean of existence.

u-dum-ba-ra'i dbus-kyi cha-las byung-ba'i yam-sreg shing — kindling wood which comes from the middle part of the *udumbara* [tree]

gser-ram zangs-sam 'jim-pa-las byas-pa'i pad-ma'i gdan — a lotus throne made of gold or copper or clay

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

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

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

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'jig-rten-gsum-las rnam-par-rgyal-ba — Victorious over the Three Realms (This is the name of a deity — Trailokya-vijaya)

mya-ngan-las 'das-pa — That which goes beyond misery (Tibetan translation of "Nirvāṇa".)

B.   Means / Reason

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

de skom-las shi'o — He died of thirst.

shing mar-las smyugs-pa — wood which has been smeared with butter

bdag-gis 'di-las thar-pa thob-bo — I attained liberation through this.

bung-ba ni me-tog dri-las shes-so — A bee knows a flower by its scent.

byang-chub ni rang-gi sems-las btsal-bar-bya'o — Enlightenment should be sought through (= in) your own mind.

3.   Uses of *NAS*

(ロ자): 来源≠结果(類別、範畴)
あ자: 来源=结果(類別、範畴) → 從…之中

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

gtsug-tor-nas 'od-zer byung-ngo — Rays of light emerged from his uṣṇiṣa.

sbyin-pa'i-pha-rol-tu-phyin-pa-nas bzung.... — Beginning with the Perfection of Generosity,....

lce rkan-nas phob-cig — Lower your tongue from your palate.

yi-ge ra de-las thab-khung-gi nang-nas me byung-ngo — Fire [formed] from that letter *ra* arose within the hearth. (The *las* shows from what the fire was made, and the *nas* shows the specific point where it arose -"within" [= from inside].) 從工字母"所製成的"火從灶土事生之ɛ

rgyal-po'i pho-brang-nas me blangs-so — Fire was taken from the king's palace.

spos-chu dri zhim-pos bkang-ba'i bum-pas spyi-bo-nas dbang-bskur-ro — They were initiated on their heads with a jar filled with fragrant perfumed-water. 用以芳香氣味充満の瓶, 從頭灌頂

kha-nas mche-ba bzhi gtsigs-pa — with four fangs bared from his mouth

kun-gyi nang-nas mchog [2] — the best of all

---

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

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

de-nas — then, next

ye-nas — primordially 最初地，原始地

gdod-ma-nas — from the very beginning

thog-ma-med-pa'i dus-nas — from time without beginning 无始以来

rang-gi sems gzod-ma-nas ma-skyes-so — Your mind is unborn from the very beginning.

yun ring-po-nas — for a long time

phyi-nas — hereafter, in the future 此後，未来

後面

4. Comparison

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

las 前面是比較基準

rta-las khyi chung-ba yin-no — A dog is smaller than a horse.

nyan-thos-las byang-chub-sems-dpa' 'phags-pa'o — A Bodhisattva is nobler than a Śrāvaka.

'di-bas de dkar-po yin-no — That is whiter than this.

khyod-pas bdag gzhon-pa'o — I am younger than you.

dngul-las gser 'dod-do — [I] prefer gold to silver.

5. The Semi-final Particle — TE etc.

前後句的对等功能
引介（介绍的功能）

增修词

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

te is used after *-n, -r, -l, -s*

ste is used after *-g, -ng, -b, -m* and vowels

de is used after *-d*
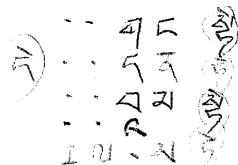
This particle has several shades of meaning, but we should note two in particular — a coordinating function and an introductive function.

前後句的对等功能   引介 介绍的功能

用法

① ま在連接动詞時，此句無动词可
ま在連接（名、形）時，有 be 动词的意思

LESSON IX

A. Coordinating Function 前後句的对等功能

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

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

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

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

de-bzhin-gshegs-pa'i gsang-sngags-kyis snga-ma bzhin-du bkod-de bzlas-brjod bya'o || — You should arrange the Tathāgata's mantra as before and recite it.

gzhan-du de-la phan-pa'i don 'gyur phyir | snying-rje bskyed-de khro-ba bstan-par-bya || — Or else, so that they may be aided, you should generate compassion [for them] and act angrily.

de-nas 'od-zer de-dag-gis byang-chub-sems-dpa' thams-cad bskul-nas slar-log-ste | bcom-ldan-'das rnam-par-snang-mdzad-kyi sku-du rang-gi gnas-su bzhugs-so || — Then after those rays of light had encouraged / incited all the Bodhisattvas, they returned and entered into their abode in the Bhagavat Vairocana's Body.

bdag rnam-par-snang-mdzad-tu de'i phyag-rgya dang gsang-sngags-kyis bsgyur-te dkyil-'khor bri'o || — You should transform yourself into Vairocana with his *mudrā* and mantra, and then draw the *maṇḍala*. 我用（大日如來の）手印、密咒變成大日如來

byang-chub nam-mkha'i mtshan-nyid-de | rtog-pa thams-cad spangs-pa yin || — Enlightenment is [like] space in its attributes, and it is devoid of all conceptualization.

B. Introductive Function 引介、介紹的功能

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

A ま理由定义 A是···
此時有強調之意

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

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

de-yi sngags ni 'di yin-te | Oṁ āḥ hūṁ || — This is its mantra: Oṁ āḥ hūṁ.

前行の修吃

sngon-du-bsnyen-pa ni rnam-pa gnyis-te | sngar-gyi-dus-su-bya-ba dang mtshan-ma-can-no || — There are two types of preliminary service: that which is to be done beforehand, and that with perceptual form. 預備的、等備吋

sbyin-pa'i-pha-rol-tu-phyin-pa-la rnam-pa-gsum-ste | zang-zing dang | mi-'jigs-pa dang | chos-kyi-sbyin-pa'o || — There are three aspects to the Perfection of Generosity - the giving of material goods, fearlessness and the Dharma.

Vocabulary IX

bkang-ba:	filled with
rkan:	palate
skom:	thirst
kha:	mouth
khyod:	you
dngul:	silver, money
lce:	tongue
char:	rain
mche:	fang
'jim-pa:	clay
nyan-thos:	Śrāvaka, a "Listener" who follows the first of three levels of Buddhism according to the Mahāyāna view.
thab-khung:	hearth
dri:	smell, odour
rnam-par-rgyal-ba:	completely victorious
spos-chu:	perfumed water
spyi-bo:	top of the head
sprin:	cloud
pho-brang:	palace
phob:	lower ! (*imp.* of *'bebs*)
'phags-pa:	noble; be superior
bung-ba:	bee
blangs:	took (*p.* of *len*)
dbus:	centre, middle
mar:	butter, ghee
mya-ngan-las-'das-pa:	Nirvāṇa
smyugs-pa:	smeared
gtsigs-pa:	bared (of teeth)

gtsug-tor:	*uṣṇīṣa*, the swelling of flesh or top-knot of hair on a Buddha's head, also personified as a goddess.
btsal-bar-bya:	should be sought (*fut. com. vb. of 'tshol*)
zhim-po:	sweet, fragrant
gzhon-pa:	be young
bzhi:	four
zangs:	copper
'od-zer:	rays of light
yam-shing:	kindling wood
shes:	know (*vb.*)
srid-pa:	[samsaric] existence
srung:	protect (*vb.*)
gser:	gold

Exercise IX

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

༄༅། །ཤེས་རབ་ཀྱི་ཕ་རོལ་ཏུ་ཕྱིན་པ་ཟབ་མོའི་སྤྱོད་པ་སྤྱོད་པར་འདོད་པ་དེས་འདི་ལྟར་རྣམ་པར་

བལྟ་བར་བྱ་སྟེ། ཕུང་པོ་ལྔ་དེ་དག་ཀྱང་རང་བཞིན་གྱིས་སྟོང་པར་ཡང་དག་པར་རྗེས་སུ་བལྟའོ།

།གཟུགས་སྟོང་པའོ། སྟོང་པ་ཉིད་ཀྱང་གཟུགས་སོ། གཟུགས་ལས་ཀྱང་སྟོང་པ་ཉིད་གཞན་མ་ཡིན་ནོ།

སྟོང་པ་ཉིད་ལས་ཀྱང་གཟུགས་གཞན་མ་ཡིན་ནོ།། དེ་བཞིན་དུ་ཚོར་བ་དང་། འདུ་ཤེས་དང་།

འདུ་བྱེད་དང་། རྣམ་པར་ཤེས་པ་རྣམས་སྟོང་པའོ། དུ་རིའི་བུ་དེ་ལྟ་བས་ན་ཆོས་ཐམས་ཅད་སྟོང་པ་

ཉིད་དོ། །མཚན་ཉིད་མེད་པ། མ་སྐྱེས་པ། མ་འགགས་པ། དྲི་མ་མེད་པ། དྲི་མ་དང་བྲལ་

བ་མེད་པ། བྲི་བ་མེད་པ། གང་བ་མེད་པའོ།། དུ་རིའི་བུ་དེ་ལྟ་བས་ན་སྟོང་པ་ཉིད་ལ་གཟུགས་

མེད། ཚོར་བ་མེད། འདུ་ཤེས་མེད། འདུ་བྱེད་མེད། རྣམ་པར་ཤེས་པ་མེད། མིག་མེད། རྣ་མེད།

སྣ་མེད། ལྕེ་མེད། ལུས་མེད། ཡིད་མེད། གཟུགས་མེད། སྒྲ་མེད། དྲི་མེད། རོ་མེད་རེག་བྱ་

མེད། ཆོས་མེད་དོ།། མིག་གི་ཁམས་མེད་པ་ནས་ཡིད་ཀྱི་རྣམ་པར་ཤེས་པའི་ཁམས་མེད་པའི་བར་

དུ་ཡང་མེད་དོ།། མ་རིག་པ་མེད། མ་རིག་ཟད་པ་མེད་ནས་རྒ་ཤི་ཟད་པའི་བར་དུ་ཡང་མེད་དོ།

།དེ་བཞིན་དུ་ཕྱག་བཙལ་བ་དང་། ཀུན་འབྱུང་བ་དང་། འགོག་པ་དང་། ལམ་མེད། ཡེ་ཤེས་མེད། ཐོབ་པ་མེད། མ་ཐོབ་པ་ཡང་མེད་དོ།། གུ་རིའི་བུ་དེ་ལྟ་བས་ན་བྱང་ཆུབ་སེམས་དཔའ་རྣམས་ཐོབ་པ་མེད་པའི་ཕྱིར། ཤེས་རབ་ཀྱི་ཕ་རོལ་ཏུ་ཕྱིན་པ་ལ་བརྟེན་ཅིང་གནས་ཏེ། སེམས་ལ་སྒྲིབ་པ་མེད་ཅིང་། ཕྱིན་ཅི་ལོག་པ་ཤིན་ཏུ་འདས་ནས། སྐུ་དང་ལས་འདས་ཆེན་པོའི་མཐར་ཕྱིན་ཏོ།། 般若經 (7)

漢與例.錯誤.   業苦.
背道而馳   悲痛.
               憂傷.

Notes

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

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

Supplementary Vocabulary for Exercise IX

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

LESSON IX

mig-gi-khams:	the eye *dhātu*
tshor-ba:	feeling (*vedanā*)
zad-pa:	cessation
yang-dag-par:	fully, perfectly
reg-bya:	touch
ro:	taste

5…etc 之用法：
1. 如 ལ
2. 如 ན
3. 行为(动作)的目标
4. 某物存在的方式,状態 或 情况
5. 形成 adv. ex: ཀུན་ཏུ་ (完全地)
6. 藉由助动词而形成複合动词 (ex: 主V.+ དུ + 助V.) ex: བྱ་བར་འདོད་པ

LESSON X (I)

1. The Particle of General Subordination — -TU etc.

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

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

tu	after -g and -b (and original *da-drag*)
du	after -ng, -d, -n, -m, -r, -l
r	after vowels and '
su	after -s
ru	sometimes found in verse for -r
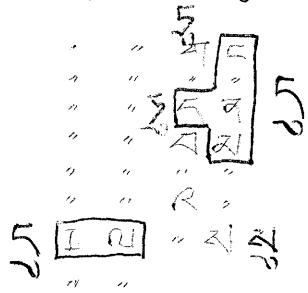
2. Uses of Particle of General Subordination

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

A. Locative of place and time

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

byang-chub-sems-dpa' mtho-ris-su skyes-so — The Bodhisattva was born in paradise.

rgya-mtshor nya mang-po yin-no — The fish in the ocean are numerous.

phyag-rgya de ni smin-'tshams-su gzung-ngo — That *mudrā* should be held to the space between your eye-brows.

dkyil-'khor-gyi byang-phyogs-su 'jug-gam — Does [one] enter on the northern side of the *maṇḍala*.

de'i 'og-tu dkyil-'khor bris-shig — Draw the *maṇḍala* following that.

de-bzhin-gshegs-pa'i rigs-su skyes-so — [He] was born into the Tathāgata family.

'jig-rten-gyi khams mang-por sems-can gdul-ba'i phyir ... — In order to train beings in many world systems.

yi-ge de me'i dbus-su bzhag-go — That letter should be placed in the centre of the fire.

dung-la-sogs-pa'i snod dkar-po'i nang-du tsan-dan dang ga-bur dang me-tog dkar-po sbyar-ro — Sandalwood, camphor and white flowers should be mixed inside a white container such as a conch.

bcom-ldan-'das rnam-par-snang-mdzad-kyi zhal-du bltas-so — [They] looked at the face of the Bhagavat Vairocana.

gsang-sngags lan gsum-du bzla'o — The mantra should be recited three times.

'di-nas byang-chub-kyi-snying-po-la mchis-kyi bar-du sangs-rgyas-la skyabs-su mchis-so — From now until [I] reside in the *bodhimaṇḍa*, [I] go for refuge to the Buddha. (See Section C below regarding this *su*.)

Numerous preposition-like expressions are formed in this way:

phyir-rol-du	—	outside
zhabs-su	—	on the bottom, at the feet of
g.yas-su	—	on the right
g.yon-du	—	on the left
bar-du	—	between
mdun-du	—	in front
drung-du	—	in front, in the presence
de'i-dus-su	—	at that time
yun-ring-du	—	for a long time
mthar	—	finally
sngon-du	—	formerly, before

B. Objective Use

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

間接受格　　效應的轉移　　利益　　傷害　　動作的目的.

yang-na zas-su shing-tog zos-shig — Moreover eat fruit for your food.

de-nas byang-chub-tu sems bskyed-par-bya'o — Then you should generate the mind [directed] to Enlightenment.

'jig-rten-las-'das-pa'i lam-du 'jug-par 'dod-pa-rnams — those who desire to enter the supra-mundane path

phyag-rgya des bdag-nyid spyan-ras-gzigs-dbang-phyug-tu byin-gyis-brlabs-so — [He] transformed [himself] into Avalokiteśvara with that *mudrā*.

rang-gi lha'i gzugs-su bsgom-mo — You should visualize the body-image of your deity.

bdag rnam-par-snang-mdzad-tu sgyur-ro — You should change yourself into Vairocana.

C. Mode / State of Being 存在的方式或狀態

Another notable use of the subordinating particle is to express various ideas of modes and states of being. That is to say, it is often used to express the idea of "xxx being treated as / becoming yyy" in the widest sense. We should also include here the large number of modal adverbs formed with this particle.

状態副詞

de'i drung-du mdzod-spu yid-bzhin-nor-bu'i phyag-rgyar bzhag-go — In front of him, Ūrṇā should be placed as the Wish-fulfilling Gem symbol.

dge-ba'i rtsa thams-cad skyabs-su gyur-ro — All the roots of the wholesome will become [as] a refuge.

pad-ma-'dzin-pa'i g.yas-rol-du lha-mo sgrol-ma yi-ge'i 'brur bzhag-go — You should place the goddess Tārā on the right of Padmapāṇi, as a written letter.

phyag-rgya-chen-po 'di ni chos-kyi 'khor-lo zhes-su grags-so — This great *mudrā* is renowned as the Wheel of the Dharma. 被認為叫做法輪而著称

There are many modal adverbs, some of which are:

kun-tu	—	completely, totally
gcig-tu	—	singly, uniquely
shin-tu	—	very, exceedingly
bye-brag-tu	—	distinctly
ma-thag-tu	—	immediately
rjes-su	—	after,-subsequently
yongs-su	—	completely, thoroughly
slad-du	—	for [the sake of]
de-bzhin-du	—	thus, in that way
myur-du	—	quickly
rgyun-du	—	continually,-successively

3. Modal Adverbs and Sanskrit Verbal Prefixes

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

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

ADHI-		*lhag-par/pa'i* (supremely, excessively)
adhyāśāya	—	*lhag-pa'i bsam-pa* purpose, intent, inclination
adhiśīla	—	*lhag-pa'i tshul-khrims* superior morality

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

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

Ā-		*kun-tu* (completely, from all sides, totally)
ājñā	—	*kun-tu shes-pa* full knowledge; an order
āgraha	—	*kun-tu 'dzin-pa* attack, seizing; determination
ā vas	—	*kun-tu gnas* inhabit, be occupied with
ānanda	—	*kun-tu dga'-ba* bliss

UT-		*shin-tu* (extremely)
uttapta	—	*shin-tu gsal-ba* red-hot, inflamed

UPA-		*nye-bar / ba'i* (near to, related to)
upakleśa	—	*nye-ba'i nyon-mongs* subsidiary emotional affliction
upasthita	—	*nye-bar gnas-pa* impending; happened, arrived
upabhoga	—	*nye-bar spyod-pa* enjoyment, cohabitation
upacāra	—	*nye-bar btags-pa* metaphorical use of a word

NIR-		*nges-par* (separation; completeness; certainty)
nirukti	—	*nges-pa'i tshig* explanation, etymology
niryāṇa	—	*nges-par byung-ba* departure, salvation

PARI-		*yongs-su* (completely, additionally)
pariśuddhi	—	*yongs-su dag-pa* complete purity
parināma	—	*yongs-su 'gyur-ba* change, transmutation
paripāka	—	*yongs-su smin-pa* maturation, result, development

PRA-		*rab-tu* (very, excessively; forward, in front of)
prabhava	—	*rab-tu skye-ba* arising, source, origination
pravrajita	—	*rab-tu byung-ba* going-forth to life of monk
prabheda	—	*rab-tu dbye-ba* division, separation; distinction
prayoga	—	*rab-tu sbyor* application, procedure

PRATI-		*so-sor* (each, severally; opposite; towards)
pratisaṁkhyā	—	*so-sor rtog-pa* careful consideration
pratimokṣa	—	*so-sor thar-pa* the code of discipline in Vinaya

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

SU-		*legs-su/par* (good, well, easily; thoroughly)
subhāṣita	—	*legs-par bshad-pa* pithy saying; eloquence

SAM-		*yang-dag-par / kun-tu / kun-nas* (completely, perfectly)
saṁkalpa	—	*yang-dag-par rtog-pa* false imagination
saṁmūḍha	—	*kun-tu rmongs-pa* stupified, senseless, bewildered
samudācāra	—	*yang-dag-par spyod-pa* behaviour, purpose

4.   Use of Subordinating Particle for Infinitive

从属詞亨

You will frequently encounter this particle linking two verbs or verbal nouns, or verbs and adjectives in a way that is often best translated by the infinitive, although strictly speaking we should perhaps include this usage under the objective use in Section 2.B above. This is also the way that auxiliary verbs are linked to other verbs, but this will be dealt with in Lesson XIII.

objective use

des smra-bar nus-so   —   He is able to speak.

bstan-du gsol-lo   —   I ask you to teach.

brjod-du med-pa   —   nothing to express = inexpressible

smra-bar dka'-ba   —   difficult to say

mdo 'di go-bar sla-ba'o   —   This sūtra is easy to understand.

ngas bla-ma 'ong-bar mthong-ngo   —   I saw that the Lama was coming.

de-la mkhas-pas slob-ma chos-kyi-dbyings-su mos-par-byed-do   —   One who is skilled in that causes the trainee to focus upon the *dharmadhātu.*

lha thams-cad slar gshegs-su gsol-lo   —   You should ask the deities to depart again.

'di-skad-du slob-dpon dgongs-su gsol-lo   —   You should ask the teacher to think of you, in (= with) these words.

$V_1 +$ ལ ...etc $+ V_2$

$V.N_1 + $ ལ ...etc $+ V.N_2$

$V + $ ལ...etc $+ a.$

Vocabulary X

dka'-ba:	be difficult; difficulty
dkar-po:	white
skyabs:	refuge
'khor-lo:	wheel
ga-bur:	camphor
go-ba:	understanding
grags:	be renowned / famed (*vb.*)
dgongs:	think, intend (*hon. vb.*)
sgyur:	change, transform (*pres. & imp. vb.*)

sgrol-ma:	the goddess Tārā
bsgom:	cultivate, meditate, visualize (*fut.* of *sgom*)
mchis:	arrived (*p.resp. vb.* of *mchi*)
'jig-rten-las-'das-pa:	supramundane
brjod:	express, utter (*vb.*)
nya:	fish
bltas:	saw (*p.* of *lta*)
mtho-ris:	heaven, paradise
dung:	conch
drung-du:	in front of, in the presence of
gdul-ba:	that which is to be trained
bdag-nyid:	oneself
nus:	be able (*vb.*)
rNam-par-snang-mdzad:	Vairocana
snod:	receptacle, container
Pad-ma-'dzin-pa:	Padmapāṇi (= Avalokiteśvara)
phyogs:	direction
byang:	north
bris:	write ! (*imp.* of *'bri*)
dbus:	centre, middle
smin-'tshams:	the space between the eyebrows
tsan-dan:	sandalwood
rtsa:	root
mdzod-spu:	Ūrṇā, a goddess who symbolically embodies the circle of hair between a Buddha's eyebrows, one of the marks of an Enlightened being.
zhal:	mouth, face (*hon.* for *kha*)
zas:	food
zos:	eat ! (*imp.* of *za*)
gzung:	should be held (*fut.* of *'dzin*)
bzla:	should recite (*fut.* of *zlo*)
'og:	below
yid-bzhin-nor-bu:	Wish-fulfilling Gem (*cintāmaṇi*)
g.yas:	right
g.yon:	left
rigs:	family, lineage
lan:	time / times
shing-tog:	fruit

LESSON X

sla-ba:	be easy
slar:	again
gsol:	request (*resp. vb.*)
lha-mo:	goddess

Exercise X

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

༄༅། །མངས་རྒྱས་བཅོམ་ལྡན་འདས་རྣམས་འདིག་རྟེན་དུ་འབྱུང་བཞིང་དཀའ་བོ། །   མིར་གྱུར་བ་དང་

དལ་བ་ཕུན་སུམ་ཚོགས་པ་འཐུབ་པ་ཡང་ཤིན་ཏུ་རྙེད་པར་དཀའ་བོ། །   དེའི་ཕྱིར་དཔེ་ཞིག་བསྟན་པར་བྱ་སྟེ།

དུ་རེའི་ཐུ། དཔེར་ན་ས་ཆེན་པོ་འདི་རྒྱ་མཚོ་གཅིག་ཏུ་གྱུར་ཏེ། དེའི་ངང་ན་གཉའ་ཤིང་བུ་ག་གཅིག་པ་

ཞིག་ཡོད་ལ། རྣས་རྐྱལ་ཆུར་བ་ཞིག་ཀྱང་ཡོད་དེ། རྒྱ་མཚོ་ཆེན་པོ་དེ་ལ་རླུང་གཡས་གཡོང་བ་དང་ཕྱས་

ཕྱང་ལ། རྣས་རྐྱལ་ཞེར་བ་དེ་ཡང་ལོ་བསྐུ་བཅུ་ཞིང་ཡང་གཅིག་ཕྱིར་འབྱུང་བ་རབ་ཏུ་གྱུར་བའི་གཉའ་

ཤིང་གི་བུ་ག་གཅིག་པ་དེར་མགུལ་པ་ཆུད་པར་སྲ་ཡི། ལོག་པར་ལྡུང་བ་ལས་ཕྱིར་ཡང་མིར་གྱུར་བ་དེ་

དེ་ལྟར་མ་ཡིན་ཏེ། དེ་ལྟར་ལོག་པར་ལྡུང་བ་རྣམས་ཀྱིས་མིར་འགྱུར་བ་རབ་ཏུ་དཀའན་བ་ཡིན་ནོ། །

Notes

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

Line 2: *dal-ba phun-sum-tshogs-pa* — the perfection of an [auspicious] opportunity.

Line 5: *[ldang]-la* ~ translate as "and ...".

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

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

Supplementary vocabulary for the above passage:

mgul-pa:	neck
'grub-pa:	accomplishment, attainment, occurence
chud-pa:	insert
gnya'-shing:	yoke
dal-ba:	auspicious opportunity
ldang-ba:	bob up, arise

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dpe:	example, simile, illustration
phun-sum-tshogs-pa:	perfection
phyir-yang:	once again, thereafter,
phyir-'byung-ba:	come up to the surface, exit
bu-ga:	hole
mas:	from below
smra:	say (*vb.*)
zhar-ba:	blind, decrepid
yas:	from above
rab-tu-myur-ba:	[move] very quickly
rus-sbal:	turtle
log-pa:	perversity, evil ways

句子句句分的连结.

1. Use of Case Particles with Verbs and Verbal Nouns
动词性名词

The use of the case particles when they show the various kinds of relationships existing between words in a sentence has been covered, but they have another important type of usage which we must now consider: that of showing the relationships that exist between the larger units of meaning formed by whole clauses and sentences. In such cases, these particles[1] are linked directly to the verbal stems, and to a lesser extent, to verbal nouns. It will also be convenient to deal here with the similar use of certain other particles which are not case particles.

A. Genitive Particle - KYI (て)

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

tshig shes-kyi don ma-go'o — Although I know the word, I do not understand the meaning.
rigs-kyi-bu de-dag ni sangs-rgyas gcig-la bsnyen-bkur byas-pa ma-yin-gyi | de-dag-gis ni sangs-rgyas mang-po-la dge-ba'i rtsa-ba bskrun-no || — Those nobly born ones have not served one Buddha, but they have multiplied their wholesome roots with many Buddhas.
'di-la bdag-gam skye-ba yod-pa ma-yin-gyi | phung-po dang khams dang skye-mched tsam-du zad-do || — Herein no self or being exists, but nothing more than just *skandhas*, *dhātus* and *āyatanas*.
'di ni sangs-rgyas-kyis gsungs-pa ma-yin-gyi | 'di ni rang-bzo-can-gyis rang-bzor byas-pa yin-no || — This was not spoken by the Buddha, but it is a composition made by poets.

B. Instrumental Particle - KYIS

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

bstan-pa 'di bdag-gis bshad-kyis yid gcig-tu sdus-la nyon-cig — I shall explain this teaching, therefore listen with concentrated minds !

---

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

byang-chub-sems-dpa' sems-dpa'-chen-po sPyan-ras-gzigs-dbang-phyug | bcom-ldan-'das rNam-par-snang-mdzad-kyis byin-gyis-brlabs-kyis | bcom-ldan-'das-la 'di-skad-ces gsol-to || —
Because the Bodhisattva Mahāsattva Avalokiteśvara had been empowered by the Bhagavat Vairocana, he asked the Bhagavat this.

C.   Oblique Particle - *LA*

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

'khor-ba-na sdug-bsngal che-la byang-chub med-do — In Samsāra, suffering is great and there is no Enlightenment.
byang-phyogs-su   song-la | sa-gzhi legs-par brtag-par-bya'o || — You should go to the northern direction, and then carefully examine the sites.
sa-la bsku-ba dang sbyang-ba-la-sogs-pa   byas-la | dkyil 'khor brtsam-pa 'di-ltar bya'o || —
You should do the annointing and purifying of the ground, and then construct the *maṇḍala* in this way.
de-ltar kun-du gtor-ma gtor-la | lag-pa khrus-te nye-reg byas-la | de-nas nang-du zhugs-te ...
He scattered the food-offerings for all in that way, washed and rinsed his hands, and then entering within ...
rang-gi lha'i phyag-rgya bcings-la | rang-gi lha'i gzugs-su bsgom-mo — You should make the *mudrā* of your own deity, and visualize yourself in the body-image of your deity.

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

kha ni mche-ba gtsigs-pa-la | lag-na rdo-rje cod-pan can... — While his mouth has bared fangs, he has a vajra crown in his hand...
de'i steng-na 'dug-pa-la chos thams-cad-la dbang thob-par-bya-ba'i   phyir ... — While seated on top of that, in order to bring about the mastery of all Teachings ...
rang-gi lha'i gzugs bdag yin-par dmigs-pa-la gnas-so — You should remain [thus], while perceiving the body-image of your own deity as yourself.

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D.   Locative Particle - *NA*

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

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

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

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

skyo-bar-gyur-na byang-chub-kyi-sems bsgom-mo   — When you become fatigued, you should cultivate *bodhicitta*.

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

ཀ᠊ལ་ཏེ་ ᠁

de ci'i phyir zhe-na ...   — If one should ask why that is so, ...

de-dag-la ni bdag-gi sha dang khrag-gis mchod-na'ang lan-lon-par mi-'gyur-na mchod-pa
√ *gzhan-gyis lta-ga-la nus*   — If they do not become resentful _even_ _when_ they offer their flesh and blood to them, how much more so will they be able to offer other things.

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

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

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

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

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

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E. **Ablative Particle - *LAS***

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

yi-ge a rang-gi dkyil-'khor-la gnas-pa-las rNam-par-snang-mdzad-chen-po'i sku ci-ltar-bzhin-du gyur-bar-bsam-mo — Having located the letter *a* in its own *mandala*, you should imagine it becoming just like the Body of Mahā-vairocana.

me'i dbus-su sngar bzhin-du yi-ge bzhag-pa-las Me'i gzugs-su gyur-par bsam-mo — After having placed the letter in the centre of the fire as before, you should imagine it changing into the body-image of Agni.

F. **Prolative Particle - *NAS***

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

thugs-rje chen-po thog-mar byas-nas gsang-sngags-kyi tshig 'di-dag gsungs-so — Having first made himself compassionate, he spoke these words of the mantra.

'di-lta-bu thos-nas skrag-par mi-'gyur-ba'i sems-can ni dkon-no — Beings who do not become terrified having heard such as this, are rare.

des bcom-ldan-'das-kyi zhabs-la phyag-'tshal-nas bcom-ldan-'das-la 'di-skad-ces gsol-to — He made obeisances at the feet of the Bhagavat, and then asked the Bhagavat this.

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

de bklag-nas langs-la dkyil-'khor bskor-ba byas-so — After having read it, he took it up and circumambulated the *mandala* [with it].

G. **Conjunctive Particle - *DANG***

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

'phags-pa Mi-g.yo-bas mtshams gcad-pa dang sa yongs-su-bzung-bar-bya'o — Next [he] should set off the boundary and take possession of the site with [the mantra of] the Noble Acala.

de-skad-ces gsol-pa dang | bcom-ldan-'das-kyis .... gsungs-so || — Upon [him] asking this, the Bhagavat said ...

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

H. Concessive Particle - KYANG   *C F P a 9*

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

nam-mkha'i-dbyings-kyi mtha' ni rtogs-par nus kyang srid-kyi | bsod-nams de'i tshad ni rtogs-par mi-nus-so || — Even though you might be able to comprehend the boundary of the realm of space, you will be unable to comprehend the measure of that merit.
de-dag ni 'jig-rten dang lhan-cig-tu gnas kyang 'jig-rten-las-'das-pa'i lam mi-gtong-ngo — Though they live together with mundane [people], they do not abandon the supramundane path.

2. The Coordinating Particle 对等词书

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

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

de'i sems ni brtan-zhing mthu che-ba'o — His mind is firm and very powerful.
gsal-zhing dag-pa — be clear and pure
'jig-rten-pa'i chos-la mi-lta-zhing sngags-la gzhol-ba'i sngags-pa ni... The mantrin who has no regard for the mundane Dharma, and cleaves to the mantras ...
byang-chub-sems-dpa'-rnams bskal-pa du-mar 'bad-cing rtsol-lo — Bodhisattvas strive and exert themselves over many *kalpas*.
'di mi-'chad-cing mi-brjod-pa'i sangs-rgyas-kyi zhing de ngas ma-mthong-ngo — I see no Buddha-field where this is not taught and not uttered.

gnyis-su med-cing mtshan-nyid gcig — without duality and [having] one attribute

rten-cing-'brel-bar-'byung-ba — interdependent arising (*pratītya-samutpāda*)

'jigs-par-med-par gsang-sngags zlos-shing phul-zhig — Recite the mantras and make offerings without fear !

'khor-ba-na yang mi-gnas-shing | mya-ngan-'das-na'ang gnas ma-yin || — They neither dwell in Saṁsāra nor do they dwell in Nirvāṇa.

Vocabulary XI

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

lta-ga-la:	where ... ?
lta-ci-smos:	how much more .... ?
brtag-par-bya:	should examine
brtan-[pa]:	be firm, stable
thog-mar:	at first, in the beginning
mtha':	extreme, limit
mthu:	power, strength
du-ma:	many
'di-skad-ces:	saying / said this ...
'di-lta-bu:	like this, thus
'di-ltar:	thus, as follows
rdo-rje:	a vajra
sdug-bsngal:	suffering (*duḥkha*)
sdus:	gather ! (*imp.* of *sdud*)
nus:	can, be able
'bad:	strive (*vb.*)
sbyang-ba:	purification
mu-stegs-can:	a non-buddhist (*tīrthika*)
dmigs-pa:	perception [of something as an object]
tsam:	just, only
rtsa-ba:	root
rtsol:	exert (*vb.*)
tshad:	measure, extent, quantity
brtsam-pa:	construction; undertaking
tshig:	a word
tshugs-pa:	damage
mtshan-nyid:	attribute (*lakṣaṇa*)
mtshams:	border
zhabs:	a foot / feet (honorific)
gzhol-ba:	cleaving to
zad:	be limited to (*p.* of *'dzad*)
yongs-su-bzung-ba:	taking possession
rang:	self
rang-bzo-can:	a poet (*kavi*)
rab-'byam:	penetrate, encompass
lan-lon-par:	resentful
legs-par:	well, carefully
sha:	flesh

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

Exercise XI

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

ༀ། །རྒྱལ་པོ་ཆེན་པོ། འཇིགས་པ་ཆེན་པོ་བཞི་པོ་འདི་དག་འོང་སྟེ། དེ་དག་ལ་མགྱོགས་པས་འབྲོས་པ་འམ། སྟོབས་ཀྱིས་བཟློག་པ་འམ། ནོར་གྱིས་བླུ་བའམ། རྫས་དང་སྔགས་དང་སྨན་རྣམས་ཀྱིས་བཟློག་པར་སླ་བ་མ་ཡིན་ནོ། །བཞི་གང་ཞེ་ན། ན་བ་དང་། ན་བ་དང་། འཆི་བ་དང་། རྒུད་པའོ། རྒྱལ་པོ་ཆེན་པོ། ན་བས་ནི་དར་ལ་བབ་པ་འཇོམས་ཤིང་འོང་ངོ་། །ན་བས་ནི་ནད་མེད་པ་འཇོམས་ཤིང་འོང་ངོ་། །རྒུད་པས་ནི་ཕུན་སུམ་ཚོགས་པ་ཐམས་ཅད་འཇོམས་ཤིང་འོང་ངོ་། །འཆི་བས་ནི་སྲོག་འཇོམས་ཤིང་འོང་སྟེ་དེ་དག་ལ་ནི་མགྱོགས་པས་འབྲོས་པའམ། སྟོབས་ཀྱིས་བཟློག་པའམ། ནོར་གྱིས་བླུ་བའམ། རྫས་དང་སྔགས་དང་སྨན་རྣམས་ཀྱིས་བཟློག་པར་སླ་བ་མ་ཡིན་ནོ། །རྒྱལ་པོ་ཆེན་པོ་འདི་ལྟ་སྟེ་དཔེར་ན་མེད་གེ་རེ་དགས་ཀྱི་ནང་དུ་ཞུགས་ནས། རེ་དགས་བཟུང་སྟེ་ཇི་ལྟར་འདོད་པ་བཞིན་དུ་དབང་བྱེད་དོ། །དེ་དགས་དེ་ནི་སྲོགས་པོ་ཆེའི་ཁ་མི་བཟད་པས་དབང་མེད་པར་འགྱུར་རོ།།

Supplementary vocabulary for the above passage:

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

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

Jüschke "Tibetan Grammar" p.54
G. N. Goerich "Textbook of Colloquial Tibetan" p.36.
H. B. Honnah "A Grammar of the Tibetan Language" (p.125?)

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LESSON XII

1.   Personal Pronouns   人称代名詞

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

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

khyod ni bdag-la ci-phyir sems mi-dga'   — Why are you not pleased with me ?

bdag gcig-pu dgon-pa-na gnas-pas...   — Since I dwell in a hermitage alone, ...

rigs-kyi-bu khyod-kyis dge-ba'i bshes-gnyen-la bsten-par bya'o — Nobly-born one ! You should rely upon a spiritual friend.

legs-par rab-tu nyon-la yid-la zungs-shig dang ngas khyod-la bshad-do   — Listen very carefully and retain it in your mind ! I shall explain it to you.

de thos-pas khyod slar 'khor-bar mi-'khor-ro — Since you have heard this, you will not again wander in Saṁsāra.

de-bas-na khyed thams-cad-kyis nan-tan bskyed-de de-dag bsrung-bar-gyis-shig — Therefore all of you should generate enthusiasm and guard them !

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

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

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

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

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

bdag-gi dkar-po'i chos thams-cad 'phel-bar-byed-do — [It] increases all of my pure qualities.

bdag-gi sems bsrung-ba'i rnam-pa.... — The aspects which protect my mind.

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

thub-pa chen-pos bdag-gi the-tshom 'di gsal-du-gsol-lo — [I] request the great Sage to clear away this confusion of mine.

slob-dpon 'di ni bdag-gi ston-pa yin-no — This *acārya* is my teacher.

byang-chub-sems-dpa' de-dag-la ni bdag-gi sha dang khrag-gis mchod-na... — If I make offerings to those Bodhisattvas, with my flesh and blood ....

de'i phyag dang gsang-sngags-kyis bsgyur-te dkyil-'khor bri'o — Having transformed [himself] with that *mudrā* and mantra, he drew the *maṇḍala*.

de'i bsod-nams-kyi tshad ni rtogs-par mi-nus-so — It is not possible to comprehend the extent of his merit.

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

2.   Interrogative Pronouns

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

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

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

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

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

C.   *ci / ji* — how ?, why ?, what ? 表事物

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

3.   Relative Pronouns   關係代名词

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

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

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

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

sems-kyi rnam-par-rtog-pa thams-cad med-pa yongs-su-shes-pa gang yin-pa de ni rdzogs-pa'i sangs-rgyas mthong-ba'o — He who completely knows that all the dualistic concepts of the mind do not exist will see the Perfect Buddha.

spyi-bo'i gtsug-tu sus bsgom-pa | sangs-rgyas stong-gi yon-tan yang | gang-zag de-yis 'dzin-par-'gyur || — He who has visualized [that] on the crown of his head, that individual will obtain the qualities of a thousand Buddhas.

su-las chos thos-pa dang | glegs-bam bri-bar zhus-pa de-la nges-par-ston-pa'i 'du-shes dang | dge-ba'i-bshes-gnyen-gyi 'du-shes bskyed-do — You should generate the thought that the one from whom you have heard the Dharma, whom you have asked to write the book, is your teacher, your spiritual friend.

gang-dag nga-la gzugs-su mthong || skye-bo de-dag nga mi-mthong || — They who see me as a body, those people do not see me.

gang-gis rmi-lam thob-'gyur rmis || de-yis dngos-grub yid-bzhin 'byung || — Whoever sees themselves obtaining them in a dream, they will produce *siddhis* as wished.

gang-gis rta dang 'dra-ba'i sems mnyam-par-bzhag-pa des ... — Whoever equipoises the mind which is like a horse, they will ...

gang-dag 'di-ltar sgrub-pa lhur-len-pa de-dag-la phan-pa dang bde-bar bya-ba'i phyir.... — In order to bring about benefit and happiness in those who undertake the *sadhāna* in this way,...

bla-ma-la bkur-sti rim-gro sus byas-pa des yongs-su-sgrog dang bgrad mi-bya'o — Whoever has venerated and attended upon their guru should not speak out and publicize it.

gal-te de-ltar su byed-pa de ni 'bras-bu med-cing brlag-par-'gyur-ro — If there is one who acts in that manner, he will have no results and be destroyed.

gang-tshe sngags-pa 'dir gnas-na bgegs ni rtag-tu med-par-byed-do — When the mantrin abides herein, he will always bring obstacle-makers to nothing.

4. Indefinite Particle and Indefinite Pronouns

不定冠書　　　　不定代名詞

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

假的定冠词

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

cig   after a final -g, -d, -b

zhig   after a final -ng, -n, -m, -', -r, -l and vowels

shig   after a final -s

CF P.19. (命令式)

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

gang-zhig	—	someone / something
su-zhig	—	someone
ci-zhig	—	something, anything
nam-zhig	—	when
'ba'-zhig	—	only, solely

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

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

dmigs-pa-can-gyi dge-ba'i rtsa-ba 'ba'-zhig-la brtson-pa ni dge-slong ma-yin | g.yo-can zhes-bya'o — He who exerts himself only in the roots of wholesomeness which are focussed upon a particular object is not a monk, he is called a cheat.

gang-zhig myur-du byang-chub mchog 'dod-na... — If someone desires [to attain] the most excellent Enlightenment speedily,..

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

gang-yang	—	anything, whatever, whoever
su-yang	—	anyone, whoever
ci-yang	—	anything / whatever
nam-yang	—	whenever

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

sems-can-rnams-kyi lus-la gnod-par-bya-ba gang-yang rung-ste... Anything which causes harm to the bodies of beings ....

de-ltar bslabs-pa'i mkhas-pa-la bsod-nams mi-'gyur gang-yang med-do — There is nothing which will not be meritorious for a scholar who has trained thus.

cis kyang mi-tshugs-par byin-gyis-brlabs-par-'gyur-ro — [It] will be empowered so that it will be unharmed by anthing.

Also note:

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

chos-rnams gang-la rang-bzhin 'ga'-zhig med-do — Phenomena lack any inherent existence anywhere.

kha-cig ni ngo-bo-nyid-kyis bdag-med ces gang-yang spang-ba dang blang-ba mi-byed-do — Some say that [it] intrinsically lacks autonomous existence and do not reject or accept anything.

5. Honorific and Respectful Forms

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

A. An **ordinary** form used between people of equal or lower social standing and with reference to third persons, where no consideration of etiquette is made.

B. An **honorific** form which is used when addressing or referring to a higher ranking person. This form of speech is fairly well developed with special words for verbs, nouns and adjectives available for use.

C. A **respectful** form used when addressing a superior person which expresses the conscious subordinacy of the speaker.

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

	Ordinary	Honorific	Respectful
I	*nga*	*X*	*bdag*
you	*khyod*	*khyed*	*X*
he	*kho*	*khong*	*X*

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

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

(雅) ཡ་ཡེ་ ཁ་ (敬)

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

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

theg-pa gsum yongs-su-rdzogs-par mdzad-do — [The Buddha] completely perfected the Three Ways.

sems-can-rnams-kyi bsam-pa ci-lta-ba-bzhin yongs-su-rdzogs-par-bgyid-pa'i byang-chub-sems-dpa' thams-cad... All the Bodhisattvas who completely perfect the wishes of beings whatever they may be ....

de-bzhin-gshegs-pa-rnams mnyes-par-bgyid-pa'i sgrub-pa... — The *sadhāna* which delights the Tathāgatas ....

Vocabulary XII

bkur-sti: veneration

skye-bo: a person

LESSON XII

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

Exercise XII

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

༄༅། །རང་གི་ལུས་ཞེས་རྟག་ཏུ་ང་དང་བདག་ཏུ་བཟུང་ནས་ཟས་དང་གོས་ཀྱིས་མཆོད། མཐུན་པར་ རིས་བློ་བསྙེན། གཞན་གྱིས་ཁ་ཙུང་ཟད་སེར་བ་ཚམ་ལ་ཡང་མི་དགའ་བས་ལན་དུ་སྤྲ་ཞིང་གནོད་པ་ལས་ བཟློག་ཀྱང་། ཞེ་བ་བླས། ལུས་འདི་སྲང་ཚིག་བཀྲན་པོ་བཞིན། ཞེས་གསུངས་པ་ལྟར། འཚེ་བདག་ གིས་ནས་ལེན་འེན་ཆ་མེད་པ། ལུས་སེམས་འབྲལ་བའི་ཚེ་རྗེས་སུ་མི་འབྲང་བར་སྟོང་པ། དུར་བུ་དང་

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ཁྱི་དང་། ཤ་དང་། བུ་སྣོད་ལ་སོགས་པའི་བཟའ་བར་ཕྲོགས་པ་འདི་ལ་གཅེས་ལུས་སུ་འཛིན་པའི་ཆེད་དུ་སྟེག་པ་བྱེད་པ་དོན་མེད་པའི་ཆུལ་བསྣུས་ཏེ། བྲན་གཡོགས་ལྟར་དགེ་བའི་ལས་ལ་བཀོལ་ལ། ཐས་གོས་ཀྱི་གླ་ཐན་ཙེ་འོས་བསྟབས་ཏེ། ཉིན་མཚན་དུ་ཆོས་ལ་བཙོན་པར་འོས་པའོ།།

Notes

Line 1: Here *zhes* is something like our "so-called".

Line 1: The verb *mchod* and the following *bsten* and *bzlog* refer to things we do for or on account of our bodies.

Line 3: The phrase *zhes gsungs-pa* indicates a quote.

Line 4: The phrases ending with the verbal nouns *cha-med-pa*, *sdod-pa* and *phyogs-pa* all qualify the final *'di* (= the body).

Supplementary vocabulary

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

phyogs-pa:	here = turns into ...
bya-rgod:	vulture
'bral-ba:	separation
mi-dga'-ba:	unpleasant, displeasing
wa:	fox
tshul:	manner (of doing s.th), as
'os:	be suitable, fitting, appropriate (*vb.*)
Zhi-ba-lha:	Śāntideva (C7th Buddhist scholar-monk)
zas:	food
bza'-ba:	what is eaten, food
bzung-nas:	believing, considering to be ...
bzlog:	should avoid, turn away from (*fut.* of *zlog*)
rim-gro bsten:	here = cosset, treat kindly
lan-du-smra-ba:	reply, retaliate
len:	take (*vb.*)

༄༅། །སྐྱོན་མེ་ཞིག་རྐྱང་འཛམ་པོར་ལྱོང་བའི་ནད་ན་གནས་པ་ལས། རེ་ཞིག་རྐྱང་རབ་ཏུ་དྲག་པོ་ རྱང་བ་དེའི་ཚེ་འཚེ་བ་ལྱར་རང་ཉིད་ཀྱང་མར་མེ་ལྱར་གཡོ་བའི་ཚེ་ལ། ཉིན་མཚན་ཁོར་མོའི་རྐྱང་འཛ༔ པོས་བསྐྱོད་དེ་ནས་ནས་རྒྱུར་དུ་འཚེ་བས་ལོང་ཡང་མེད་པར་རྐྱང་དྲག་པོ་ལྱུ་བུའི་ནད་དས་གནོད་པའི་ཐྱྀ ཀྱིས་འཕྱྀག་པར་འགྱུར་བ་དེས་པ་འདི་བསམ་དགོས་སོ།།

Notes

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

Supplementary Vocabulary

rkyen-gyis:	on acount of, because of
bskyod:	be blown [by]
'khor-mo:	incessant
dgos:	necessary to ..., must ..., ought to .... (*vb.*)
rgas:	age, get old (*vb.*)
sgron-me:	lamp
nges-pa:	certainty
'chi-ba:	death, dying

'jam-po:	gentle
drag-po:	strong, fierce
ldang-ba:	arise
nad:	sickness
gnas-pa:	remain [alight]
gnod-pa:	accident
'phrog-par-'gyur:	be carried off
mar-me:	lamp
myur-du:	swiftly
g.yo-ba:	flickering
rang-nyid:	oneself
rab-tu:	very
re-zhig:	once, as soon as
long-med-par:	suddenly, without warning

LESSON XIII

Verbal Auxilliaries   助动詞

Classical Tibetan uses a number of verbs to supplement those verbs which lack the full range of four stems dealt with in Lesson VII, or else to extend the range of verbal expression of other verbs. They are employed in a similar way to parts of the English verbs "be", "have" and so forth.   The main ones[1] you are likely to encounter are as follows:

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

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

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

这些不是佛陀所项,是杜撰者所说

Although *yin* is thus used to express a simple present or past tense, it is often used by extension to indicate a general state of affairs where the verbal action is in a state of completion, or to describe a generally applicable situation: 一般适用情况（如真ℤ里

bsdigs-na tshom par 'gyur-pa yin-no — When you have pointed it [at them], they will become hesitant.

de ni sbyin-sreg-gyi cho-gar bsgrags-pa yin-no — That has been proclaimed as the *homa* ritual.

yon-tan de-la sogs ldan-na | slob-dpon ston-pas bkur-ba yin || If you have such virtues, you will be honoured by the *ācārya* teacher.

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

菩提有虚空的特性.

1.   Note that the alternative honorific or respectful verbs listed in Lesson ~~13.5~~ which are equivalent to the verbs mentioned below, may also be used when appropriate.

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B.   *Yod* is occasionally found linked with *-r* to verbal nouns formed from a future stem (where it exists) to express a general future.

'jig-rten-khams gzhan gang-na kyang | sangs-rgyas rnyed-par yod mi-'gyur || Buddhahood will not be attained anywhere even in another world system.

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

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

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

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

mdung-gi phyag-rgyas de-dag kun | bcom ni mod-la thal-bar 'gyur || All of them will be conquered by the Spear Mudrā and vanish immediately.

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

le-lo med-par zhi-byas-na | zhi-ba-nyid-du 'thob-par 'gyur || — If you have done the Pacification [ritual] without laziness, you will attain peace itself.

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

'di-lta-bu thos-nas skrag-par mi-'gyur-ro — [They] will not be afraid when they have heard these things.

theg-pa-chen-po mngon-par-rtogs-pa-las yongs-su-nyams-par mi-'gyur-ro — [They] will not fall away from their understanding of Mahāyāna.

de-dag kyang byang-chub mngon-par rdzogs-par 'tshang-rgya-bar 'gyur-ro — They will also directly and perfectly awaken Enlightenment.

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

skyo-bar gyur-na rdzogs-pa'i sangs-rgyas-kyi sku blta'o — When you have become tired, you should gaze upon the Body of the Perfect Buddha.

(1) verbal stem + ェ + འདྲ (pres) (2) 強調 verbal noas 的動詞
འདྲ (没有三時一式的変化) བྱས (p.) 意義 —「...的実行」
or 不完全 བྱ (fut) (3) 補充偈頌的音節 ᵭ
བྱས (ipm) (4) 形成使役的複合動詞 (拉文)
(特別是 vi)

LESSON XIII

cho-ga'i rim-pa de-nyid nam zhi-bar gyur-gyi bar-du bya'o — That same ritual process should be done until [they] have become pacified.

'od-zer chen-po de-dag gnas-par gyur-to — Those great rays of light had come to rest [in him].

de-bzhin-gshegs-pa'i sa-la gnas-pa thob-par gyur-to — [He] had attained residence on the Tathagata level.

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

bdag-nyid chos-kyi-dbyings-su mos-par byas-nas... (1) — Having convinced [yourself] that you are the *dharmadhātu*, ...

byang-chub-la bar-du-gcod-par byed-pa'i bdud (2) — demons who obstruct Enlightenment

ngas de-bzhin-gshegs-pa'i spyan bla-na-med-pa de khyod-la bstan-par bya'o (1) — I shall reveal to you that supreme eye of the Tathāgata.

tshul 'di shes-pa ma-gyur-rnams | sangs-rgyas gzhan-du tshol-bar byed || (1 or 3)
Those who have not understood this method seek buddhahood elsewhere.

phyogs bcu'i 'jig-rten-gyi-khams-la snang-ba chen-pos gsal-bar-byas-te... (1) — Having illuminated the world systems of the ten directions with great light, ...

chos-kyi-dbyings rnam-par-dag-pa yang dran-par byas-te... (1) — Having also recollected the pure *dharmadhātu*, ...

yang-na til-gyi-'bru-mar-gyis | mar-me gtsang-ma dbul-bar bya || (3 ?)
You should also offer pure lamps with sesame seed oil.

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

使役的複合動詞   不及物 V.

bar-chad rab-tu zhi-bar byas ma-thag-tu... — As soon as the obstacles were pacified (= caused to be peaceful), ... P. — ... 就 ... as soon as CF (65) F

shes-rab-can-gyis gnyen-po yis | de-dag so-sor gso-bar bya || 非f.t. 将.
The wise one will cure each one of them with the antidote.

chos-kyi-rnam-grangs 'di yun-ring-du gnas-par bya-ba'i phyir... — In order to cause this Dharma discourse to abide for a long time, ... 令(使役) 为...之故

bdud bzhi pham-par byed-pa'i dbyangs — the song which vanquishes (= causes to be vanquished) the Four Māras

bgegs ni zhi-bar byed-par nus-so — It is able to pacify gremlins.

sems-can-gyi khams mtha'-yas-pa snang-par byed-pa'i 'od-zer-gyi dra-ba byung-ngo — A net of light rays emerged which caused the totality of the realms of beings to be illumined.

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

E.   *Mod* ("is indeed") is often used in concessive phrases in the form ... *mod-kyi*, "although it is indeed the case that ..."

de-dag thams-cad grong-khyer gcig-na gnas-par mod-kyi | de-dag phan-tshun rnam-par-mi-shes-so — Although they do indeed all live in one town, they do not know each other.

F.   A continuative verbal form ("while ...-ing) can be expressed with *bzhin*, usually in the form ... *bzhin-du*. It is normally used with the verbal stem, with no intervening particles:

lag-pas blangs-nas dga' bzhin-du phyogs-kun-du ni gtor-bya'o — Having taken it up with your hand, you should scatter it in all directions while being joyful.

de-bzhin-gshegs-pa 'dus-pa'i nang-na 'dug bzhin-du bdag-nyid chos-kyi-dbyings rnam-par-dag-pa-la dmigs-par-bya'o — While sitting in the midst of the assembled Tathāgatas, you should view yourself as the pure *dharmadhātu*.

de-dag ni med bzhin snang-ngo — While not existing, they are manifested / appear.

don-la rang-bzhin-med-pas rten dang brten-par ma-grub bzhin-du brtan-par snang-ngo — While the support and supported are not established [as real] since they are actually without inherent existence, they appear with solidity.

G.   *Zin* "completed" is sometimes used to form a periphrastic past tense with verbal stems that lack a clear past form of their own, often to stress the idea of finality. It is either linked directly to the verbal stem or uses the subordinating particle *-tu* and its variants.

de-dag-gis bstan-bcos rtsom-pa'i rgyu bstan zin-no — I have shown the reasons for composing the treatise with these [points].

phru-gu skyes-su zin kyang... — Although the child had been born, ...

Apart from the verbs dealt with above, you will also encounter several others which are used as modal verbs and are usually linked to verbal nouns with *-r* or sometimes directly to the verbal stem with the subordinating particle *-tu* and its variants. Their use does not present

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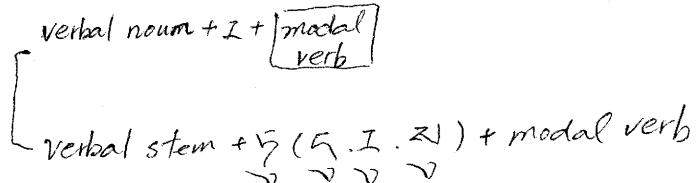
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any great difficulties and so you should be easily able to understand them. The most common
ones which you should note are i) the various stems of *'jug* used to make causative-like verb *有使役的意思*
compounds, "cause to ..., permit to ..., allow to ..."; ii) *dgos* which forms a necessitive
compound, "must do ...", "should do ..."; iii) *'os* — "suitable for, deserving of, ought to"; iv)
rung — "appropriate for, fit for, capable of"; v) *nus* — "can, able to ..."; and vi) *srid* which
is often used to describe hypothetical situation and can usually be translated "possibly be",
"may be", "could be" and the like. *假說* *可能是*

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

Vocabulary XIII

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

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

Exercise XIII

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

༄༅། །ཚོས་ཞེས་བུ་བའི་དེས་ཚིག་ནི་ལེགས་སྦྱར་གྱི་སྐད་དུ། ཱཧྲྀཎ་ཁྱིངས་ལས་བསྒྱུབས་པའི་རྣམ་ ཞེས་བུ་བའི་སྒྲ་དོན་བཅུ་ལ་འཇུག་སྟེ། འདོད་འཛི་ལས། ཐམས་ཅད་འཛིན་པས་ན་ཞེས་བཀད་དོ།། དོན་བཅུ་ནི་རྣམ་བཀད་རིགས་པ་ལས། །ཚོས་ནི་ཤེས་བུ་ལས་དང་ནི། །སྐུ་འདན་འདས་དང་ཡིད་ཀྱི་ ཡུལ། །བསོད་ནམས་ཚེ་དང་གསུང་རབ་དང། །འབྱུང་འགྱུར་དེས་དང་ཚོས་ལུགས་ལའོ། །ཞེས་འབྱུང་ བ་ལྟར་ཤེས་བུ་ལ་འཇུག་པ་ནི་དཔེར་ན་མདོ་ལས། ཚོས་གང་ལ་ལ་འདུས་བྱས་སམ། འདུས་མ་བྱས་ སམ་ཞེས་དང། ཚོས་རྣམས་ཐམས་ཅད་དེ་འདྱར་ཤེས་པར་ཀྱིས། ཞེས་པ་ལ་སོགས་པ་ལྟ་བུའོ།། ལས་ལ་འཇུག་པ་ནི། དགེ་སྐྱོང་དག་ལོག་པའི་ལྟ་བ་ནི་ཚོས་མ་ཡིན་ལ་ཡང་དག་པའི་ལྟ་བ་ནི་ཚོས་ཡིན་ ནོ། ཞེས་པ་ལྟ་བུའོ། །སྐུ་འདས་ལ་འཇུག་པ་ནི། ཚོས་ལ་སྐྱབས་སུ་སོང་བ། ཞེས་པ་ལྟ་ བུའོ། །ཡིད་ཀྱི་ཡུལ་ལ་འཇུག་པ་ནི། ཚོས་ཀྱི་སྐྱེ་མཆེད། ཅེས་པ་ལྟ་བུའོ། །བསོད་ནམས་ལ་ འཇུག་པ་ནི། བཅུན་མོའི་འཁོར་དང་གཞོན་ནུ་མ་རྣམས་དང་ལྔན་ཅིག་ཏུ་ཚོས་སྤྱོད། ཅེས་པ་ལྟ་བུའོ། ཚེ་ལ་འཇུག་པ་ནི། ཁྱིས་པ་ནི་མསོད་པའི་ཚོས་གཅེས་པར་འཛིན་པ་ཡིན། ཅེས་པ་ལྟ་བུའོ། །གསུང་ རབ་ལ་འཇུག་པ་ནི། དགེ་སྐྱོང་ཚོས་ཞེས་པ་ནི་འདི་ལྟ་སྟེ། མདོའི་སྟེ་དང། དབྱངས་ཀྱིས་སྐྱད་པའི་ སྟེ་དང། ཞེས་པ་ལྟ་བུའོ། །འབྱུང་འགྱུར་ལ་འཇུག་པ་ནི། འདུས་བྱས་ཀྱི་ཆས་རྣམས་ནི་དེའི་ཚོས་སོ། ཞེས་དང། ང་ཡང་འཆི་བའི་ཚོས་དང་འཆི་བའི་ཚོས་ཉིད་ལས་མ་འདས་སོ། ཞེས་པ་ལྟ་བུའོ། །དེས་པ་ ལ་འཇུག་པ་ནི། དགེ་སྐྱོང་གི་ཚོས་བཞི་ཞེས་དང་དགེ་སྐྱོང་དག་སྤྱོག་གཅོད་པ་ནི་ཚོས་མ་ཡིན་ལ། སྤྱོག་ གཅོད་པ་སྐྱང་བ་ནི་ཚོས་ཡིན་ནོ། ཞེས་སོགས་འབྱུང་བ་ལྟ་བུའོ། །ལུགས་ལ་འཇུག་པ་ནི། ཡུལ་ཚོས་ དང་རིགས་ཚོས་ལྟ་བུའོ། །དེ་དག་འཇིན་པའི་སྒྲ་དོན་དང་དེ་ལྟར་འབྲེལ་སྐྲམ་ན། ཤེས་བུ་རྣམས་ཀྱིས་ ནི་རང་དང་ཕྱིའི་མཚན་ཉིད་འཇིན་པ་སྟེ། དཔེར་ན་ས་ནི་སྲ་བའོ། །ཆུ་ནི་གཤེར་བའོ། །མེ་ནི་ཚ་ བའོ། །རླུང་ནི་ཡང་ཞིང་གཡོ་བའོ། །ཤེས་པ་ལྟ་བུ་རང་མཚན་དང། འདུས་བྱས་ཐམས་ཅད་ནི་མི་རྟག་ པའོ། །ཟག་བཅས་ཐམས་ཅད་ནི་སྡུག་བསྔལ་བའོ། །ཚོས་ཐམས་ཅད་ནི་བདག་མེད་པའོ། །སྒྱུ་ངན་ལས་ འདས་པ་ནི་ཞི་བའོ། །ཞེས་པ་ལྟ་བུ་སྤྱི་མཚན་འཇིན་པ་དང། ལས་དང་སྐྱང་འདས་ཀྱིས་ནི་འཁོར་བ་ ལྱང་བ་ལས་འཇིན་པ་དང། ཡིད་ཡུལ་ཀྱིས་ནི་ཡིད་འཇིན་པ་དང། བསོད་ནམས་ཀྱིས་ནི་རན་འགྱོར་ལྱང་ བ་ལས་འཇིན་པ་དང། ཚེའམ་སྤྱོག་གིས་ནི་ལུས་འཇིན་པ་དང། གསུང་རབ་ཀྱིས་ནི་དོན་ཕྱིན་ཅི་མ་ལོག

པར་འཛིན་པ་དང་། འབྱུང་འགྱུར་གྱིས་ནི་འབྱུང་རྒྱུའི་ཆོས་དེ་འཛིན་པ་དང་། རེས་པས་ནི་རེས་པར་

བྱ་བའི་གཞི་འཛིན་པ་དང་། ལུགས་ཀྱིས་ནི་རང་དང་དང་མཚངས་པའི་ཕྱིད་པ་འཛིན་པའོ།།

Notes

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

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

Line 5: *chos gang la-la*: 'whatever dharmas there are, they are either ...'

Supplementary Vocabulary for Exercise XIII:

skyabs-su-song-ba:	having taken refuge
'khor:	entourage
sgra-don:	the meaning of a word
bsgrubs-pa:	formed [from]
ngan-'gro:	the miserable states of existence
nges:	the religious life
nges-par-bya-ba:	that which is to be realized
nges-tshig:	etymology
gces-par-'dzin-pa:	hold dearly, esteem
chos-kyi-skye-mched:	*dharma-āyatana* (one of the 12 *āyatanas*)
chos-nyid:	reality, the way things are (*dharmatā*)
chos-lugs:	customs, laws
'jug:	employ [as], apply [to], use [as] (*vb.*)
snyam-na:	if [one] thinks, wonders
ltar:	like, as
ltung-ba:	fall (*verbal n.*)
mthong-ba'i chos:	the present world (lit. the visible dharmas)
ḍudhṛñ:	a form of the Sanskrit verbal root for "dharma".
don:	meaning, sense

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mdo'i sde:	*Sūtra-piṭaka*, the Sūtra Collection
'das:	transcend, pass beyond (*vb.*)
'dus-byas:	compounded, conditioned (*saṁskṛta*)
'du-byed:	movitations, creating forces (*saṁskāra*)
'dus-ma-byas:	unconditioned (*asaṁskṛta*)
'Dod-'jo:	*Kāma-dhenu*, a lexical commentary on the verse lexicon by Amarasiṁha, the *Amara-kośa*.
rNam-bshad-rigs-pa:	*Vyākhyā-yukti*, a work by Vasubandhu
dper-na:	for example
spyi'i mtshan-[nyid]:	general attribute
spyod:	practise, engage in s.th. (*vb.*)
phyin-ci-ma-log-pa:	authentic, veridical
byings:	verbal root
byis-pa:	a fool
dbyangs-kyis-snyad-pa'i-sde:	*Geya-piṭaka* (one of the 12 kinds of scriptures)
'byung-'gyur:	the process of becoming
'byung-rgyu:	cause of arising
'byung-ba:	arise, appear, be mentioned
'brel:	connect, link (*vb.*)
btsun-mo:	queen
tsha-ba:	hot
tshe:	life
[... dang] mtshungs-pa:	in accordance with ...
'dzin-pa:	uphold, maintain (*verbal n.*)
rdzas:	material, substance
gzhi:	foundation
gzhon-nu-ma:	young girl
zag-bcas:	tainted [things]
yang-dag-pa'i-lta-ba:	right views
yang-[ba]:	light, soft
yid-kyi-yul:	mental object
yul:	country
g.yo-ba:	mobile, movement
rang-[gi]-mtshan-[nyid]:	specific attribute
rigs:	caste, lineage
lugs:	custom
legs-sbyar-gyi-skad:	Sanskrit
log-pa'i-lta-ba:	wrong view

shes-bya:	phenomena, the objects of knowledge
gsher-ba:	moist, wet, damp
bshad:	explained (*p.* of *'chad*)
sra-ba:	hard, firm
srog:	vitality, life
srog-gcod-pa:	the taking of life
gsung-rab:	teachings, scriptures
bsod-nams:	merit, the meritorious
lhan-cig-tu:	together with

前　(再)後

前	後	
✓	✗	
✗	✓	未 未
✗	✗	令 今

LESSON XIV

1. Numbers

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

A. Cardinal Numbers

one	gcig		༡
two	gnyis	nyi / nyer	༢
three	gsum	sum / so	༣
four	bzhi	zhe	༤
five	lnga	nga	༥
six	drug	re	༦
seven	bdun	don	༧
eight	brgyad	gya	༨
nine	dgu	go	༩
ten	bcu	cu / shu	༡༠

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

eleven	bcu-gcig	twelve	bcu-gnyis
thirteen	bcu-gsum	fourteen	bcu-bzhi
fifteen	bco-lnga	sixteen	bcu-drug
seventeen	bcu-bdun	eighteen	bco-brgyad
nineteen	bcu-dgu		

twenty	nyi-shu	thirty	sum-cu
forty	bzhi-bcu	fifty	lnga-bcu
sixty	drug-bcu	seventy	bdun-bcu
eighty	brgyad-bcu	ninety	dgu-bcu

twenty one	nyi-shu rtsa gcig /	nyer-gcig
twenty two	nyi-shu rtsa gnyis /	nyer-gnyis etc.
thirty one	sum-cu rtsa gcig /	so-gcig
thirty two	sum-cu rtsa gnyis /	so-gnyis etc.

forty one	*bzhi-bcu rtsa gcig* / *zhe-gcig*
forty two	*bzhi-bcu rtsa gnyis* / *zhe-gnyis*　etc.
fifty one	*lnga-bcu rtsa gcig* / *nga-gcig*)
fifty two	*lnga-bcu rtsa gnyis* / *nga-gnyis*) etc.
sixty one	*drug-bcu rtsa gcig* / *re-gcig*
sixty two	*drug-bcu rtsa gnyis* / *re-gnyis* etc.
seventy one	*bdun-bcu rtsa gcig* / *don-gcig*
seventy two	*bdun-bcu rtsa gnyis* / *don-gnyis*　etc.
eighty one	*brgyad-bcu rtsa gcig* / *gya-gcig*
eighty two	*brgyad-bcu rtsa gnyis* / *gya-gnyis*　etc.
ninety one	*dgu-bcu rtsa gcig* / *go-gcig*
ninety two	*dgu-bcu rtsa gnyis* / *go-gnyis* etc.

hundred	*brgya*
thousand	*stong*
ten thousand	*khri*
hundred thousand	*'bum*
million	*sa-ya*
ten million	*bye-ba*

These are the most common names for the higher numbers, but there are actually names for numbers right up to 10^{59} used in some sutras !

two hundred	*nyi-brgya*
four thousand	*bzhi-stong*
sixty thousand	*drug-khri*　etc.

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

B. Ordinal Numbers

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

first	*dang-po*
second	*gnyis-pa*

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third	*gsum-pa*
fourth	*bzhi-pa*
tenth	*bcu-pa*
eleventh	*bcu-gcig-pa* etc.

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

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

2.   Diminutive Particles

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

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

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

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

a)   *bu*:   This can appear after any final sound.

b)   *pu*:   Only occurs after a few words: *gcig-pu* — alone

c)   *'u*:   Appears after a final vowel, in which case a final *a* and *o* are frequently mutated to *e*. The other vowels remain unchanged.

ste'u	—	axe
mi'u	—	dwarf
spre'u	—	monkey

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bye'u	—	chick
rde'u	—	a small stone

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

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

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

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

3. Intensive Particles

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

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

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

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

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

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a) Simple reduplication:

thib-thib	—	very dark
song-song-ba	—	go to and fro

b) Reduplication with alteration of vowels: 伴隨母音改變的重複.

ldab-ldib	—	silly chatter
sang-seng	—	crevice, crack

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

4.   Word Formation

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

The full range of possible prefixes are as follows:

   g-   d-   b-   m-   '-   r-   l-   s-

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

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1   Jacques Durr, La Morphologie du Verbe Tibétain, Heidelberg 1950

A. **Semantemes** 語义单位

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

前加

g- d-	when followed by unvoiced sounds *k c t p ts* etc.
b-	when followed by voiced sounds *g j d b dz* etc.
m- r- l- s-	when followed by both unvoiced and voiced sounds.

上加

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

向…方向   向…朝…

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

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

從此矣到彼矣   長度

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

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

mkhal:	kidney
mgo:	head
mchum-pa:	pearl
mtsho:	lake
mngal:	womb
mchin-pa:	liver

R-: "in / within / downwards"

上加.

rko:	dig
rlog:	destroy, bring down
rtog:	examine

rten:	support
rtod:	fasten, tether
rdebs:	throw down
rmod:	plough

L-: "on / above / against"

倚着

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

S- "from / out of, outside of"

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

B. **Morphemes** 詞素（構成一个语词的最小基本单位）
On other occasions, some prefixes seem to have been used as verbal "inflexions".

└ 屈折变化

g- d-: when followed by voiced sounds *g j d b dz* etc
"future state of object acted upon" (future aspect) 《表对受词有影响の未来状态》

b-: when followed by unvoiced sounds *k c t p ts* etc
"state of object has been realized by an agent" (past / perfective aspect) 表受詞の状態已根作者（话者）所了解的状态

'-: when followed by *kh g ch j th d ph b tsh dz*
"continuous action in process, durative" (present)

表現在の状態、过程中的连续动作

However the situation with regards '- is complex. Although now silent, this single letter is thought by some scholars to have represented at least *two* distinct sounds in Old Tibetan. It was possible to use just one letter as each of these sounds were mutually exclusive, and thus would never have occured together. However, this makes an accurate

analysis of its uses very difficult, and beyond the needs of the beginner. `-` can be followed by *kh g ch j th d ph b tsh dz.* Apart from connoting continuous action in progress, it is frequently usesd to indicate the pure action without reference to an agent denoted by involuntary / non-intentional verbs.

C. **Suffixes** 再後加

There were two suffixes in Old Tibetan, — *-s* and *-d*, but the latter (*da-drag*) has fallen out of use, although traces of it are still to be found (after *-n, -l* and *-r*)[1]. Hence, practically speaking, *-s* is the only suffix used in Classical Tibetan, and this basically adds the notion of "completion" or "achievement", while accentuating the idea of the action. In other words, it connotes *completion of action* and the *imperative* as can be seen from its appearance in the past and imperative stems of many verbs. [It is likely that the past stems and imperative stems of verbs were related, as can also be guessed from the use of the same negative particle *ma* with both stems as already noted in Lesson VII, Section 3.] It is also used to make nouns from verbal roots.

5. Notes on Tibetan Verse
偈颂

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

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1. See Note 3 in Lesson I.

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

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

A. Expansion

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

The genitive particle -'i becomes *yi*, e.g *me'i* > *me-yi*

The instrumental particle -'is becomes *yis*, e.g. *mes* > *me-yis*

The subordinative particle -r becomes *ru*, e.g. *mer* > *me-ru*

The emphatic particle *ni* is used where strictly unnecessary.

The plural particle *dag* is sometimes used redundantly. E.g. *thams-cad-dag*

The particles -*na* and -*su* are also used where unnecessary, e.g *ji-ltar* > *ji-ltar-na*,

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

B. Contraction

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

are the instrumental particle *kyis* and its variants and the oblique particle (*la*) when it indicates an "indirect object".

༄བོད་ཀྱི་རྒྱུད

ཀྱང་རང་ས

The other technique widely used is the contraction of polysyllablic words, such as *myang-'das* for *mya-ngan-las-'das-pa*, *phun-tshogs* for *phun-sum-tshogs-pa*, *ting-'dzin* for *ting-nge-'dzin* and so forth.

སྤྲ་ཚོགས   ཏིང་འཛིན

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

རྣམ་ཤེས་ཀྱི

Exercise XIV

1. This passage is from kLong-chen-pa's work, the *Theg-mchog rin-po-che'i mdzod*, and is part of a section where he enumerates the main elements for each level of tantric initiation (*abhiṣeka*).

According to the rNying-ma system, there are six levels of tantras: Kriyā, Ubhaya, Yoga, Mahā-yoga, Anu-yoga and Ati-yoga (rDzogs-chen). Four levels of initiation are given, the *spros-bcas*, *spros-med*, *shin-tu-spros-med* and *rab-tu-spros-med* (omitted here). Each of these are again sub-divided into *spros-bcas*, *spros-med* and so on. Each of these in turn have four levels, outer, inner, secret and perfected.

༄༅། །དེ་སྐྱུར་སྦྱོས་བཅས་ཀྱི་སྦྱོས་བཅས་ལ་ཕྱི་ནང་གསང་བ་ཡོངས་རྫོགས་བཞི་ལ། དེའི་ཕྱི་ལ་མོ་མེད་ཉིས་པ་དང་གཉིས། དེའི་ནང་ལ་མཚལ་འཐུལ་བ་དང་གཉིས། དེའི་གསང་བ་བསྲུང་སྐྱུད་དང་ཀུ་བ་སྦྱིན་པ་གཉིས་ཏེ་བཞི། དེའི་ཡོངས་རྫོགས་མེ་ལམས་བཅུག་པ་དང་། བཟང་དང་གྱི་ཉེས་དྲི་བ་གཉིས་ཏེ་དྲུག་གོ། །སྦྱོས་བཅས་ཀྱི་སྦྱོས་མེད་ཀྱི་ཕྱི་ལ་གསུམ་སྟེ་དྲུག། དེའི་ནང་ལ་བཞི་སྟེ་བཅུ་གསུམ། དེའི་གསང་བ་ལ་བཞི་སྟེ་བཅུ་བདུན། དེའི་ཡོངས་རྫོགས་ལ་བཞི་སྟེ་ཉེར་གཅིག་གོ། །སྦྱོས་བཅས་ཀྱི་ཤིན་ཏུ་སྦྱོས་པ་མེད་པའི་ཕྱི་ལ་ཉན་ཐོས་ལ་དྲུག། རང་རྒྱལ་ལ་ལྔ་སྟེ་བཅུ་གཅིག་བྱང་སེམས་ལ་བཞི་སྟེ་བཅོ་ལྔ། དེའི་ནང་ནི་དབང་ལ་གྱི་ཡ་ལ་དྲུ་སྟེ་ཉེར་བཞི། རྒྱ་བ་ལ་དྲུ་སྟེ་སོ་གསུམ། ཡོ་ག་ལ་དྲུ་སྟེ་ནི་གཉིས། དེའི་གསང་བའི་དབང་ལ་མ་ཧཱ་ལ་བཅུ་གཉིས་ཏེ་ལྔ་བཅུ་ཙ་བཞི། ཨ་ནུ་ལ་དྲུ་སྟེ་དྲུག་བཅུ་རྩ་བམ་པ། དེའི་ཡོངས་རྫོགས་ཨ་ཏི་བཞི་སྟེ་དྲུག་བཅུ་ཙ་བཞིའོ། །

Note

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

Vocabulary for Passage I

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

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

༄༅། །དེ་ལ་སྟོད་ཀྱི་འཇིག་རྟེན་ཁྱི། །གནས་པར་བར་འདོད་པའི་འོག་དག་གི་གི། །རྐྱང་དཀྱིལ་ འཁོར་རྣམས་སུ་ནི། །ས་ཡ་དྲུག་འབུམ་གྱངས་མེད་དོ། །སྟོང་གསུམ་གྱི་སྟོང་ཆེན་པོའི་འཇིག་རྟེན་ ཁྱི་ཁམས་ནི་འདི་ལྟར་གནས་པར་འདོད་དེ། འདི་ལྟ་སྟེ། སེམས་ཅན་རྣམས་ཀྱི་ལས་ཀྱི་དབང་གིས་འོག་

དུ་ནས་མཁན་ལ་བརྟེན་པའི་རླུང་གི་དཀྱིལ་འཁོར་མངོན་པར་འགྲུབ་སྟེ། དེའི་ངམས་སུ་ནི་དཔག་ཚད་ས་
ཡ་དྲུག་འབུམ་མོ། །རྒྱར་ནི་གྲངས་མེད་དེ། འདི་ལྟར་གང་ཚན་པོ་ཆེ་ཆེན་པོའི་རྡོ་རྗེས་ཀྱང་གཞིག་
པར་མི་ནུས་པར་སྲ་བ་ཡིན་ནོ། །དེའི་སྟེང་ན། ཆུ་ངམས་འབུམ་ཕྲག་བཅུ་གཅིག་དང་། སྟོང་
ཕྲག་དྲག་དེ་ཉི་ཤུ་འོ། །དཀྱིལ་འཁོར་ཞེས་བུ་པར་སྦྱར་ཏེ། སེམས་ཅན་རྣམས་ཀྱི་ལས་དག་གིས་རླུང་
གི་དཀྱིལ་འཁོར་དེར་སྦྲིན་རྣམས་འདུས་ནས་ཆར་གྱི་རྒྱུན་གཞན་མེད་ཚམ་བབ་པ་དེ་ཆུའི་དཀྱིལ་འཁོར་དུ་
འགྱུར་ཏེ། དེའི་ངམས་སུ་ནི་དཔག་ཚད་འབུམ་ཕྲག་བཅུ་གཅིག་དང་ཉི་ཤིའོ། །

Note

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

Vocabulary for Passage II

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

LESSON XV

The Structure of Tibetan Verbs

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

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

A typical example is as follows:

Voluntary present	*'gegs*	(x is stopping y)
Voluntary past	*bkag*	(x stopped y)
Voluntary future	*dgag*	(x is to stop y)
Voluntary imperative	*khag*	(stop y !)
Involunary present	*'gag*	(y is ceasing)
Involuntary past	*'gags*	(y has ceased)
Involuntary future	——[1]	
Involuntary imperative	——[2]	

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

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

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

Voluntary / Intentional		Involuntary / Non-intentional	
skor 新 (encircle)		*'khor* (revolve) 【图】	
skol	(make boil)	*'khol*	(boil)
skyed	(generate)	*skye*	(be born)
'gengs	(fill up)	*'khengs*	(become filled)
sgyur	(transform)	*'gyur*	(become)
sgrib	(obscure)	*'grib*	(become dark)
sgrub	(accomplish)	*'grub*	(occur)
sgreng	(raise up)	*'greng*	(stand erect)
sgrog	(bind together)	*'grogs*	(be together, accompany)
sgrol	(liberate)	*'grol*	(be free)
gcod	(cut)	*'chad*	(be cut off)
'degs	(raise)	*'thegs*	(arise)
'debs	(throw)	*'thebs*	(be thrown)
'don	(expel)	*'thon*	(come forth)
'thu	(collect)	*'du*	(gather together)
phral	(separate)	*'bral*	(be separated from)
'phri	(reduce)	*'bri*	(diminish)
spar	(light)	*'bar*	(burn)
spel	(augment)	*'phel*	(increase)
sprul	(emanate)	*'phrul*	(manifest)
spro	(cause proliferate)	*'phro*	(spread out)
'bebs	(cause to descend)	*'bab*	(descend)
'byed	(separate)	*'bye*	(open)
sbyin	(bestow)	*'byin*	(emit)
za	(eat)	*'dzad*	(be consumed)
sre	(mix)	*'dre*	(be mixed)

VERB TABLE

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

Present	Past	Future	Imperative	
klog	bklags	bklag	klogs	read
rko	brkos	brko	rkos	dig
skung	bskungs	bskung	skungs	conceal
skur	bskur	bskur	skur	bestow
skul	bskul	bskul	skul	exhort
sko	bskos	bsko	skos	appoint
skong	bskangs	bskang	skongs	fulfil
skor	bskor	bskor	skor	encircle
skyug	bskyugs	bskyug	skyugs	vomit
skyung	bskyungs	bskyung	skyungs	diminish
skye	skyes	skye	——*	be born
skyed	bskyed	bskyed	skyed	generate
skyel	bskyal	bskyal	skyol	carry
skyong	bskyangs	bskyang	skyongs	guard
skyod	bskyod	bskyod	skyod	move
skyob	bskyabs	bskyab	skyobs	protect
'kheng	'khengs	'kheng	——*	be full
'khyam	'khyams	'khyam	'khyom*	wander
'khrid	bkris	bkri	khrid	entangle
'khrug	'khrugs	'khrug	——*	be agitated
'khrud	bkrus	bkru	khrus	wash
bgo	bgos	bgo	bgos	don clothes
bgod	bgos	bgo	bgos	divide
bgyid	bgyis	bgyi	gyis	do (resp)
bgrang	bgrangs	brgrang	bgrongs	count
bgro	bgros	bgro	bgros*	discuss
'gag	'gags	'gag	——*	cease
'gas	bkas	dgas	khos	split

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Present	Past	Future	Imperative	
'gugs	bkug	dgug	khug	summon
'gum	'gums	dgum	——*	die
'gegs	bkag	dgag	——*	hinder
'gengs	bkang	dgang	khong	fill up
'gebs	bkab	dgab	khob	conceal
'go	'gos	'go	——*	stain
'gog	bkog	dgog	khog	remove
'god	bkod	dgod	khod	arrange
'gyur	gyur	'gyur	——*	become
'gye	'gyes	'gye	——*	be divided
'gyed	bgyes	bkye	khyes	divide
'grang	'grangs	'grang	——*	count
'grub	grub	'grub	——*	be accomplished
'grems	bkram	dgram	khroms	spread
'gro	phyin	'gro	song*	go
'grol	bkrol	dgrol	khrol	unfasten
rga	rgas	rga	——*	be old
rgal	brgal	brgal	rgol	ford
rgol	brgal	brgal	rgol	dispute
sgab	bsgabs	bsgab	sgob	cover
sgo	bsgos	bsgo	sgos	say
sgom	bsgoms	bsgom	sgoms	meditate
sgyur	bsgyur	bsgyur	sgyur	transform
sgrig	bsgrigs	bsgrig	sgrigs	arrange
sgrib	bsgribs	bsgrib	sgribs	obscure
sgril	bsgril	bsgril	sgril	wind
sgrub	bsgrubs	bsgrub	sgrubs	accomplish
sgreng	bsgrengs	bsgreng	sgrengs	hoist up
sgro	bsgros	bsgro	sgros	debate
sgrog	bsgrogs	bsgrog	sgrogs	proclaim
sgrol	bsgral	bsgral	sgrol	rescue
ngu	ngus	ngu	ngus*	weep
rnga	brngas	brnga	rngos	reap
sngag	bsngags	bsngag	sngogs	praise
gcid	gcis	gci	gcis	urinate
gcog	bcag	gcag	chog	smash
gcod	bcad	gcad	chod	cut

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Present	Past	Future	Imperative	
gcom	*bcams*	*bcam*	*gcoms*	overcome
mchi	*mchis*	*mchi*	———*	be (resp)
'chag	*bcags*	*gcag*	*chogs*	break
'chang	*bcangs*	*bcang*	*chongs*	hold
'chad	*bshad*	*bshad*	*shod*	explain
'chab	*bcabs*	*bcab*	*chobs*	conceal
'cha'	*bcas*	*bca'*	*chos*	constrain
'char	*shar*	*'char*	———*	arise
'chi	*shi*	*'chi*	———*	die
'ching	*bcings*	*bcing*	*chings*	bind
'chos	*bcos*	*bcos*	*chos*	make
mjal	*mjal*	*mjal*	*mjol*	meet (resp)
'jal	*bcal*	*gzhal*	*'jol*	weigh
'jig	*bshigs*	*gzhig*	*shig*	destroy
'jug	*bcug*	*gzhug*	*chug*	insert
'jug	*zhugs*	*'jug*	*zhugs**	enter
'jog	*bzhag*	*gzhag*	*zhog*	put
rjed	*brjed*	*brjed*	*rjed*	forget
rjod	*brjod*	*brjod*	*rjod*	utter
nyan	*mnyan*	*mnyan*	*nyon*	listen
nyal	*nyal*	*nyal*	*nyol*	sleep
snyad	*snyad*	*bsnyad*	*snyod*	report
snyem	*bsnyems*	*bsnyem*	———*	be proud
snyoms	*bsnyams*	*bsnyams*	*snyoms*	equalize
gtong	*btang*	*gtang*	*thong*	send
rtas	*brtas*	*brta*	———*	expand
rten	*brten*	*brten*	*rten**	support
rtog	*brtags*	*brtag*	*rtogs*	examine
lta	*bltas*	*blta*	*ltos*	look
sti	*bstis*	*bsti*	*stis**	honour
stod	*bstod*	*bstod*	*stod*	extol
ston	*bstan*	*bstan*	*ston*	show
'thung	*btungs*	*btung*	*'thungs*	drink
'da'	*'das*	*'da'*	———*	transcend
'ding	*bting*	*gting*	*thing*	strew
'du	*'dus*	*'du*	*'du⌐*	assemble
'dud	*btud*	*gdud*	*thud*	bow

Present	Past	Future	Imperative	
'dul	btul	gdul	thul	tame
'debs	btab	gdab	thob	throw
'dogs	btags	gdags	thogs	tie to
'don	bton	gdon	thon	utter
'doms	gdams	gdam	gdoms	admonish
'dor	dor	dor	dor	reject
'dri	dris	dri	dris	ask
'dre	'dres	'dre	——*	be mixed
'dren	drangs	drang	drongs	guide
rdung	brdungs	brdung	rdungs	beat
rdeg	brdegs	brdeg	rdegs	smite
sdig	bsdigs	bsdig	sdigs	threaten
sdud	bsdus	bsdu	sdus	gather
sdod	bsdad	bsdad	sdod*	sit
gnod	mnan	gnan	non	press down
mnar	mnar	mnar	——*	be tormented
snang	snang	snang	——*	shine, appear
snun	bsnun	bsnun	snun	thrust / prick into
snub	bsnubs	bsnub	snubs	abolish, annul
snon	bsnan	bsnan	snon	expand, augment
snol	bsnol	bsnol	snol	adjust; interlace
dpog	dpags	dpag	dpogs	measure
dpyong	dpyangs	dpyang	dpyongs	dangle
dpyod	dpyad	dpyad	dpyod	investigate
spung	spungs	spung	spungs	pile up
spel	spel	spcl	spel	augment, increase
spong	spangs	spang	spongs	abandon, reject
spyo	spyos	spyo	spyos	revile
spyod	spyad	spyad	spyod	perform, practise
spras	spras	spras	spros	decorate
sprul	sprul	sprul	sprul	emanate, manifest
spro	spros	spro	spros	spread out; delight i
sprod	sprad	sprad	sprod	put together; explair
'phag	'phags	'phag	'phogs*	be superior / elevate
'pham	pham	'pham	——*	be defeated
'phar	'phar	'phar	——*	fly up
'phur	phur	'phur	phur	fly; flap

LESSON XV

Present	Past	Future	Imperative	
'phen	'phangs	'phang	'phongs	throw, fling
'phel	'phel	'phel	——*	increase
'pho	'phos	'pho	——*	migrate, change places
'phyo	'phyo	'phyo	——*	throb; be agitated
'phrad	phrad	'phrad	——*	meet together
'phreng	'phreng	'phreng	——*	be fastened, be arranged
'phrog	phrogs	'phrog	phrogs	deprive of, rob
byab	byabs	byab	byob	cleanse, wash
byed	byas	bya	byos	do
blu	blus	blu	blus	ransom, redeem
blug	blugs	blug	blugs	fill a pot etc.
blud	blud	blud	blud	pour out, serve
dbyug	dbyug	dbyug	dbyugs	brandish, hurl
'bab	bab	'bab	bob*	descend
'bar	'bar	'bar	——*	blaze, burn
'bigs	phug	dbug	phug	pierce, bore into
'bud	bus	'bud	bus	blow (with mouth etc)
'bud	phud	dpud	bud	expel, cast out
'bul	phul	dbul	phul	give, offer
'bebs	phab	dbab	phob	cause to descend
'bod	bos	'bod	bos	call, cry out
'bor	bor	'bor	bor	throw, cast; forsake
'byang	byang	'byang	——*	be cleansed
'byam	'byams	'byam	——*	flow / spread over
'bying	bying	'bying	——*	sink into; grow faint
'byin	phyung	dbyung	phyung	send forth, emit
'byung	byung	'byung	——*	emerge, arise
'bye	bye	'bye	——*	open
'byed	phye	dbye	phyes	open; divide, separate
'byong	'byongs	'byong	——*	be cleansed
'byon	byon	'byon	byon*	come, arrive
'byor	'byor	'byor	——*	adhere to; be prepared
'brang	'brangs	'brang	'brongs	follow after
'bral	bral	'bral	——*	be separated from
'bris	bris	bri	bris	draw, write
'bri	bri	'bri	——*	diminish
'brel	'brel	'brel	——*	be connected/ combined

Present	Past	Future	Imperative	
'bros	bros	'bros	bros	escape, flee
sbed	sbas	sba	sbos	hide, conceal
sbyin	byin	sbyin	byin	give, bestow
sbyong	sbyangs	sbyang	sbyongs	clean, remove; subtract
sbyor	sbyar	sbyar	sbyor	unite; prepare, apply to
mos	mos	mos	———*	believe, trust
myong	myangs	myang	myongs	experience, enjoy
myos	myos	myos	———*	be intoxicated
dmigs	dmigs	dmigs	dmigs	imagine, conceive
rmi	rmis	rmi	———*	dream
rmong	rmangs	rmang	rmongs	be obscured
smyo	smyos	smyo	———*	be insane
smra	smras	smra	smros	speak, utter
rtsi	brtsis	brtsi	rtsis	count, calculate
rtsig	brtsigs	brtsig	rtsigs	build
rtseg	brtsegs	brtseg	rtsegs	amass
rtsod	brtsod	brtsod	rtsod	quarrel
rtsom	brtsams	brtsam	rtsoms	undertake; compose
rtsol	brtsal	brtsal	rtsol	endeavour
stsol	bstsal	bstsal	stsol	confer, grant
tshang	tshangs	tshang	———*	be complete / full
tshim	tshims	tshim	———*	be satiated
tshor	tshor	tshor	———*	feel, experience
'ntshon	mtshon	mtshon	mtshon	show, exhibit
tshal	btsal	btsal	'tshol	ask, beseech (resp)
tsho	'tshos	'tsho	———*	be alive, live
tsol	btsal	btsal	tshol	search / seek for
mdzad	mdzad	mdzad	mdzod	do, make (hon)
'dzin	bzung	gzung	zung	hold, grasp
zhu	zhus	zhu	zhus	ask, request (resp)
zhen	zhen	zhen	———*	desire, be attached to
zhon	bzhon	bzhon	zhon	ride a horse etc.
gzhol	gzhol	gzhol	gzhol	dismount
bzheng	bzhengs	bzhengs	bzhengs	erect; compose
bzhengs	bzhengs	bzhengs	bzhengs*	arise, get up (hon)
bzhed	bzhed	bzhed	bzhed	desire, wish for (hon)
za	bzas	bza'	zos	eat

LESSON XV

Present	Past	Future	Imperative	
zin	zin	zin	———*	be terminated
zer	zer	zer	———*	say, be named
bzo	bzos	bzo	bzos	make, manufacture
'ong	'ongs	'ong	shog*	come
g.yeng	g.yengs	g.yeng	———*	be agitated
g.yo	g.yos	g.yo	———*	move, waver
g.yog	g.yogs	g.yog	g.yogs	cover
rig	rig	rig	———*	cognize, be aware
rung	rung	rung	———*	be suitable / capable
re	re	re	———*	hope for
reg	reg	reg	reg	touch
rol	rol	rol	rol	play
rlog	brlags	brlag	rlogs	destroy, break
rlob	brlabs	brlab	rlobs	bestow; transform
lang	langs	lang	longs*	rise, get up
lus	lus	lus	———*	remain, be left behind
len	blangs	blang	longs	receive, obtain
shes	shes	shes	———*	know
gshegs	gshegs	gshegs	———*	go away, depart (hon)
sang	sangs	sangs	———*	be cleansed
sad	sad	sad	———*	wake up
sems	bsams	bsam	soms	think
sel	bsal	bsal	sol	cleanse
sring	bsrings	bsring	srings	postpone; stretch out
srung	bsrungs	bsrung	srungs	guard; observe
sre	bsres	bsre	sres	mix, mingle
sreg	bsregs	bsreg	sregs	burn
slu	bslus	bslu	slus	deceive
sleb	bslebs	bsleb	———*	reach, arrive
slong	bslangs	bslang	slongs	cause to arise
slob	bslabs	bslab	slobs	teach
gsung	gsungs	gsung	gsungs	speak (hon)
gso	gsos	gso	gsos	nourish, rear
gsog	bsags	bsag	sog	collect, hoard
gsod	bsad	gsad	sod	kill
gsol	gsol	gsol	gsol	beg / ask for

Exercise XV

The following verses are the Root Verses of the Bar-do Thos-grol, the so-called Tibetan Book of the Dead. For further details, please refer to translation by F. Fremantle[1].

༄༅། །ཀྱེ་མ་བདག་ལ་སྐྱེ་གནས་བར་དོ་འཆར་དུས་འདིར། །ཚེ་ལ་ལོང་མེད་ལེ་ལོ་སྤང་བྱས་ནས། །ཐོས་བསམ་སྒོམ་གསུམ་མ་ཡེངས་ལམ་ལ་འཇུག །སྣང་སེམས་ལམ་བསླང་སྐུ་གསུམ་མངོན་གྱུར་བྱ། །མི་ལུས་ལན་གཅིག་ཐོབ་པའི་དུས་ཚོད་འདིར། །ཡེངས་ལམ་ལ་སྤྱོད་པའི་དུས་ཚོད་མིན། །ཀྱེ་མ་བདག་ལ་རྨི་ལམ་བར་དོ་འཆར་དུས་འདིར། །གཏི་མུག་རོ་ཉལ་བག་མེད་སྤང་བྱས་ནས། །དྲན་པ་ཡེངས་མེད་གནས་ལུགས་ངང་ལ་འཇུག །རྨི་ལམ་བཟུང་ནས་སྤྲུལ་བསྒྱུར་འོད་གསལ་སྦྱང་། །དུད་འགྲོ་བཞིན་དུ་ཉལ་བར་མི་བྱེད་ཅིག །གཉིད་དང་མངོན་སུམ་འདྲེས་པའི་ཉམས་ལེན་གཅེས། །ཀྱེ་མ་བདག་ལ་བསམ་གཏན་བར་དོ་འཆར་དུས་འདིར། །རྣམ་གཡེངས་འཁྲུལ་པའི་ཚོགས་རྣམས་སྤང་བྱས་ནས། །ཡེངས་མེད་འཛིན་མེད་མཐའ་བྲལ་ངང་ལ་འཇོག །བསྐྱེད་རྫོགས་གཉིས་ལ་བརྟེན་པ་བྲོ་བར་བྱ། །བྱ་བ་སྤངས་ནས་ཙེ་གཅིག་བསྒོམ་དུས་འདིར། །ཉོན་མོངས་འཁྲུལ་པའི་དབང་དུ་མ་གཏོང་ཞིག །ཀྱེ་མ་བདག་ལ་འཆི་ཁ་བར་དོ་འཆར་དུས་འདིར། །ཀུན་ལ་ཆགས་སེམས་ཞེན་འཛིན་སྤང་བྱས་ནས། །གདམས་ངག་གསལ་བའི་དང་ལ་མ་ཡེངས་འཇུག །རང་རིག་སྐྱེ་མེད་ནམ་མཁའི་དབྱིངས་སུ་འཕོ། །འདུས་བྱས་ཤ་ཁྲག་ལུས་དང་བྲལ་ལ་ཁད། །མི་རྟག་སྒྱུ་མ་ཡིན་པར་ཤེས་པར་བྱ། །ཀྱེ་མ་བདག་ལ་ཆོས་ཉིད་བར་དོ་འཆར་དུས་འདིར། །ཀུན་ལ་སྐྲག་སྐྱེ་སྤྲག་འཛིགས་སྣང་སྤང་བྱས་ནས། །གང་ཤར་རང་སྣང་རིག་པ་རོ་ཤེས་འཇུག །བར་དོའི་སྣང་ཆ་ཡིན་པར་ཤེས་པར་བྱ། །དོན་ཆེན་འགགས་ལ་འཕྲགས་པའི་དུས་ཤིག་འོང་། །རང་སྣང་ཞི་ཁྲོའི་ཚོགས་ལ་མ་འཇིགས་ཤིག །ཀྱེ་མ་བདག་ལ་སྲིད་པ་བར་དོ་འཆར་དུས་འདིར། །འདུན་པ་རྩེ་གཅིག་སེམས་ལ་བཟུང་བྱས་ནས། །བཟང་པོ་ལས་ཀྱི་འཕྲོ་ལ་ནན་གྱིས་མཐུད། །མངལ་སྒོ་འགག་གས་ནས་སུ་ལོག་དྲན་པར་བྱ། །སྙིང་རུས་དགོས་དུས་དག་སྣང་དགོས་པའི་དུས་ཤིག་ཡིན། །མིག་སེར་སྤངས་ལ་བླ་མ་ཡབ་ཡུམ་སྒོམ།།

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1   F. Fremantle & C. Trungpa,   The Tibetan Book of the Dead, Shambala 1975.

Vocabulary

kye-ma	གྱེ་མ	Ah !, Oh ! etc.
skye-gnas	སྐྱེ་གནས	birth-place
skye-med	སྐྱེ་མེད	unborn
skrag-'jigs	སྐྲག་འཇིགས	fear and terror
bskyed-rdzogs	བསྐྱེད་རྫོགས	Generation and Completion, the two stages of tantric practice in Anuttara-yoga Tantra.
khad	ཁད	when about to, as, while
'khrul-pa	འཁྲུལ་པ	confusion, error; be confused, wrong
'gags	འགགས	cease, perish, stop, close up
sgyu-ma	སྒྱུ་མ	illusion
ngang	ངང	sphere, realm
ngo-shes-[pa]	ངོ་ཤེས་པ	recognize; recognition
mngal-sgo		the womb-entrance
mngon-gyur	མངོན་གྱུར	become actual, realize
mngon-sum	མངོན་སུམ	the immediate
gces	གཅེས	be vital, important
chags-sems	ཆགས་སེམས	yearning
'char	འཆར	dawn, arise
'chi-kha	འཆི་ཁ	the moment of death
'jigs	འཇིགས	fear
'jog	འཇོག	set [oneself] in, rest in
nyams-len	ཉམས་ལེན	practical experience
gnyid	གཉིད	sleep
snyam	སྙམ	thinking "....."
snying-rus	སྙིང་རུས	courage, perserverance
gti-mug	གཏི་མུག	ignorance
brten-pa	བརྟེན	firmly supported
thugs-pa	ཐུགས་པ	reach
thos-bsam-sgom	ཐོས་བསམ་སྒོམ	hearing, pondering and meditating
mtha'-bral	མཐའ་བྲལ	boundless, unlimited
dag-snang	དག་སྣང	pure thoughts, visions
dud-'gro	དུད་འགྲོ	animal
dus-tshod	དུས་ཚོད	time, moment
don-chen	དོན་ཆེན	very valuable, crucial point
dran-pa	དྲན་པ	recollection, memory; atend to, focus upon
gdams-ngag	གདམས་ངག	[oral] teachings, instructions

'dun-pa	longing, aspiration
'dres-pa	mixture, combination
sdangs	hate
sdod-pa	rest, reside
nan-gyis mthud	strive vigorously
gnas-lugs	natural state [of reality]
rnam-g.yengs	distraction
snang	= *snang-ba* — appearances, visions, thoughts
snang-tshul	way of appearing
sprul-bsgyur	transform
'pho	transfer, rebirth
bag-med	careless
bar-do	the Intermediate States of existence
bya-ba	activity
dbang-du ma-gtong-zhig	= may [I] not fall into the power of ….
dbyings	realm, continuum
sbyang	will purify, cleanse, train (*fut.* of *sbyong*)
ma-yengs	undistracted
mig-ser	jealousy
rtse-gcig	one-pointed
tshe	life
tshogs	a mass
'dzin	[conceptual] grasping
zhi-khro	the Peaceful and Wrathful [deities]
zhen	attachment
bzung-nas འབྱང་ནས	having taken hold of …
yengs ཡེངས	wander distractedly
rang-rig རང་རིག	one's awareness, self-awareness
ro རོ	corpse
long-med ལོང་མེད	no time for …
bsam-gtan བསམ་གཏན	dhyāna
bslang བསླང	develop, inspire (*fut.* of *slong*)

PART TWO

Selected Reading Passages I - X

READING I

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

ༀ། །ཤུ་རིའི་བུ་གནན་ཡང་འཛིག་ཌེན་གྱི་ཁམས་བདེ་བ་ཅན་ནེ་ཁ་ཕྱེར་རིམ་པ་བདུན་དང་། ཤིང་
ཊ་ལའི་ཕྲེང་བ་རིམ་པ་བདུན་དང་། རྒྱག་བུ་གཡེར་ཁའི་དྲ་བ་རྣམས་ཀྱིས་ཀུན་ནས་ཡོངས་སུ་བསྐོར་
བ། བཀྲ་བ་བབྐྲ་ན་སྣུག་པའོ། །ཤུ་རིའི་བུ་སངས་རྒྱས་ཀྱི་ཞིང་དེ་དེ་རིན་པོ་ཆེ་སྣ་བདུན་ལ་འདི་
ལྟ་སྟེ། གསེར་དང་། དངུལ་དང་། བེ་ཌུ་ཪྱ་དང་། ཤེལ་དང་རྣ་མ་དེ་ལྟ་བུའི་སངས་རྒྱས་ཀྱི་ཞིང་
གི་ཡོན་ཏན་བཀོད་པ་དག་གིས་ལེགས་པར་བརྒྱན་པའོ། །ཤུ་རིའི་བུ་གནན་ཡང་འཛིག་ཌེན་གྱི་ཁམས་
བདེ་བ་ཅན་ན་རིན་པོ་ཆེ་སྣ་བདུན་གྱི་ཪྱིང་ཡབ་ལག་བཅུད་དང་ཡྔུན་པའི་རྒྱས་ཡོངས་སུ་གང་བ་རིན་པོ་
ཆེའི་པདྨས་ཕེབས་པ། བུ་རྡོག་གིས་བཅུང་དུ་དྩང་བར་ཁད་ཅན་དུ་ཆུར་བ། གསེར་གྱི་བྱེ་མ་བདལ་བ་
དག་ཡོད་དེ། ཪྱིང་དེ་དག་གི་ཕུག་གས་བཞི་ཀུན་ན་ཪྱེམ་སྣས་བཀྲ་བ་བཀྲ་ན་སྣུག་པ། གསེར་དང་དངུལ་
དང་། བེ་ཌུ་ཪྱ་དང་། ཤེལ་དང་རིན་པོ་ཆེ་སྣ་བཞི་ལས་གྲུབ་པ་བཞི་བཞི་ཡོད་དེ། ཪྱིང་དེ་དག་གི་
འགྲམ་ན་རིན་པོ་ཆེའི་ཤིང་ལྗོན་པ་རིན་པོ་ཆེ་སྣ་བདུན་ལ་འདི་ལྟ་སྟེ། གསེར་དང་། དངུལ་དང་།
བེ་ཌུ་ཪྱ་དང་། ཤེལ་དང་། སྤུ་ཌིག་དམར་པོ་དང་། ཪྡོའི་སྙིང་པོ་དང་། མུག་གི་ཤེལ་བཀྲ་བ་བཀྲ་ན་

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ཤུག་པ་དག་སྟེས་སོ། །ཇིང་དེ་དག་ཀུན་ནས་བརྒྱ་སྟེས་པ་འདི་ལྟ་སྟེ། གསེར་གྱི་ཁ་དོག །གསེར་གྱི་
འོད་འབྱུང་བ། གསེར་ལྟ་བུར་སྣོན་པ། སྤྲིན་པོ་ཁ་དོག་སྤྲིན་པོ། འོད་སྤྲིན་པོ་འབྱུང་བ། སྤྲིན་
པོ་ལྟ་བུར་སྣོན་པ། སེར་པོ་ཁ་དོག་སེར་པོ། འོད་སེར་པོ་འབྱུང་བ། སེར་པོ་ལྟ་བུར་སྣོན་པ།
དམར་པོ་ཁ་དོག་དམར་པོ། འོད་དམར་པོ་འབྱུང་བ། དམར་པོ་ལྟ་བུར་སྣོན་པ། དཀར་པོ་ཁ་
དོག་དཀར་པོ། འོད་དཀར་པོ་འབྱུང་བ། དཀར་པོ་ལྟ་བུར་སྣོན་པ། བསྒྲ་བ་ཁ་དོག་བསྒྲ་བ།
འོད་བསྒྲ་བ་འབྱུང་བ། བསྒྲ་བ་ལྟ་བུར་སྣོན་པ། ཤིང་རྟའི་འཕང་ལོ་ཚམ་དང་སྟེས་སོ། །ཀུ་རིའི་
བུ་སངས་རྒྱས་ཀྱི་ཞིང་དེ་ནི་སངས་རྒྱས་ཀྱི་ཞིང་གི་ཡོན་ཏན་བཀོད་པ་རྣམ་པ་དེ་ལྟ་བུ་དག་གིས་ལེགས་
པར་བརྒྱན་པའོ། །

Notes

Line 1:   *'jig-rten-gyi-khams* — Literal translation of Skt. *lokadhātu*, can just be translated here as "world" or "world-system".

Line 3:   *blta-na sdug-pa* — idiomatic phrase meaning "beautiful to behold"

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

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

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

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

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

READING II

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

ༀ�། །ཤཱ་རིའི་བུ་འདི་ལྟ་སྟེ་དཔེར་ན་གྲོང་རམ་གྲོང་ཁྱེར་རམ་གྲོང་དལ་ལམ་ལྡོངས་སམ་ཡུལ་འཁོར་རམ། རྒྱལ་པོའི་ཕོ་བྲང་འཁོར་ལ་ལ་ཞིག་ན། ཁྱིམ་བདག་རྒན་པོ་འགོགས་པ་གཏུགས་པ་དུས་ལོལ་བ་དགོག་ཏུ་ཕྱིན་པ་ཕྱུག་པ་ནོར་ཆེ་ལོངས་སྤྱོད་ཆེ་བ་ཞིག་འདུག་ལ། དེའི་ཁང་པ་ཡང་མཚོ་ཞིང་ཡངས་པ་ཅིགས་ནས་རིང་དུ་ལྡན་པ་འགྱུམས་པ་སྦྲོག་ཚགས་བརྒྱ་ཕུག་གས་གཉིས་སམ་གསུམ་སམ་བཞི་འམ། ལྔའི་གནས་སྟོ་གཅིག་བུ་ཞིག་ཡོད་དེ། རྫས་གཡོགས་པ་ཁྱམས་རྣམས་ཀྱང་འགྱུམས་པ་ཀ་བའི་ར་བ་རྫལ་བ། ཅིག་པ་དང་སྦྱིའི་སྤུང་ནུལ་འགོགས་པར་གྱུར་པའི་ཁང་པ་དེ་ལ་གློ་བུར་མེའི་ཕུང་པོ་ཆེན་པོ་དོགས་རྣམས་ཆད་ཀུན་ནས་རབ་ཏུ་འབར་བར་གྱུར་ལ། སྐྱེ་བུ་དེ་ཡང་ཁྱེའུ་ལྔ་འམ་བཅུ་འམ་ཉི་ཤུ་འམ་མང་ཞིག་ཡོད་དེ། སྐྱེ་བུ་དེ་ནི་ཁང་པ་དེ་ནས་ཕྱུང་བར་གྱུར་ལ། ཤཱ་རིའི་བུ་དེ་ནས་སྐྱེས་བུ་དེས། བདག་གི་ཁང་པ་ལ་མེའི་ཕུང་པོ་ཆེན་པོ་ཀུན་ནས་འབར་བར་མཐོང་སྟེ། སྐྲག་སྐྲག་ནས་སེམས་ཤི་བདེ་བར་གྱུར་ཏེ། འདི་ལྟར་བདག་ནི་མེའི་ཕུང་པོ་ཆེན་པོ་འདིས་མ་རེག་མ་ཅིག་ཅིང་བདེ་བར་གྱུར་དུ་ཕྱིམ་འབར་བ་འདིའི་སྒོར་བྱུང་སྟེ་འགྲོ་ནུས་སོད་ཀྱི། བདག་གི་བུ་ཉིས་པ་གཞན་ནུ་འདི་དག་ཁྱིམ་འབར་བ་འདི་ན་ཅིད་མོ་དག་གིས་ཉེ་དགའན་ཞིང་དགའ་མགྱུར་སྤྱོད་དེ། ཁྱིམ་འདི་ཅིག་པར་མ་ཚོར་མི་ཤེས། མ་རིག་མ་རྟོགས

ནས་འདི་ལྟར་མེའི་ཁུང་པོ་ཆེན་པོས་མིན་ཏུ་གདུངས་ཏེ། ཤུག་བསྐུལ་གྱི་ཁུང་པོ་ཆེན་པོས་ཀྱང་མི་དགར་
མི་བྱེད་དེ། ཤུག་བསྐུལ་དུ་ཡང་ཡིད་ལ་མི་འཛིན། ཕྱིར་འབྱུང་བར་ཡང་ཡིད་ལ་བྱ་བ་མི་སྐྱེད་དོ་སྙམ་དུ་
སེམས་སོ། །བུ་རིའི་བུ་སྐྱེས་བུ་དེ་ཡང་སྦོབས་དང་ལྡན་ཞིང་ལག་སྦོབས་ཆེ་བ་ཡིན་ཏེ། དེ་འདི་ལྟར་
བདག་སྦོབས་དང་ལྡན་ཞིང་ལག་སྦོབས་ཡོད། བདག་གིས་ཁྱེའུ་འདི་དག་རྣམས་ཅད་གཅིག་ཏུ་བསྒྲིམས་ལ།
བདེ་བར་བླངས་ཏེ་ཁྱེར་ལ་ཁྱིམ་འདི་ནས་བྱུང་དོ་སྙམ་དུ་བསམས་པ་དང་། དེས་ཀྱང་འདི་སྙམ་དུ་བསམས་
ཏེ། ཁང་པ་འདི་སྦོ་གཅིག་པོ་ཡོད་ལ། སྦོ་ཡང་དོག་གཞོན་ནུ་འདི་དག་དེ་གཡོ་ཉིད་དེ་བྱིས་པར་གྱུར་
པས། འཁོར་པར་འགྱུར་དུ་འོང་སྟེ། དེ་དག་མེའི་ཁུང་པོ་ཆེན་པོ་འདིས་ཆལ་མ་ཡིན་པར་ཅིན་མོངས་
པར་འགྱུར་གྱིས། འདི་དག་ལ་སྦོན་ཏོ་སྙམ་དུ་དེ་ལྟར་བསམས་ནས། གཞོན་ནུ་དེ་དག་ལ་སྨྲས་པ།
ཁྱིམ་འདི་ལ་མེའི་ཁུང་པོ་འབར་ཏེ། འདིར་རྣམས་ཅད་མེའི་ཁུང་པོ་ཆེན་པོ་འདིས་ཆིག་ནས། ཆལ་མ་
ཡིན་པར་ཅིན་མོངས་པར་འགྱུར་དུ་འོང་གིས། གཞོན་ནུ་ཁྱེད་ཆུད་གཀོག་ཕྱིར་འབྱུང་ཤེས་བྱས་པ་དང་། དེ་
ལྟར་མཐན་པར་འདོད་པའི་སྐྱེས་བུ་དེས་དེ་སྐད་དུ་བསྒོ་བ། གཞོན་ནུ་དེ་དག་གིས་དེ་འབར་བ་འདི་
ཀུ་པོ་ཅི་ཞིག་ཅེས་མི་ཤེས་ནས། མི་དགར་མི་བྱེད། མི་འཛིགས་མི་སྐྲག། འཛིགས་པར་མ་གྱུར་ཏེ་མི་
སེམས་ཕྱིར་འབྱུང་དུ་མི་བཅུབ་ཅིང་། མ་རིག་མི་ཤེས་ཏེ། གཞན་དུ་ན་དེ་དང་དེ་དག་འཕྱན་ཞིང་ཕྱི་
ཕྱིར་རྒྱུག་ཏེ། པ་དེ་ལ་ཀྲོ། །དེ་ཅི་ཕྱིར་ཞེ་ན། དེ་དག་འདི་ལྟར་བྱིས་པར་གྱུར་པའི་ཕྱིར་རོ།
དེ་ནས་ཀྱང་སྐྱེས་བུ་དེ་འདི་སྙམ་དུ་སེམས་ཏེ། ཁྱིམ་འདི་ལ་མེའི་ཁུང་པོ་ཆེན་པོ་འབར་ཏེ། འདིར་
བདག་དང་གཞོན་ནུ་འདི་དག་ཆལ་མ་ཡིན་པར་མེའི་ཁུང་པོ་ཆེན་པོ་འདིས་ཅིན་མོངས་པར་འགྱུར་དུ་འོང་
གིས། འདི་ལྟར་བདག་གིས་རྣམས་གཀས་པས་གཞོན་ནུ་འདི་དག་ཁྱིམ་འདི་ནས་གཉེན་ཏོ་སྙམ་ནས། སྐྱེས་
བུ་དེས་གཞོན་ནུ་དེ་དག་གི་བསམ་པ་ཤེས། མོས་པ་རིག་པར་གྱུར་ཏེ། གཞོན་ནུ་དེ་དག་གི་བཅེན་པ་
དེ་དུ་མ་སྟེ། རྣམ་པར་ར་དད་པ་ཡང་དུ་མ་ཞིག་ཡིན་ལ། དགའ་བར་འགྱུར་བ་ལ་འདོད་པ་དང་མཛེས་
པ་དང་ཤུག་པ་དང་ཡིད་དུ་འོང་བ་རྣམས་དུ་མ་ཡིན་ན་དེ་དག་ཀྱང་དགོན་པར་གྱུར་ཏེ། གཞོན་ནུ་དེ་
དག་གི་བསམ་པ་སེས་པས་འདི་སྐད་སྨྲས་ཏེ། གཞོན་ནུ་དག་ཁྱེད་ཀྱི་ཆེད་མོར་བྱ་བ་དགའན་བར་འགྱུར་
བ། དོ་མཆར་རྣད་དུ་བྱུང་བ། གང་མ་རྣེད་པའི་ཕྱིར་མི་དགའན་བར་འགྱུར་བ་དེ་དག་ཁ་དོག་སྣ་ཚོགས་
རྣམ་པ་མང་པོ་དེ་འདི་ལྟ་སྟེ། གླང་གི་ཤིང་རྟ་དང་། རའི་ཤིང་རྟ་དང་། རི་དགས་ཀྱི་ཤིང་རྟ་ཁྱེད་
ཀྱིས་ཇི་ལྟར་བསམས་པ། མཛེས་པ་དང་ཤུག་པ་དང་ཡིད་དུ་འོང་བ་དེ་དག་རྣམས་ཅད་ཁྱེད་ཅེར་གཞུག་

པའི་ཕྱིར། ངས་ཁང་པའི་སྟེང་བཀོད་ཀྱིས་ཁང་པ་འདི་ནས་ཐེད་ཕྱིར་བྱུང་ལ་རྒྱུག་ཏེ་སྐོག་ཅིག་དང་། ངས་ཐེད་ཐག་སྤུ་ཅི་འདོད་པ་དེ་ལ་སྦྱིན་གྱིས། དེ་དག་གི་ཕྱིར་རྒྱུར་དུ་རྒྱུག་ཏེ་སྐོག་ཤིག་ཅེས་བྱས་པ་དང་། གཞན་དུ་དེ་དག་འདོད་པ་དང་། མཚོས་པ་དང་སྤུག་པ་དང་ཡིད་དུ་འོང་བ་དེ་ལྟ་བུར་འདོད་པ་དང་རེ་ལྟ་བུར་བསམས་པ་རྣམས་ཀྱི་མེད་མོས་ནས་འབར་བར་གྱུར་པའི་ཁང་པ་དེ་ནས་ཅེད་མོར་བུ་བ་དང་། དགག་བར་བུ་བའི་ཕྱིར་རྒྱུར་བ་ཁོ་ནར་བཙོན་འགྱུས་བཅམས་ནས། མ་བུ་དང་ལྟུན་པའི་བང་ཤེས་གཅིག་ལ་གཅིག་སྟོད་པ་མེད་པར་སུ་སྲ་བ་དེ་བས་རྒྱུང་། སུ་སྲ་ཞེས་ལྱུས་གཅིག་ལ་གཅིག་བསྒོས་ཤེད་བཅུགས་ཏེ། ཕྱིམ་འབར་བ་དེ་ནས་རྒྱུར་དུ་ཕྱིར་འཕོན་ཏོ།།

Notes

Line 1: *dper-na* — this introduces the whole of the following passage, and is commonly used to indicate similes or parables. Translate as "for example" or "supposing that ..."

Line 2: *khyim-bdag ..... longs-spyod-che-ba-zhig* — this is made up of a series of attributes qualifying the word *khyim-bdag*. The same piling-up of attributes will also be seen in the following lines where the house is described.

Line 4: *srog-chags* — usually just means "a living creature", but here it obviously means "people".

Line 5: *sgo-bcig-pa* — "one-gated"

Line 5: The final *zhig* here refers to the house which has just been mentioned, "there was a house that was ..."

Line 7: *zhig* here is a variation on its use as an indefinite particle, and serves to make what precedes somewhat vague — "there were some five, ten or twenty ..."

Line 8: *bdag-gi khang-pa* — "his house"

Line 10: *'di-ltar* is sometimes as here used to introduce what a person thinks or says.

Line 14: *phyir 'byung-ba* — "coming out", "leaving"

Line 19: *'gyur-du 'ong* — *'ong* may be used to express a future sense such as "it will come about that ...", although it may be more appropriate just to translate it as "will".

Line 24: *de 'bar-ba 'di-lta go ci-zhig ces mi-shes-nas* — this literally is what the boys said or thought, as is indicated by the *ces*. It may best be translated here as "[they] did not understand, saying 'What's this about a fire ?'"

Line 25: *de-dang-de-dag* — "some of them", "several of them"

Line 36: *rtser-gzhug-pa* — causative or permissive use of *gzhug*, "I shall let you play"

Line 42: *su snga-ba de-bas kyang | su snga zhes* — this is what the children said to each other to urge themselves on. The *de-bas* is comparative.

READING III

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

༄༅། །གནན་ཡང་འདི་ལྟ་སྟེ། བུད་མེད་ཅུ་ཆུང་དུ་ཁ་ཤགས་གསོ་བ་ཞིག་ཉིད་ཀྱིས་བཏུབ་ན། བུད་མེད་དེ་ཁུ་ངན་ཀྱིས་གདུངས་ཏེ་སྨན་པ་འཚོལ་ལོ། །དེ་ལྟ་སྨན་པས་སྨན་མར་དང་འོ་མ་དང་ཀ་ར་གསུམ་དུ་སྦྱར་ཏེ་བུ་ལ་བྱུད་ནས། བུད་མེད་དེ་ལ་འདི་སྐད་ཅེས་བསྒོའོ། །བུ་འདིར་སྨན་བཏང་གིས་རེ་ཞིག་མ་ཟུའི་བར་དུ་ནོ་བྱུད་དུ་མི་རུང་ངོ་ཞེས་བསྒོའོ། །དེ་ནས་བུད་མེད་དེས་ནུ་ནོ་མི་བསྨུན་པའི་ཕྱིར་དུ་མ་ལ་མཁྲིས་པ་བྱུགས་ནས། བུ་ལ་ཁོ་མོའི་ནུ་མ་ལ་དུག་གིས་བསྐུས་ཏེ་ནུར་མི་རུང་ངོ་ཞེས་ཟེར་རོ། །དེའི་བུ་དེ་སྐོམ་པས་གདུངས་ཏེ་ནུ་མ་ནུར་འདོད་ཀྱང་ཁ་བའི་རོ་བྲོ་བ་ཆེར་མ་མྱག་ཏུ་ནུར་མི་བཏུབ་བོ། །སྨན་བུ་ནས་བུད་མེད་ཀྱིས་ནུ་མ་དག་པར་བཀྲུས་ཏེ། འདི་སྐད་དུ་ཚུར་ཤོག །ད་ནུ་མ་ནུར་གཞུག་གོ་ཞེས་སྨྲས་ན། ཉེད་དེ་སྐོམ་པས་གདུངས་ཀྱང་། སྔར་ཁ་བའི་རོ་ཕྱིང་པས་བོས་ཀྱང་འོན་དུ་མི་བཏུབ་བོ། །དེ་ལ་ཡང་མས་འདི་སྐད་དུ་བསྒོའོ། །ཁྱོད་དུ་ཅི་སྟེ་སྨར་སྨན་འབུངས་ཏེ་སྨན་མ་ནུ་བའི་བར་དུ་ནུ་མ་བྱུད་དུ་མི་རུང་བས། ཁོ་མོས་མཁྲིས་པ་བསྐུས་པ་ཡིན་གྱི། དུ་ཁྱོད་ཀྱི་སྨན་ཡང་ནུ་ལ། ཁ་བ་ཡང་བཀྲུས་ཀྱིས། ད་ནི་ཁ་བའི་རོ་མེད་དོ་ཞེས་སྨྲས་ནས། གདོད་བགས་ཀྱིས་ཏེ་སྟེ་འབྱུང་དུ་བཏུབ་བོ། །རིགས་ཀྱི་བུ། དེ་བཞིན་གཤེགས་པ་ཡང་སེམས་ཅན་རྣམས་ཅད་བསྒྲལ་བའི་ཕྱིར། སེམས་ཅན་རྣམས་ཅད་ལ་བདག་མེད་པའི་ནན་ཏུ་སྟོན་ཏོ། །དེ་ལ་ནན་ཏན་བྱས་པས་བདག་ཅེས་བུ་བའི་སེམས་མེད་དེ། ཡོངས་སུ་མྱ་ངན་ལས་འདས། །དེ་ལྭང་འཇིག་ཏེན་ཆུང་

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འཐེན་པའི་དན་པར་རླུ་བ་བསལ་བའི་ཕྱིར། བདག་མེད་པའི་ཚོས་བསྒོམས་པས་ལོངས་སུ་དག་པའི་ལུས་སུ་འགྱུར་བའི་ཕྱིར། དེ་ལྟར་བྱུད་མེད་དེས་བུའི་ཕྱིར་མཐིས་པས་ནུ་མ་ལ་བསྐུས་པའི་བཞིན་དུ། དེ་བཞིན་གཤེགས་པ་ཡང་དེ་དང་འདུ་སྟེ། སྟོང་པ་ཉིད་བསྒོམ་པའི་ཕྱིར་ཚོས་རྣམས་ཅད་ལ་བདག་མེད་ཅེས་གསུངས་སོ། །ཇི་ལྟར་བྱུད་མེད་དེས་ནུ་མ་ཕྱིས་བཀྱུས་ནས་བུ་བོས་ཏེ། ནུ་བོ་བྱུད་དོ་ཞེས་བུ་བ་བཞིན་དུ། ངས་དེ་བཞིན་གཤེགས་པའི་སྙིང་པོ་བསྟན་པ་ཡང་དེ་དང་འདུ་སྟེ། དགེ་སློང་ཆོད་གྱུང་མ་སླག་པར། ཇི་ལྟར་བུ་ལ་མས་བོས་ཏེ། ནུ་བོ་བགས་ཀྱིས་འབྱུངས་པ་བཞིན་དུ། དགེ་སློང་། ཆོད་གྱུང་སྟེ་བྱག་ཕྱིད་པར་གྱིས་ཤིག། དེ་བཞིན་གཤེགས་པའི་སྙིང་པོ་ནི་མེད་པར་བུ་བ་མ་ཡིན་ནོ། །ངས་སྟོན་པ་རོལ་ཏུ་ཕྱིན་པའི་མདོ་བཟོད་པ་དག་ལས། སྟོང་པ་ཉིད་དུ་བསྟན་པ་དེ་ཡང་། རང་བཞིན་མེད་པ་ཆམ་ལ་དགོངས་ཏེ་གསུངས་པར་རིག་པར་གྱིས་ཤིག། གཞན་དུ་ན་ཅི་ཡང་མེད་པའི་སྟོང་པ་ཉིད་བསྒོམ་པ་ལས་ནི། སངས་རྒྱས་ཀྱི་སྐུ་དང་ཡེ་ཤེས་ཀྱང་འབྱུང་བར་མི་འགྱུར་ཏེ། འདས་བུ་ནི་རྒྱའི་རྫས་སུ་ཕྱིད་པ་བཞིན་ནོ། །

Notes

Line 2: The doctor mixed the medicine with these three things.

Line 3: *'di skad-du* — this indicates that what follows is direct speech.

Line 4: *ma-zhu'i bar-du* — literally "while it has not been digested", in other words "before it has been digested".

Line 6: *tshor ma-thag-tu* — "as soon as [he] tasted"

Line 14: *bdag ces-bya-ba* — the *ces-bya-ba* functions here similarly to our "so-called" or use of inverted commas to enclose words citationally.

Line 20: *ji-ltar ... bzhin-du ...* — "just as ..., so ..."

Line 22: *mdo brjod-pa-dag-las* — "among / regarding the things that had been mentioned in the *sūtras*"

READING IV

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

༄༅། །འོད་སྲུང་དེ་ལ་འཛིག་རྟེན་ལས་འདས་པའི་ཡེ་ཤེས་ཀྱི་སྲུན་གང་ཞེ་ན། འདི་ལྟ་སྟེ། རྒྱུ་ཆེན་ལ་འཛུག་པ་ཤེས་པ་དང་། བདག་མེད་པ་དང་། སེམས་ཅན་མེད་པ་དང་། སྲོག་མེད་པ་དང་། གསོ་བ་མེད་པ་དང་། གང་ཟག་མེད་པའི་ཆོས་རྣམས་ལ་མོས་པའི་ཤེས་པ་དང་། སྟོང་པ་ཉིད་ཀྱིས་མི་དམིགས་པའི་ཆོས་རྣམས་ལ་མི་སྐྱང་བ་དང་། སེམས་ཡོངས་སུ་ཚོལ་བའི་བརྟེན་འགྱུས་སོ། དེ་འདི་ལྟར་སེམས་ཡོངས་སུ་ཚོལ་ཏེ། འདོད་ཆགས་པར་འགྱུར་བ་འམ། ཞེ་སྡང་བར་འགྱུར་བ་འམ། གཏི་མུག་པར་འགྱུར་བའི་སེམས་དེ་གང་ཡིན། ཅི་འདས་པ་འམ། མ་འོངས་པ་འམ། ད་ལྟར་བྱུང་བ་ཞིག་ཡིན་ནམ། དེ་ལ་སེམས་འདས་པ་གང་ཡིན་པ་དེ་ནི་ཟད་པའོ། མ་འོངས་པ་གང་ཡིན་པ་དེ་ནི་མ་ཕྱིན་པའོ། ད་ལྟར་བྱུང་བ་ནི་གནས་པ་མེད་དོ་སྙམ་མོ། །འོད་སྲུང་སེམས་ནི་ནང་ན་ཡང་མེད། ཕྱི་རོལ་ན་ཡང་མེད། གཉི་ག་མེད་པ་ལ་ཡང་མི་དམིགས་སོ། །འོད་སྲུང་སེམས་ནི་དཔྱད་དུ་མེད་པ། བསྟན་དུ་མེད་པ། རྟེན་མ་ཡིན་པ། སྣང་བ་མེད་པ། རྣམ་པར་རིག་པ་མེད་པ། གནས་མེད་པའོ། །འོད་སྲུང་སེམས་ནི་སངས་རྒྱས་རྣམས་ཅད་ཀྱིས་ཀྱང་མ་གཟིགས་མི་གཟིགས་གཟིགས་པར་མི་འགྱུར་རོ། །ལོག་པར་ཞུགས་པའི་འདུ་ཤེས་ལས་ཆོས་རྣམས་བྱུང་བ་མ་གཏོགས་པར་དེ་སངས་རྒྱས་རྣམས་ཅད་ཀྱིས་ཀྱང་མ་གཟིགས་མི་གཟིགས་གཟིགས་པར་མི་འགྱུར་བ་གང་ཡིན་པ་དེའི་རྒྱུ་བ་ཅི་འདི་བར་བལྟ་ཞེ་ན། འོད་སྲུང་སེམས་ནི་སྒྱུ་མ་དང་མཚུངས་ཏེ། ཡང་དག་པ་མ་ཡིན་པ་ཀུན་བརྟགས་པས་སྐྱེ་བ་རྣམ་པ་མང་པོ་ཡོངས་སུ་འཛིན་ཏོ། །འོད་སྲུང་ནི་སེམས་ནི་འབབ་ཆུའི་རྒྱུན་དང་མཚུངས་ཏེ་མི་གནས་པ་སྐྱེས་ནས་འཇིག་ཅིང་འཇིག་པའོ། །འོད་སྲུང་སེམས་ནི་རླུང་དང་མཚུངས་ཏེ་རིང་དུ་འགྲོ་ཞིང་གཟུང་དུ་མེད་པར་རྒྱུ་བའོ། །འོད་སྲུང་སེམས་ནི་མར་མེའི་འོད་འགྲོ་བ་དང་མཚུངས་ཏེ་རྒྱུ་དང་རྐྱེན་ལས་བྱུང་བའོ།།

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༄༅། །འོད་སྲུང་སེམས་ནི་ཀུན་ཏུ་བཙལ་ན་མི་རྙེད་དེ། གང་མི་རྙེད་པ་དེ་ནི་མི་དམིགས་པའོ།
།གང་མི་དམིགས་པ་དེ་ནི་འདས་པ་ཡང་མ་ཡིན། མ་འོངས་པ་ཡང་མ་ཡིན། ད་ལྟར་བྱུང་བ་ཡང་མ་
ཡིན་ནོ། །གང་འདས་པ་ཡང་མ་ཡིན། མ་འོངས་པ་ཡང་མ་ཡིན། ད་ལྟར་བྱུང་བ་ཡང་མ་ཡིན་པ་
དེ་ནི་དུས་གསུམ་ལས་ཡང་དག་པར་འདས་པའོ། །གང་དུས་གསུམ་ལས་ཡང་དག་པར་འདས་པ་དེ་ནི་
ཡོད་པ་ཡང་མ་ཡིན། མེད་པ་ཡང་མ་ཡིན་ནོ། །གང་ཡོད་པ་ཡང་མ་ཡིན། མེད་པ་ཡང་མ་ཡིན་པ་
དེ་ནི་མ་སྐྱེས་པའོ། །གང་མ་སྐྱེས་པ་དེ་ལ་ནི་རོ་བོ་ཉིད་མེད་དོ། །གང་རོ་བོ་ཉིད་མེད་པ་དེ་ལ་
འབྱུང་བ་མེད་དོ། །གང་འབྱུང་བ་མེད་པ་དེ་ལ་འགག་པ་མེད་དོ། །གང་འགག་པ་མེད་པ་དེ་ལ་
འབྲལ་བ་མེད་དོ། །གང་འབྲལ་བ་མེད་པ་དེ་ལ་འོང་ཡང་མེད། འགྲོ་བ་ཡང་མེད། འཆི་འཕོ་ཡང་མེད།
སྐྱེ་བ་ཡང་མེད་དོ། །གང་ལ་འོང་བ་ཡང་མེད། འགྲོ་བ་ཡང་མེད། འཆི་འཕོ་ཡང་མེད། སྐྱེ་བ
ཡང་མེད་པ་དེ་ལ་འདུ་བྱེད་གང་ཡང་མེད་དོ། །གང་ལ་འདུ་བྱེད་གང་ཡང་མེད་པ་དེ་ནི་འདུ་མ་བྱས་
པའོ། །གང་འདུ་མ་བྱས་པ་དེ་ནི་འཕགས་པ་རྣམས་ཀྱི་རིགས་སོ།།

Notes

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

Line 18: *kun-tu-btsal-na* — "though you should search everywhere"

READING V

Although relatively short by Mahāyāna standards, the *Vimalakīrti-nirdeśa Sūtra* (the Teachings of Vimalakīrti) is one of its most dramatic and important *sūtras*. The *sūtra* revolves round the house-holder Vimalakīrti who, though a layman, exemplifies the ideal Bodhisattva in his insight and conduct. He has apparently fallen sick (actually he is feigning), so the Buddha asks various of his great disciples and Bodhisattvas to visit the invalid. But they all excuse themselves after having recounted how they had embarrassing encounters with Vimalakīrti in which they came of worst. Finally the Bodhisattva Mañjuśrī reluctantly agrees to go, and he leads a great crowd of disciples and Bodhisattvas to Vimalakīrti's house. Vimalakīrti then teaches them the true nature of reality through discourse and certain miracles. There is an entertaining side-show in Chapter VII, gently poking fun at Śāriputra, one of the most revered figures in early Buddhism. A goddess who has achieved a high degree of realization and insight also resides within Vimalakīrti's house. She starts up a dialogue with Śāriputra who displays the traditional hostility towards women found in many religions. However, as we will read in this extract from the sūtra, she brilliantly turns the tables on poor Śāriputra and shows him that concepts of male and female lack any ultimate reality for a person with true insight.

༄༅།། སྨྲས་པ། ལྷ་མོ་ཁྱོད་བུད་མེད་ཀྱི་དངོས་པོ་ལས་བསྒྱུར་ན་ཅི་ཉེས།། སྨྲས་པ། བདག་གིས་ ལོ་བཅུ་གཉིས་ཀྱི་བར་དུ་བུད་མེད་ཀྱི་དངོས་པོ་བཙལ་ནའང་དུ་དུང་མ་རྙེད་དོ།། བཅུན་པ་ཤུ་རིའི་བུ་ ལྷ་མ་མཁན་གྱིས་བུད་མེད་སྤྲུལ་པ་དེ་ལ་འདི་ལྟར་ཁྱོད་བུད་མེད་ཀྱི་དངོས་པོ་ལས་བསྒྱུར་ན་ཅི་ཉེས་བྱས་ ན་དེ་ཇི་སྐད་ཞེས་བར་འགྱུར།། སྨྲས་པ། དེ་ལ་ཡང་དགག་པ་ཡོངས་སུ་ཛོགས་སུ་གྱུབ་པ་གང་ཡང་མེད་ དོ།། སྨྲས་པ། བཅུན་པ་ཤུ་རིའི་བུ་དེ་བཞིན་དུ་ཚོས་རྣམས་ཅད་ཡོངས་སུ་མ་གྲུབ་པ་སྟེ། ལྷ་མས་ སྤྲུལ་པའི་དོ་བོ་ཉིད་ལ་བུད་མེད་ཀྱི་དངོས་པོ་ལས་བསྒྱུར་ན་ཅི་ཉེས་ཤེས་ཁྱོད་དེ་སྐུ་དུ་སེམས། དེ་ནས་ ལྷ་མོ་དེས་འདི་ལྟ་བུར་བྱིན་གྱིས་བརླབས་པ་བྱིན་གྱིས་བརླབས་ནས་ཇི་ལྟ་བུར་གནས་བཅུན་ཤུ་རིའི་བུ་ལྷ་ མོ་དེ་ཅི་འདུ་བ་དེ་འདུ་བར་སྲང་སྟེ། ལྷ་མོ་དེ་ཡང་གནས་བཅུན་ཤུ་རིའི་བུ་ཅི་འདུ་བ་དེ་འདུ་བར་ སྲང་དོ།། དེ་ནས་ལྷ་མོ་ཤུ་རིའི་བུའི་གཟུགས་སུ་གྱུར་པ་དེས་ཤུ་རིའི་བུ་ལྷ་མོའི་གཟུགས་སུ་གྱུར་པ་དེ་ ལ་འདི་སྲང་བཅུན་པ་ཤུ་རིའི་བུ་བུད་མེད་ཀྱི་དངོས་པོ་ལས་བསྒྱུར་ན་ཅི་ཉེས་ཤེས་འདྲིས་སོ།། ཤུ་རིའི་ བུ་ལྷ་མོའི་གཟུགས་སུ་གྱུར་པས་འདི་སྐད་ཅེས་སྨྲས་སོ།། ཁོ་བོ་སྟེས་པའི་གཟུགས་ནི་མི་སྲང་བར་ གྱུར་ཏེ། ཁོ་བོ་བུད་མེད་ཀྱི་ལུས་སུ་གྱུར་ནས་གང་བསྒྱུར་མི་ཤེས་སོ།། སྨྲས་པ། གལ་ཏེ་གནས་བཅུན་

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ཀྱི་བུད་མེད་ཀྱི་གཟུགས་ལས་སྒྱུར་བསྒྱུར་ནུས་ན་ནི་བུད་མེད་ཐམས་ཅད་ཀྱིས་བུད་མེད་ཀྱི་དངོས་པོ་ལས་

འགྱུར་རོ།། དེ་ལྟར་གནས་བཅུན་བུད་མེད་དུ་སྤྲང་བ་དེ་བཞིན་དུ་བུད་མེད་ཐམས་ཅད་ཀྱང་བུད་མེད་

ཀྱི་གཟུགས་སུ་སྤྲང་སྟེ། བུད་མེད་མ་ཡིན་པ་ལས་བུད་མེད་ཀྱི་གཟུགས་སུ་སྤྲང་ངོ།། དེ་ལ་དགོངས་

ཏེ་བཅོམ་ལྡན་འདས་ཀྱིས་ཆོས་ཐམས་ཅད་བུད་མེད་ཀྱང་མ་ཡིན། སྐྱེས་པ་འང་མ་ཡིན་ཞེས་གསུངས་སོ།།

དེ་ནས་ལྷ་མོ་དེས་རྫུ་ཀྱིས་བཟུངས་ཏེ་བཏང་བ་དང་། ཆེ་དང་ལྡན་པ་ཤ་རིའི་བུ་སྔར་ཡང་བདག་གི་

གཟུགས་དང་ལྡན་པར་གྱུར་ཏོ།། དེ་ནས་ལྷ་མོ་དེས་ཤ་རིའི་བུ་ལ་འདི་སྐད་ཅེས་སྨྲས་སོ། བཅུན་པ་

ཤ་རིའི་བུ་ཁྱོད་ཀྱིས་བུད་མེད་ཀྱི་གཟུགས་སུ་བྱས་པ་དེ་ག་རེ།། སྨྲས་པ། བདག་གིས་བྱས་པའང་

མེད། བསྒྱུར་བའང་མེད་དོ།། སྨྲས་པ། དེ་བཞིན་དུ་ཆོས་ཐམས་ཅད་ཀྱང་བྱས་པའང་མེད། བསྒྱུར་

བའང་མེད་དོ།།

Notes

Line 1: *smras-pa* is repeated throughout this passage and is used to indicate the alternating speakers. It can be ignored with the appropriate questions and answers put into inverted commas or else use "he said" and "she said".

Line 1: *bsgyur-na ci nyes* — literally "what hinders [you] if you were to change", but translate as "what hinders [you] from changing ..."

Line 3: ... *byas-na* — parts of the verb *byed* are sometimes used to indicate "say", "utter" and so on.

Line 4: *de ji-skad zer-bar-'gyur* — "would she become as you said if ... ?"

Line 6: *khyod de snyam-du sems* — "would you think ... ?"

Line 8: *ci-'dra-ba de-'dra-ba* — literally "like [she] was, like that", in other words Śāriputra became just as she was.

Line 15: *bud-med ma-yin-las* — "though they are not female"

Line 15: *de-la dgongs-te* — "with / in reference to that"

Line 17: *btang-ba* is used idiomatically in the sense that the goddess used her magical powers and "released" Śāriputra from her spell.

READING VI

Apart from *sutras*, Mahāyāna Buddhists also produced many commentaries and independent works. One of the most important of these is the ***Uttara-tantra***, which comprises a core in verse composed by Maitreya and a commentary by Asaṅga. The central concern of this treatise is the *Tathāgata-garbha* or Tathāgata matrix, already mentioned above in connection with the *Mahā-parinirvāṇa Sūtra* (Reading III). The following extract is beginning of the work where its seven basic themes (*vajra-pada*) are introduced, defined and illustrated by quotations from a variety of Mahāyāna sūtras. When reading this, it may be helpful to remember that the Dharma is generally considered to has two aspects — the Dharma as realization or the content of Enlightenment, and the Dharma as the teachings, whether written or spoken, that are intended to reveal the way in which unenlightened beings may reach the former aspect.

༄༅། །སངས་རྒྱས་ཆོས་ཚོགས་ཁམས་དང་བྱང་ཆུབ་དང་།

།ཡོན་ཏན་སངས་རྒྱས་ཕྲིན་ལས་ར་མ་སྟེ།

།བསྡུན་བཅོས་ཀུན་གྱི་ལུས་ནི་མདོར་བསྡུ་ན།

།རྡོ་རྗེ་ཡི་ནི་གནས་བདུན་འདི་དག་གོ།

།རྟོགས་པའི་དོན་ཏོ་རྗེ་ལྟ་བུའི་གནས་ཏེ། གཞི་ཡིན་པའི་ཕྱིར་ཏོ་རྗེའི་གནས་སོ། །དེ་ལ་སྒྲས་མ་དང་བསམ་པ་ལས་བྱུང་བའི་ཤེས་རབས་ཕིགས་པ་དཀའ་བའི་ཕྱིར་ན་བརྗོད་དུ་མེད་པའི་རང་བཞིན་སོ་སོ་རང་རིག་པར་བྱ་བའི་དོན་ནི་རྡོ་རྗེ་ལྟ་བུར་རིག་པར་བྱའོ། །དེ་སྒྲབ་པ་དང་རྗེས་སུ་མཐུན་པའི་ལམ་སྟོན་པར་བྱེད་པས་ན་དོན་དེ་བརྗོད་པའི་ཡི་གེ་གང་ཡིན་པ་དེ་ནི་གནས་ཞེས་བརྗོད་དོ། །དེའི་རྗེན་དུ་གྱུར་པའི་ཕྱིར་རོ། །དེ་ལྟར་ཤིགས་པར་དཀའ་བའི་དོན་གྱིས་དང་། རྟེན་གྱི་དོན་གྱིས་དོན་དང་ཡི་གེ་དག་རྡོ་རྗེའི་གནས་ཉིད་དུ་རྟོགས་པར་བྱའོ། །དེ་ལ་དོན་ནི་གང་། ཡི་གེ་ནི་གང་ཞེ་ན། རྟོགས་པའི་དོན་རྣམ་པ་བདུན་ནི་དོན་ཞེས་བརྗོད་དེ། འདི་ལྟ་སྟེ། སངས་རྒྱས་ཀྱི་དོན་དང་། ཆོས་ཀྱི་དོན་དང་། དགེ་འདུན་གྱི་དོན་དང་། ཁམས་ཀྱི་དོན་དང་། བྱང་ཆུབ་ཀྱི་དོན་དང་། ཡོན་ཏན་གྱི་དོན་དང་། ཕྲིན་ལས་ཀྱི་དོན་ཏེ། འདི་ནི་དོན་ཞེས་བྱའོ། །ཡི་གེ་གང་དག་གིས་ཆོས་རྟོགས་པའི་དོན་རྣམ་པ་བདུན་པོ་འདི་དག་སྟོན་པར་བྱེད། གསལ་བར་བྱེད་པ་དེ་ནི་ཡི་གེ་ཞེས་བྱའོ། །རྡོ་རྗེའི་གནས་བསྟན་པ་དེ་ཡང་རྒྱས་པར་ནི་མདོ་རྗེ་ལྟ་བཞིན་དུ་རྟོགས་པར་བྱ་སྟེ། །ཀུན་དགའ་བོ་དེ་བཞིན་གཤེགས་པ་ནི་བསྟན་དུ

མེད་པ་སྟེ། དེ་ནི་མིག་གིས་བལྟ་བར་མི་ནུས་སོ། །ཀུན་དགའ་བོ་ཚོས་ནི་བརྟོད་དུ་མེད་པ་སྟེ། དེ་
ནི་ང་བས་མ་ཉན་པར་མི་ནུས་སོ། །ཀུན་དགའ་བོ་དགེ་འདུན་ནི་འདུས་མ་བྱས་པ་སྟེ། དེ་ནི་ལུས་
དང་སེམས་ཀྱིས་བསྟེན་བཀུར་བྱ་བར་མི་ནུས་སོ་ཞེས་དོ། རྗེའི་གནས་གསུམ་པོ་འདི་ནི་ལྱུག་པའི་བསམ་པ་
བཏན་པའི་ཡེའུ་ཡི་རེག་སུ་འབྱུངས་ཏེ་རིག་པར་བྱའོ། །ཀུ་རེའི་བུ་དོན་འདི་ནི་དེ་བཞིན་གཤེགས་པའི་
ཡུལ་ཏེ། དེ་བཞིན་གཤེགས་པའི་སྟོང་ཡུལ་ལོ། །ཀུ་རེའི་བུ་དོན་འདི་ནི་དེ་རེ་ཞིག་ཅན་སོས་དང་། རང་
སངས་རྒྱས་ཐམས་ཅད་ཀྱིས་ཀྱུང་རང་གི་ཤེས་རབ་ཀྱིས་ཡང་དག་པར་ཤེས་པའམ། བལྟ་བའམ། བཏག་
པར་མི་ནུས་ན། བྱིས་པ་སོ་སོའི་སྐྱེས་བོ་དག་གིས་ལྟ་ཅི་སྨོས་ཏེ། དེ་བཞིན་གཤེགས་པ་ལ་དད་པས་
ཏོགས་པ་ནི་མ་གཏོགས་སོ། །ཀུ་རེའི་བུ་དོན་དམ་པ་ནི་དད་པས་ཏོགས་པར་བྱ་བ་ཡིན་ནོ། །ཀུ་
རེའི་བུ་དོན་དམ་པ་ཞེས་བྱ་བ་འདི་ནི་སེམས་ཅན་གྱི་ཁམས་ཀྱི་ཚིག་བླ་དགས་སོ། །ཀུ་རེའི་བུ་སེམས་
ཅན་གྱི་ཁམས་ཞེས་བྱ་བ་འདི་ནི་དེ་བཞིན་གཤེགས་པའི་སྙིང་པོའི་ཚིག་བླ་དགས་སོ། །ཀུ་རེའི་བུ་དེ་
བཞིན་གཤེགས་པའི་སྙིང་པོ་ཞེས་བྱ་བ་འདི་ནི་ཚོས་སྐུའི་ཚིག་བླ་དགས་སོ་ཞེས་དོ། རྗེའི་གནས་བཞི་པ་འདི་
ནི་འགྱིབ་པ་མེད་པ་དང་འཕེལ་བ་མེད་པ་ཉིད་བསྟན་པའི་རྗེས་སུ་འབྱུངས་ཏེ་ཏོགས་པར་བྱའོ། །བཙོམ་
ལྱུན་འདས་བླ་ན་མེད་པ་ཡང་དག་པར་ཏོགས་པའི་བྱང་ཆུབ་ཞེས་བྱ་བ་འདི་ནི་མྱ་ངན་ལས་འདས་པའི་
དབྱིངས་ཀྱི་ཚིག་བླ་དགས་སོ། །བཙོམ་ལྱུན་འདས་མྱ་ངན་ལས་འདས་པའི་དབྱིངས་ཞེས་བགྱི་བ་འདི་ནི་
དེ་བཞིན་གཤེགས་པའི་ཚོས་ཀྱི་སྐུའི་ཚིག་བླ་དགས་སོ་ཞེས་དོ། རྗེའི་གནས་ལྱུ་པ་འདི་ནི་འཕགས་པ་དཔལ་
ཡེན་གི་མདོའི་རྗེས་སུ་འབྱུངས་ཏེ་ཏོགས་པར་བྱའོ། །ཀུ་རེའི་བུ་དེ་བཞིན་གཤེགས་པས་བསྟན་པའི་ཚོས་
ཀྱི་སྐུ་གང་ཡེན་པ་དེ་ནི་འདི་ལྱ་སྟེ། གང་གུའི་ཀྱུང་གི་བྱེ་མ་སྙེད་ལས་འདས་པའི་དེ་བཞིན་གཤེགས་པའི་
ཚོས་དག་དང་། རྣམ་པར་དབྱེར་མེད་པའི་ཚོས་དང་ལྱུན་པ་མ་བྲལ་བའི་ཡེ་ཤེས་ཀྱི་ཡོན་ཏན་ཡིན་ནོ་ཞེས་
དོ། རྗེའི་གནས་དྲུག་པ་འདི་ནི་འགྱིབ་པ་མེད་པ་དང་འཕེལ་བ་མེད་པ་ཉིད་བསྟན་པའི་རྗེས་སུ་འབྱུང་ནས་
ཏོགས་པར་བྱའོ། །འཇམ་དཔལ་དེ་བཞིན་གཤེགས་པ་ནི་ཏོག་པར་མི་མཛད། རྣམ་པར་ཏོག་པར་
མི་མཛད་སོ་ཀྱི། དེ་ལྱ་ན་ཡང་དེའི་འདི་ལྱ་བུའི་རང་བཞིན་ཀྱི་མཛད་པ་འདི་ནི་མི་ཏོག་རྣམ་པར་མི་
ཏོག་བཞིན་དུ་ལྱུན་ཀྱིས་གྲུབ་པར་འཇུག་གོ །ཞེས་དོ། རྗེའི་གནས་བདུན་པ་འདི་ནི་དེ་བཞིན་གཤེགས་པའི་
ཡོན་ཏན་དང་ཡེ་ཤེས་བསམ་ཀྱིས་མི་ཁྱབ་པའི་ཡུལ་ལ་འཇུག་པ་བསྟན་པའི་རྗེས་སུ་འབྱུངས་ནས་ཏོགས་པར་
བྱའོ། །དེ་ལྱར་མདོར་བསྡུས་ནས་དོ། རྗེའི་གནས་བདུན་པོ་འདི་ནི་བསྡུས་པའི་སྟོ་བསྡུས་པའི་དོན་ཀྱིས་

ན། བསྐུན་བཅོས་འདི་མཐའ་དག་ནི་ལུས་སུ་རིག་པར་བྱའོ།།

Notes

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

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

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

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

Line 27:   *'Grib-pa-med-pa-dang-'phel-ba-med-pa-nyid-bstan-pa*:   the   *Anūnatvāpūrṇatva-nirdeśa*.

Line 30:   *'Phags-pa-dPal-phreng-gi-mdo*:   the *Ārya-Śrimālā Sūtra*.

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

Line 37:   *De-bzhin-gshegs-pa'i-yon-tan-dang-ye-shes-bsam-gyis-mi-khyab-pa'i-yul-la-'jug-pa bstan-pa*: the *Tathāgata-guṇa-jñānācintya-viṣayāvatāra-nirdeśa*.

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READING VII

Another work by Asaṅga is the *Madhyānta-vibhāga* (the Distinction between the Middle and the Extremes) with a prose commentary by his half-brother, Vasubandhu. This work is affiliated to the Yogacāra school of Mahāyāna which emerged during the 3rd century C.E. partially in response to the more extreme interpretations of the Mādhyamika school regarding nothingness (*śūnyatā*) which inclined towards nihilism and hence undermined the need for morality and religious practice. This Yogacāra standpoint is moreover suggested by the title of the present work, which aims to present a valid middle position between the extremes of eternalism and nihilism. The followers of the Yogacāra and the Mādhyamika continued to debate the merits of their respective positions over the following centuries until a kind of synthesis of the two was achieved around the C8th C.E. The two extracts given here from the first chapter of the *Madhyānta-vibhāga* present the more positive Yogācara understanding of nothingness. A word of warning: these extracts have also been included to illustrate the sort of problems that will face the serious reader of Classical Tibetan texts. The verse portions of Buddhist treatises are frequently very concise and elliptical, and so make it very difficult for the reader to grasp the intended meaning without the use of a commentary. Even in where commentaries do exist, there are times when one may know the meaning of every word and still not be able to understand the overall meaning of the text ! We could almost say that you can only understand what such Buddhist texts are about if you already familiar with their contents. In other words, it is often not the language or vocabulary that makes a text difficult to construe, but rather its intellectual background and assumptions.

༄༅། །དེ་ལ་མཚན་ཉིད་ལས་བརྩམས་ནས།

།ཡང་དག་མ་ཡིན་ཀུན་རྟོག་ཡོད།

།དེ་ལ་གཉིས་པོ་ཡོད་མ་ཡིན།

།སྟོང་པ་ཉིད་ནི་འདི་ལ་ཡོད།

།དེ་ལ་ཡང་ནི་དེ་ཡོད་དོ།

།ཞེས་བྱ་བར་གསུངས་སོ། །དེ་ལ་ཡང་དག་པ་མ་ཡིན་པའི་ཀུན་ཏུ་རྟོག་པ་ནི་གཟུང་བ་དང་འཛིན་པར་རྣམ་པར་རྟོག་པའོ། །གཉིས་པོ་ནི་གཟུང་བ་དང་འཛིན་པའོ། །སྟོང་པ་ཉིད་ནི་ཡང་དག་པ་མ་ཡིན་པའི་ཀུན་ཏུ་རྟོག་པ་དེ་གཟུང་བ་དང་འཛིན་པའི་དངོས་པོ་དང་བྲལ་བ་ཉིད་དོ། །དེ་ལ་ཡང་ནི་དེ་ཡོད་དོ། །ཞེས་བྱ་བ་ནི་ཡང་དག་པ་མ་ཡིན་པ་ཀུན་ཏུ་རྟོག་པའོ། །དེ་ལྟར་གང་ན་གང་མེད་པ་དེ་ནི་དེས་སྟོང་པར་ཡང་དག་པ་ཇི་ལྟ་བ་བཞིན་དུ་ཡང་དག་པར་རྗེས་སུ་མཐོང་ངོ་། །འདི་ལ་

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ལྕུག་མ་ཡོད་པ་གང་ཡིན་པ་དེ་ནི་འདིར་ཡོད་པར་ཡང་དག་པ་ཇི་ལྟ་བ་བཞིན་དུ་རབ་ཏུ་ཤེས་ཏེ། དེ་
ལྟར་སྟོང་པ་ཉིད་ཀྱི་མཚན་ཉིད་ཕྱིན་ཅི་མ་ལོག་པར་བསྒྲུབ་པ་ཡིན་ནོ།

༄༅། །སྟོང་པ་ཉིད་ཀྱི། མཚན་ཉིད་ཇི་ལྟར་ཤེས་པར་བྱ་ཞེ་ན།

།གཉིས་དངོས་མེད་དང་དངོས་མེད་པའི།

།དངོས་པོ་སྟོང་པའི་མཚན་ཉིད་དོ།

།གཉིས་པོ་གཟུང་བ་དང་འཛིན་པའི་དངོས་པོ་མེད་པ་དང་། དངོས་པོ་མེད་པ་དེའི་དངོས་པོ་དེ་སྟོང་
པ་ཉིད་ཀྱི་མཚན་ཉིད་དོ། །དེ་ལྟར་དངོས་པོ་མེད་པའི་ངོ་བོ་ཉིད་ནི་སྟོང་པ་ཉིད་ཀྱི་མཚན་ཉིད་དུ་
ཡོངས་སུ་བསྟན་པ་ཡིན་ནོ། །དངོས་པོ་མེད་པའི་ངོ་བོ་ཉིད་གང་ཡིན་པ་དེ་ནི།

།ཡོད་པ་མ་ཡིན་མེད་པའང་མིན།

།ཇི་ལྟར་ཡོད་པ་མ་ཡིན་ཞེ་ན། འདི་ལྟར་གཉིས་པོ་དེའི་དངོས་པོ་མེད་པའོ། །ཇི་ལྟར་མེད་པ་
ཡང་མ་ཡིན་ཞེ་ན། འདི་ལྟར་གཉིས་པོའི་དངོས་པོ་མེད་པའི་དངོས་པོ་དེ་ནི་སྟོང་པ་ཉིད་ཀྱི་མཚན་ཉིད་
དོ། །དེ་བས་ན་ཡང་དག་པ་མ་ཡིན་པ་ཀུན་ཏུ་རྟོག་པ་དང་།

།མ་དད་གཅིག་པའི་མཚན་ཉིད་མིན།

།མ་དད་པ་ཡིན་ན་ནི་ཆོས་ཉིད་གཞན་ཡིན་མི་རུང་སྟེ། མི་རྟག་པ་ཉིད་དང་སྡུག་བསྔལ་བ་ཉིད་བཞིན་
ནོ། །གཅིག་པ་ཡིན་དུ་ཟིན་ན་ནི་རྣམ་པར་དག་པའི་དམིགས་པའི་[ཤེས་པ་] དང་། ཤེའི་མཚན་
ཉིད་དུ་མི་འགྱུར་ཏེ། དེས་ན་ཉིད་དང་གཞན་ལས་རྣམ་པར་གྲོལ་བ་སྟོང་པ་ཉིད་ཀྱི་མཚན་ཉིད་ཡོངས་
སུ་བསྟན་པ་ཡིན་ནོ།།

Notes

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

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

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

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Line 14:   *dngos-med* — "non-existence"

Line 15:   *dngos-po* — "existence"

Line 23:   *tha-dad-[pa]* "difference from" is linked to a previous word with *dang*.

Line 24:   *chos-nyid gzhan yin mi-rung-ste* — "the essence of a phenomenon (*dharmatā*) would be other [than the phenomenon itself], and [this situation] would be logically unacceptable"

Line 25:   *gcig-pa yin-du zin-na* — "if one were to hold that it is identical"

Line 26:   *mi-'gyur-te* — "there would not be ..."

READING VIII

Another influential element in the later intellectual development of Mahāyāna was the interest in logic and the processes of valid reasoning (*pramāṇa*). Although from the start Buddhism had generally accepted that faith plays an important part in the spiritual lives of many people, it was also recognized by many influential Buddhist thinkers that faith also needs a rational under-pinning to prevent it from becoming mere superstition and dogma. Under the further impetus of the debates that the Buddhists engaged in amongst themselves and with their contemporary Indian rivals, the requirements of logical argumentation were further refined and codified. In contrast to many of the non-Buddhist schools, the Buddhists came to agree that there were only two sources of valid knowledge — that derived from direct sense perception and from logical inference. The following passages from two small hand-books on valid reasoning, the *Tarka-bhāṣya* by Mokṣaragupta and the *Nyāya-bindu* by Dharmakīrti, deal with the definitions of valid reasoning and direct sense perception.

༄༅། །འདིར་ཚིག་པ་སྟོན་དུ་གཏོང་བ་དོན་དུ་གཉེར་བའི་སྐྱེ་བོ་རྣམས། སྐྱེས་བུའི་དོན་ཐམས་ཅད་འགྲུབ་པའི་རྒྱུ་མཆན་ཉིད་མའི་རེས་སུ་འབྲང་བས་དང་པོར་ཆད་མ་གཏན་ལ་དབབ་པར་བྱའོ། །ཆད་མ་ནི་ཡང་དག་པའི་ཤེས་པ་སྟེར་མ་རྟོགས་པའི་སྟོད་ཡུལ་ཅན་ནོ། །འདིས་དོན་འཛབ་བས་ན་ཆད་མ་ཡིན་ལ་དེ་ཉིད་ཡང་དག་པའི་ཤེས་པ་སྟེ་མེ་ཚོམ་དང་ཕྱིན་ཅི་ལོག་གི་སྟོན་དང་བྲལ་བ་ཉིད་ཀྱི་ཕྱིར་རོ། །བསྒྲུབ་བ་མེད་པའི་ཤེས་པ་ནི་འཛིག་རྟེན་ན་ཡང་དག་པའི་ཤེས་པར་བཟོད་ལ། མེ་ཚོམ་དང་ཕྱིན་ཅི་ལོག་གི་ཤེས་པ་དག་ལ་མི་བསྒྲུབ་བ་ཉིད་ཡོད་པ་ཡང་མ་ཡིན་ཏེ། ཤིང་སྣམ་ཐམས་མི་ཡིན་སྣམ་པའི་ཤེས་པ་དང་། སྐྲག་རྒྱ་ལ་ཆུའི་རྣམ་པར་ཤེས་པ་བཞིན་ནོ། །དེའི་སྟོད་ཡུལ་སྣར་མེད་པ་ཡིན་པས་སྟེར་མ་རྟོགས་པའི་སྟོད་ཡུལ་དེ་ཕྱམ་པ་ལ་སོགས་པ་ཡིན་ལ། དེ་ལས་སྐྱེད་པ་དེའི་དོན་བོབ་པར་རུང་བའི་ཤེས་པ་ནི་ཆད་མའོ།།

༄༅། །ཡང་དག་པའི་ཤེས་པ་ནི། སྐྱེས་བུའི་དོན་ཐམས་ཅད་འགྲུབ་པའི་སྟོན་དུ་འགྲོ་བ་ཅན་ཡིན་པས་ན་དེ་བསྟན་ཏོ། །ཡང་དག་པའི་ཤེས་པ་ནི་རྣམ་པ་གཉིས་ཏེ། མངོན་སུམ་དང་རྗེས་སུ་དཔག་པའོ། །དེ་ལ་མངོན་སུམ་ནི། རྟོག་པ་དང་བྲལ་ཞིང་མ་འཁྲུལ་བའོ། །རྟོག་པ་ནི་ཤེས་པ་ལ་བརྗོད་པ་དང་འདྲེར་རུང་བ་སྣང་བ་སྟེ། དེ་དང་བྲལ་བའོ། །རབ་རིབ་དང་། གྱུར་དུ་བསྐྱོད་པ་དང་། གྲུར་ཞུགས་པ་དང་། འཁྲུགས་པ་ལ་སོགས་པས་འཁྲུལ་པ་མ་བསྐྱེད་པའི་ཤེས་པ་ནི་མངོན་སུམ་མོ། །དེ་ནི

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རྣམ་པ་བཞི་སྟེ། དབང་པོའི་ཤེས་པ་དང་། རང་གི་ཡུལ་གྱི་དེ་མ་ཐག་པ་ཡུལ་ཅན་ཅིག་ཤེས་ཅན། དབང་པོའི་ཤེས་པ་མཚུངས་པ་དེ་མ་ཐག་པའི་རྐྱེན་གྱིས་བསྐྱེད་པའི་ཡིད་ཀྱི་རྣམ་པར་ཤེས་དང་། སེམས་དང་སེམས་ལས་བྱུང་བ་རྣམས་ཅད་ཀྱི་རང་རིག་པ་དང་། ཡང་དག་པའི་དོན་བསྒོམས་པའི་རབ་ཀྱི་མཐར་ལས་བྱུང་བའི་རྣལ་འབྱོར་བའི་ཤེས་པའོ། །དེའི་ཡུལ་ནི་རང་གི་མཚན་ཉིད་དེ། དོན་གནས་ཏེ་བ་དང་མེ་ཉེ་བ་དག་ལས་ཤེས་པ་ལ་སྣང་བ་ཐ་དད་པ་དེ་ནི་རང་གི་མཚན་ཉིད་དོ། །དེ་ཉིད་དོན་དམ་པར་ཡོད་པ་སྟེ་དངོས་པོའི་མཚན་ཉིད་དེ་དོན་བྱེད་ནུས་པ་ཁོ་ན་ཡིན་པའི་ཕྱིར་རོ། །གཞན་ནི་སྤྱིའི་མཚན་ཉིད་དེ། དེ་ནི་རྗེས་སུ་དཔག་པའི་ཡུལ་ཡིན་ནོ། །མངོན་སུམ་གྱི་ཤེས་པ་དེ་ཉིད་ཚད་མའི་འབྲས་བུ་སྟེ། དོན་རྟོགས་པའི་རོ་བོ་ཁོ་ན་ཡིན་པའི་ཕྱིར་རོ། །དོན་དང་འདྲ་བ་ཉིད་དེའི་ཚད་མ་སྟེ་དེའི་དབང་ཤེས་དོན་རྟོགས་པ་འགྲུབ་པའི་ཕྱིར་རོ།།

Notes

Line 1: *'dir* — "here [in this world]"

Line 2: *tshad-ma* is qualified by the previous phrase *skye-bu'i don ... rgyu-mtshan.*

Line 3: *sngar ... yul-can* qualifies *yang-dag-pa'i ye-shes.*

Line 6: *shing skam ... shes-pa bzhin-no* — gives examples of uncertain and erroneous cognition.

Line 7: *rnam-par shes-pa* here is not *rnam-par-shes-pa* (consciousness) but "the cognition (*shes-pa*) of the perceptual image (*rnam-pa*) of something."

Line 8: *don* — "the object" (*artha*)

Line 13: *de-dang bral-ba* — it is direct cognitive knowledge that is free from that.

Line 16: *rang-gi-yul ... byed-can* qualifies the third type of direct cognition. *can* relates to the whole of the preceding phrase.

Line 18: *nye-ba dang mi-nye-ba-dag-las* — the *las* means "according to whether ..."

READING IX

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

༄། །འཇིན་པ་གང་ན་བཞུགས་པ་ཡི། །དེ་ཡི་གནས་ནི་སྟེང་ག་སྟེ།

།པད་མ་ཡིད་ལས་བྱུང་བ་ནི། །འདབ་མ་བརྒྱད་པ་རབ་མཛེས་པ།

།དགྱིལ་འཁོར་རྩ་བ་ལྟ་བུ་ནི། །རྗེ་མེད་མེ་ལོང་འདྲ་བ་ལ།

།དེ་ལ་གསང་སྔགས་མགོན་པོ་ནི། །མཉུ་ཆེན་ཊག་ཏུ་གནས་པ་བཞུགས།

༄། །འཇིན་པ་གང་ན་བཞུགས་པ་ཡི། །ཞེས་པ་ནས། མཉུ་ཆེན་ཊག་ཏུ་གནས་པ་བཞུགས།

།ཞེས་པའི་བར་ནི། སྐུབ་པ་ཆེན་པོ་གནས་གང་དུ། །ཞེས་ཞུས་པའི་ལན་བཤད་པ་སྟེ། སྐྱབ་པ་པོས་དང་པོར་སངས་རྒྱས་དང་བྱང་ཆུབ་སེམས་དཔའ་རྣམས་ཅད་མཛད་དུ་བསམས་ཏེ་ཕྱག་བྱས་ནས་དེ་དག་གི་སྦྱན་སྔར་སྟེག་པ་བཀག་གས་པ་ལ་སོགས་པ་དང། དས་ཆིག་གི་ཕྱག་རྒྱ་བཅིང་བ་ལ་སོགས་པ་རིས་བཞིན་དུ་བྱ་སྟེ། རང་གི་སྙིང་གར་པདྨ་དཀར་པོ་འདབ་མ་བརྒྱད་པ་བསམས་ལ། དེའི་སྟེང་དུ་ཟླ་བའི་དགྱིལ་འཁོར་མེ་ལོང་ལྟ་བུ་གསལ་བར་བསམས་ཞིང་དེའི་དབུས་སུ་བཙོམ་ལྡན་འདས་ཡི་གེ་བཀུ་པ་ཡོ་ཞེས་པ་བསམས་ཏེ། དེ་ཡང་མེ་ལོང་གི་ནང་ན་གཟུགས་བརྙན་ལྟང་བ་བཞིན་དུ་དེ་ཉིད་དུ་ནི་བར་བལྟ་སྟེ། དེ་ནི་གནས་བཀག་པའི་བཤུས་དོན་ཏོ། །ཆིག་གི་དོན་ལ། འཇིན་པ་གང་ན་བཞུགས་པ་ཡི། །དེ་ཡི་གནས་ནི་སྟེང་ག་སྟེ། །ཞེས་པ་ནི་འཇིན་པ་དེའི་གནས་ནི་སྐུབ་པ་པོའི་སྟེང་གར་བྱའོ་ཞེས་པའོ། །པད་མ་ཡིད་

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ལས་བྱུང་བ་ནི། །འདབ་མ་བརྒྱད་པ་རབ་མཛེས་ལ། །ཞེས་པ་ནི་འདྲེན་པ་དེའི་གནས་སྙིང་ག་ཞེས་
བུ་བ་དེ་ཡང་ཡིད་ཀྱིས་བསམ་པའི་པདྨ་འདབ་མ་བརྒྱད་པ་ཡིན་ཏུ་གསལ་ཞིང་དཀར་བ་སྙིང་གར་བསམ་
ལ་དེའི་སྙིང་དུ་ཟླ་བའི་དཀྱིལ་འཁོར་བསམ་སྟེ། དེའི་དབུས་སུ་འཛིན་པ་དེ་བསམ་ཞེས་པ་སྟེ་དེ་བས་
ན། དཀྱིལ་འཁོར་ཟླ་བ་ཀུ་བུ་ནི། ཞེས་གསུངས་པ་ཡིན་ནོ། །དེ་མེད་མི་ལྡོང་འད་བ་ལ། ཞེས་པ་
ནི་ཟླ་བ་ཡང་དཀར་མོང་ཀྱི། འདི་མ་རབ་རིབ་ཀྱིས་མི་སྣང་བས་དེ་ལས་གསལ་བར་བསམ་པར་བུ་བའི་
ཕྱིར། མི་ལྡོང་ལྱར་ཉིན་ཏུ་དེ་མ་མེད་ཅིང་གཟུགས་བརྒྱན་འཆར་བ་ལ་སྙིང་པོ་དེ་བསམ་ཞེས་པའོ། །མཚ་
ཆེན་རྟག་ཏུ་གནས་པ་བཞུགས། །ཞེས་པ་ནི་མི་ལྡོང་ལ་སྙིང་པོ་དེ་རྟག་པར་གནས་ཤིང་བཞུགས་པར་
བུའོ་ཞེས་པ་སྟེ། རྟག་པར་གནས་ཞེས་པ་ནི་དོན་དམ་པའི་རང་བཞིན་དང་ཀུན་རྫོབ་ཀྱི་སྐུའི་རང་བཞིན་
ལ་བསྟོད་པ་སྟེ། དོན་དམ་པའི་རང་བཞིན་དེ་བཞིན་ཉིད་ཀྱི་ཡེ་ཤེས་དེ་མི་འགྱུར་བར་ཡོངས་སུ་གྲུབ་པའི་
ཆོས་ཀྱིས་རྟག་པར་གནས་པ་ཞེས་བུ་ལ། །ཀུན་རྫོབ་ཏུ་སྐུའི་ཆོལ་དུ་ཡང་བཙོམ་ལྡན་འདས་ཀྱི་སྐུ་མི་ཟད་
པའི་རྒྱན་དེ་སྟོང་གི་སྒྲོན་ལམས་ཀྱི་ལུགས་ཀྱིས་འཁོར་བའི་མཐའ་ཇི་སྲིད་པ་དེ་སྲིད་དུ་སེམས་ཅན་རྣམས་ཀྱི
དོན་ཀྱི་ཕྱིར་ཕྱིན་ཅི་མ་ལོག་པར་ཡོངས་སུ་གྲུབ་པའི་ཆོལ་ཀྱིས་རྟག་པར་བཞུགས་སོ། །ཡང་ན་སྒྲུབ་པ་
པོ་རྟེ་སྲིད་པ་ཉིད་དེ་འཛིན་ལ་གནས་པ་དེ་སྲིད་དུ་སྙིང་པོ་དེ་ཡང་མི་གཡོ་བར་རྟག་པར་གནས་པ་ལ
བུའོ།།

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

༄༅། །ཕྱག་རྡོར་གཏུམ་པོའི་བསྒྲུབ་ཐོ་ག་ནི། ཨོཾ་ཨ་སྨྲྀ་ཏ་ཀུ་ཎྜ་ལི་ཧ་ན་ཧ་ན་ཧཱུྃ་ཕཊ། སྭ་བྷཱ་ཝ་ཤུདྡྷ། ཆོས་ཐམས་ཅད་མི་དམིགས་པ་སྟོང་པ་ཉིད་ཀྱི་ངང་ལས་སྣང་ཅིག་གིས་རྡོ་རྗེའི་ས་གཞི་ར་གུར་མེ་རི་དང་བཅས་པའི་ཀློང་འཁོར་གྱི་དབུས་སུ་པད་ཉིའི་སྟེང་དུ་རང་ཉིད་བཅོམ་ལྡན་འདས་རྡོ་རྗེ་གཏུམ་པོ་སྐུ་མདོག་སྔོན་པོ་ཞལ་གཅིག་ཕྱག་གཉིས་པ། གཡས་པས་རྡོ་རྗེ་ཙེ་ལྔ་ནས་མཁའ་ལ་ཕྱར་བས་སྟེང་ཕྱོགས་གནའི་གདོན་རྣམས་འཇོམས་པར་བྱེད་པ། གཡོན་རྒྱགས་གར་ཕྱིགས་མཛུབ་བསྟུབ་པས་འོག་ཕྱོགས་ཀླུའི་གདོན་རྣམས་འཇོམས་པར་བྱེད་པ། ཞལ་གདངས་ཤིང་མཆེ་བ་རྣམ་པར་གཙིགས་པ། དབར་ལ་ཟླས་པའི་སྤྱན་གསུམ་སྤྱང་ཞིག་ཏུ་གཡོ་བ། དབུ་སྐྲ་དང་སྨིན་མ་དམར་སེར་མེ་ལྟར་འབར་བ་བྱིན་དུ་གཟིངས་ཤིང་པོད་པ་སྨྲ་པོ་ལུས་དབུ་བརྒྱན་པ། གྲུ་བཅུན་སྤུལ་གྱིས་བརྒྱན་ཞིང་། སྦྲུལ་སྤྲུག་སྦྲི་བ་གསས་པའི་ཤུལ་ཐབས་ཅན། རིན་པོ་ཆེའི་རྒྱན་དུ་མས་སྤྲས་པ། ནབས་གཡས་བསྒམས་ཞིང་གཡོན་བརྒྱང་བས་གནོན་བྱེད་མཐའ་དག་རབ་ཏུ་མནན་པ། བ་སྤུའི་དུ་གས་ཐམས་ཅད་ནས་ཁྲོ་བོའི་ཚོགས་དཔག་ཏུ་མེད་པ་འཕྲོ་བ། དེའི་དཔྲལ་བར་ཨོཾ། མགྲིན་པར་ཨཱཿ། ཐུགས་ཀར་ཧཱུྃ་སྟོན་པོ་དེ་ལས་འོད་ཟེར་འཕྲོས་བསྡུས་པ་དང་འདུ་བའི་ཨེ་ཤེས་པ་སྤྱན་དྲངས། བཛྲ་ས་མུ་ཛཿ ཛཿ ཧཱུྃ་བྃ་ཧོཿ གཉིས་སུ་མེད་པར་གྱུར། སྐུར་ཡང་ཕྱག་གའི་ཧཱུྃ་ལས་འོད་ཟེར་འཕྲོས། རིགས་ལྔ་འཁོར་བཅས་སྤྱན་དྲ་ན་། ཨ་རྨི་ཪོགས་ཀྱིས་མཆོད།

ༀ་མ་ཏ་ཏ་སྭ་ག་ཏ་ཡ་ཏེ་ཏི་ཙུ་ཏུ་མོ། ཞེས་གསོལ་བ་བཏབ་པས་རིགས་ལྔ་འཁོར་བཅས་ཀྱིས་བདུད་
རྩིའི་ཐུམ་པ་ཕོགས་ནས། ༀ་མ་ཏ་ཏ་སྭ་ག་ཏ་ཡ་ཏེ་ཏི་ག་ཏུ་ས་མ་ཡ་ཏྲི་ཡེ་ཧཱུྃ། ཞེས་གསུངས་ཤིང་
དབང་བསྐུར་བའི་ཆུ་རྒྱུན་གྱིས་སྐུ་གང་། དེ་མ་དག། ཆུའི་ལྷག་མ་ཐྱེན་དུ་འཁྱིལ་བ་ལས་མི་བསྐྱོད་པས་
དབུ་བརྒྱན་པར་གྱུར། དེའི་ཐུགས་ཀར་ཉི་མའི་དཀྱིལ་འཁོར་གྱི་སྟེང་དུ་ཧཱུྃ་མཐིང་ནག་གི་མཐའ་མར་
མདུན་ནས་བཅམས་ཏེ་གཡས་བསྐོར་དུ། ༀ་བཛྲ་ཙཎྜ་མ་ཧཱ་རོ་ཥ་ཎ་ཧཱུྃ་ཕཊ། ཞེས་པའི་ཡིག་འབྲུ་
ནི་ཏུ་ཅུ་ཞུན་མ་སྟ་བུ་འཁོར་བ་དེ་དག་ལས་འོད་ཟེར་འཕྲོས། ལུས་ཐམས་ཅད་ཁྱབ་ནད་གདོན་ཐིག་
ལེབ་ཐམས་ཅད་བསལ། གནོད་བྱེད་ཀྱི་གདུག་ཆབ་ཐམས་ཅད་ཞི་ནས་གུས་ཤིང་འདུད་པ་དང་རང་ཉིད་
མཉུ་སྟོབས་རབ་ཏུ་རྒྱས་ཤིང་ཡོན་ཏན་ཕྱིན་ལས་མཐའ་དག་འགྲུབ་པར་གྱུར་རོ།།

Notes

Line 1: *oṁ amṛta + s* — the first syllables of the mantra *oṁ amṛta hūṁ phaṭ* + instrumental *-s*. This mantra empowers water which is then used to cleanse everything associated with the practice of the *sādhana*. *svabhāva + s* indicates the mantra *oṁ svabhāva-śuddhāḥ sarva-dharmāḥ svabhāva-śuddho 'haṁ* used dissolve everything into the non-dualistic state of nothingness (*śūnyatā*). Note also that there is a considerable amount of elipsis in the Tibetan itself in this passage.

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

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

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

Line 12: *vajra-samājaḥ jaḥ hūṁ vaṁ hoḥ* is the mantra for invoking and merging the *jñana-sattva* with oneself.

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

Line 14: *oṁ sarva-tathāgata abhiṣiñcatu maṁ* — the mantra requesting the Buddhas to grant one the empowerment (*abhiṣeka*) with the jars of nectar.

Line 15: *oṁ sarva-tathāgata abhiṣikata samaya śrīye hūṁ* — the mantra of empowerment by the Buddhas.

Line 16: *... 'khyil-ba-las* — "after having swirled ..."

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

Line 18: *oṁ vajra-caṇḍa mahā-roṣaṇa hūṁ phaṭ* — the mantra of Fierce Vajrapāṇi.

KEY TO EXERCISES AND SUGGESTED TRANSLATIONS

LESSON I

De-nas bcom-ldan-'das snga-dro'i dus-kyi tshe | sham-thabs dang chos-gos sku-la gsol-te | lhung-bzed bsnams-nas mnyan-yod-kyi grong-khyer chen-por bsod-snyoms-kyi phyir gshegs-so || de-nas bcom-ldan-'das mnyan-yod-kyi grong-khyer chen-por bsod-snyoms-kyi phyir gshegs-nas zhal-zas gsol-te | zas-kyi bya-ba mdzad-de | zas-kyi phyi-ma'i bsod-snyoms spangs-nas lhung-bzed dang chos-gos bzhag-nas | zhal bsil-te gdan bshams-pa-la skyil-mo-krung bcas-nas sku drang-por bsrang-te dran-pa mngon-du bzhag-nas bzhugs-so ||

ཀུན་ འབོར་ལོ་ ཁམས་ གང་ སྐྱོ་ དགེ་ སྤྲོ་ ཆར་ ཚོག་ ཏེ་ བདག་ དུལ་ ལུག་ ནས་ ལྡང་ དཔེ་ སྤྱོད་ སྤྲུལ་ ཕན་ ཏེ་ བབས་ དབུ་ ལུང་ ཚམ་ ཚོགས་ ཞེན་ གནས་ གཟུགས་ འོག་ ཡིད་ གཡའ་ རེགས་ རོ་ ཧྲུང་ སེམས་ གསལ་ སྦྱིན་ སྦྲོ་

LESSON II

Bcom-ldan-'das-kyis 'Od-srungs-la bka'-stsal-pa | rigs-kyi-bu | 'di-lta-ste | dper-na rgyal-po-la gyad-po cig yod-pa'i dpral-ba-na rdo-rje'i nor-bu zhig yod-pa | gyad gzhan dang stobs bkye-ba-las | gyad pha-rol-po'i mgos reg-ste | dpral-ba'i nor-bu sha'i nang-du nub-kyang nor-bu gar song-ba mi-shes-so || rma byung-ba'i phyir sman-pa bos-nas gsos-cig ces bsgo-ba-las | sman-pa shin-tu mkhas-pa ni | nor-bu sha'i nang-du song-ba'i phyir rma byung-ba de la sman mi byed-do ||

LESSON III

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

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

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

9.   What is that place ?

10.   Am I happy ?

LESSON IV

1.   The Bhagavat's compassion.

2.   The path of liberation.

3.   The king's place.

4.   A wooden mirror does not exist.

5.   The demons' clothes.

6.   Their offering.

7.   The light of the sun is great.

8.   The path of human goodness.

9.   The kindness of all Bodhisattvas is great.

10.   This seat is my teacher's seat.

LESSON V

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

1.   Humans see with eyes.

2.   The Bodhisattva offered a flower to the Buddha.

3.   The sun was concealed by the clouds.

4.   The gods filled the sky.

5.   [It] is a meaning understood by everybody.

6.   Draw the *maṇḍala* in this way.

7.   Because all phenomena are impermanent, they are suffering.

8.   The yogin should practise the secret Tantra.

9.   The king sleeps in a pure place.

10.   I do not know a teacher who is respected by demons.

LESSON VI

1.   Where do the Buddhas reside ?

2.   He placed a mirror on that large lotus throne.

3.   The yogin should think of the Bhagavat.

4.   [He] taught the profound Dharma to those pupils.

5.   Nobly-born sons, listen to this !

6.   [He] always engages in the Practice of Samantabhadra.

7.   [He] was equipoised in *samādhi*.

8.   Nothingness is without form.

9.   They should train themselves in the profound Perfection of Insight.

10.   [He] gives treasure to [all] beings without exception.

LESSON VII

1.   The Bhagavat was residing on the mountain of Gṛdhrakūṭa at Rājagṛha.
2.   Nothingness is not different to form; form is not different to nothingness.
3.   All the Buddhas also have relied upon the Perfection of Insight.
4.   [He] is teaching the Dharma discourse called "The Abode of Sameness".
5.   [He] attained the *samādhi* called "The Sameness of Body, Speech and Mind".
6.   The Tathāgata was encircled by a crowd of Bodhisattvas and gods
7.   This great web of light rays emerged through his power.
8.   Recite the Mantra of Pure Reality seven times !
9.   Thus [he] engages in that ritual.
10.   Bodhisattvas liberate beings in [all] worlds without exception.
11.   Then [you] should imagine the letter *A* on the crown of your head.

LESSON VIII

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

LESSON IX

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

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

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

LESSON X

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

LESSON XI

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

LESSON XII

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

"*This body is like a momentary reflection*".

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

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

LESSON XIII

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

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

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

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

LESSON XIV

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

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

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

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

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

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

Above that —

There is water, one million one hundred and twenty thousand deep.

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

LESSON XV

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

Ah, at this time that the *bar-do* of dreams is arising,
I shall abandon the careless sleeping corpse of ignorance,
and then guide my recollection into the undistracted realm of their natural state.
Having taken hold of my dreams, I shall transform them and purify them into radiant light.
I shall not sleep like a animal,
[for] it is vital to practically experience the combination of sleep and actuality.

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Ah, at this time when the *bar-do* of meditation is arising,
I shall abandon the mass of distractions and confusion,
and then establish [myself] in the unlimited realm that is free from distracted wandering and [conceptual] grasping.
I shall attain the support of both Generation and Completion.
Having abandoned activities, at this time of cultivating one-pointedness,
may I not fall under the sway of confusing emotional afflictions.

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

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

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

READING I

Furthermore, Śāriputra, the world of Sukhāvatī is entirely surrounded with seven bands of terraces, seven rows of palmyra trees and nets of small bells, splendid and beautiful to behold. Śāriputra, that Buddha-field is beautifully adorned with the seven kinds of precious things — gold, silver, lapis lazuli and an array of such kinds of qualities of a Buddha-field. Furthermore, Śāriputra, in the world of Sukhāvatī there are ponds of the seven kinds of treasures, containing water possessing the eight good qualities and covered with jewelled lotuses, they are filled to the banks so that [even] crows may drink [from them], and are strewn with sand of gold. On all four sides of these ponds there four stairways, splendid and beautiful to behold, made of the four kinds of precious things — gold, silver, lapis-lazuli and

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crystal, and on the banks of those ponds there are jewelled trees of the seven kinds of precious things — gold, silver, lapis lazuli, crystal, red pearl, emerald and coral, splendid and beautiful to behold. Lotuses grow from all these ponds as follows: golden in colour, shining with golden light, golden to behold; blue ones that are blue in colour, shining with blue light, blue to behold; yellow ones that are yellow in colour, shining with yellow light, yellow to behold; red ones that are red in colour, shining with red light, red to behold; white ones that are white in colour, shining with white colour, white to behold; variegated ones that are variegated [in colour], shining with variegated [colours], variegated to behold. [These lotuses] grow as large as chariot wheels. Śāriputra, that Buddha-field is beautifully adorned with such an array of qualities of a Buddha-field.

READING II

It is like this, Śāriputra. Suppose for example in a certain village, a town, a city, a district, a province or in a capital city there was a rich old house-holder who had reached old age and had become worn with the passing of time, who had great wealth and many possessions. His house also was high and spacious [yet] dilapidated through the long time that had elapsed since it was built, the dwelling of one, two, three, four or five hundred beings, with but a single gate. Its grass-covered courtyards were also dilapidated, the bases of its pillars rotten, and the plaster on the walls and gate was toppling down. In that house, a great mass of fire suddenly started to burn furiously from all sides. That man also had many children, five, ten or twenty [in the house]. The man came out of that house, and then Śāriputra, he saw that a great mass of fire was blazing furiously in his house, and he became terrified and uneasy in his mind, and thought to himself, "Although I am able to leave this blazing house passing through the gate easily and speedily without being touched or burnt by this great mass of fire, these foolish young sons of mine are playing with their toys and enjoying themselves in this blazing house, for they are not aware, do not know, do not realize, do not understand that this house is ablaze. They will be greatly tormented by this great mass of fire, for they are not worried by this great mass of suffering, they do not even think about the suffering, and the thought of coming out [of it] does not even occur to them." Śāriputra, that man was also strong and brawny, so he also thought thus, "I am strong and brawny. I shall gather all these children of mine together, and I shall easily pick them up and carry them, and leave this house." But then he thought this to himself, "This house has but one gate and the gate is also narrow, and these boys are running about, and since they are children they will run away. I must warn them because they will adversely afflicted by this great mass of fire." And then he said to them, "A mass of fire is blazing in this house. Everything here will be burnt by this and you will be adversely afflicted, so come here you boys and go outside." But [as for] what had been told them by that man who wished for their well-being, those boys did not understand, saying "What this about a fire ?", and so did not worry about it, did not fear it, were not scared or frightened about it, and giving it no thought they did not try to leave, did not realize or know [about it]. Furthermore they each

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wandered about and ran back and forth, and [just] looked at their father. Why was that ? Because they were just ignorant children. Then that man also thought to himself, "A great mass of fire is blazing in this house, and both myself and these boys are going to be afflicted calamitously by this great mass of fire, so I shall lead these boys out of this house by a clever method." That man knew the wishes of those boys and was aware of their interests. [What] those boys [wanted to have] was many toys, of many different types, delightful, desirable, beautiful, attractive and pleasing, and yet rare. As he knew what those boys wished for, he said to them, "I shall let you play with many types of things with various colours that you will be delighted to use as toys, that are wonderful and amazing, which you will be unhappy not to get, such as bullock carts, goat carts and deer carts just as you have wished for, so leave this house and come running here as I have arranged them [outside] the gate of the house. I shall give to each of you what he wants, so run quickly and come here !" And then when those boys had heard the names of such things as they wanted, such things as they wished for, which were desirable, beautiful, attractive and pleasing, they began to make an effort [to come out] from that blazing house and then with a mighty race, without stopping for each other, they ran bumping into each other's bodies, saying "Who will be first ? Who will be quicker than him ?", and speedily came forth from that blazing house.

READING III

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

Nobly-born One ! In order to save all beings, the Tathāgata also teaches the diligent acceptance of the non-existence of the self to all beings. By having diligently accepted that, they are without any thought of a "self" and have completely gone beyond misery. Moreover, in order that they may be cleansed of the vile opinions of the Lokāyatas, in order that their bodies may become completely pure through the cultivation of the Teaching of non-self, the

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just as that woman rubbed bile on her breasts for her child's sake, Tathāgata is also likewise and has said that all phenomena lack a self in order that [beings] might cultivate nothingness. Just as that woman later washed her breasts and then called to her child and gave him breast-milk, so also is the Tathāgata matrix (tathāgata-garbha) that I have taught. You also, O monk, should not be afraid, just as the child was called by his mother and hesitantly drank her breast-milk, so O monk, you also should make a distinction ! The Tathāgata matrix is not to be denied. Know that even what I taught previously regarding nothingness in the Perfection Sūtras was spoken only with reference to the absence of inherent existence. Furthermore, the Body and Awareness of the Buddha will not arise through the cultivation of total nothingness, for the result resembles the cause.

READING IV

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

    Kāśyapa, The mind does not exist within nor does it exist externally, nor does it exist in between the two, and cannot be perceived to be real. Kāśyapa, the mind is formless, it cannot be seen, it has no foundation, it is without appearance, it cannot be cognized and it has no location. Kāśyapa, the mind has not been seen, is not seen and will not be seen even by all the Buddhas. Yet if it has not been seen, is not seen and will not be seen even by all the Buddhas, how should its movement be perceived, apart from the arising of phenomena (dharmas) from erroneous ideas ? Kāśyapa, the mind is similar to an illusion, for it assumes many ways of arising through the imagining of what is unreal. Kāśyapa, the mind is like a flowing stream of water, for it arises and then it ceases and vanishes away, without abiding. Kāśyapa, the mind is like the wind, for it travels far and moves about without being grasped. Kāśyapa, the mind is like the shining light of a lamp, for it arises from causes and conditions. B. Kāśyapa, though you may seek it everywhere, the mind is not to be found. What you cannot find, you cannot perceive. What you cannot perceive is not past, future or present. What is not past, not future and not present utterly transcends the three times. What utterly transcends the three times neither exists nor does not exist. What neither exists nor does not exist is unborn. What is unborn is devoid of intrinsic being. What is devoid of intrinsic being is devoid of arising. What is devoid of arising is devoid of cessation. What is devoid

of cessation is devoid of separation. What is devoid of separation is devoid of coming, going, dying and birth. What is devoid of coming, going, dying and birth is devoid of any conditioned arising. What is devoid of any conditioned arising is unconditioned. What is unconditioned is the source (*gotra*) of the Noble Ones.

READING V

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

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

He said, "[No], she would be completely unreal, without any existence at all."

She said, "In the same way, Reverend Śāriputra, all phenomena (*dharmas*) do not truly exist, so would you think 'What hinders one who is a magical creation in nature from transforming herself from her female state ?'" Then the Goddess used her magical powers of transformation and caused the Reverend Śāriputra to appear in her form, while she appeared in the form of the Reverend Śāriputra. Then the Goddess who had taken on the form of Śāriputra asked Śāriputra who had taken on her form, "Reverend Śāriputra, what hinders you from transforming yourself from your female state ?"

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

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

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

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

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

READING VI

> The Buddha, the Dharma, the Saṅgha, the Basis and Enlightenment,
> the Virtues, and finally the Buddha Activities.
> If the body of the entire treatise is summarized,
> it is these seven vajra-padas.

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[We speak of] "vajra-pada" because it is the pada, that is, the ground of the vajra-like content / meaning that is to be understood. Since it is difficult to penetrate therein with the knowledge which arises from hearing and thinking, you should know that the meaning (artha) which is to be cognized directly by oneself [as] it is inexpressible by nature, is like a vajra. Since they teach the Path which is conducive to the attainment of it, those letters which express that content are termed the "pada". Because they form the support for that [content]. Thus you should understand the content and the letters [respectively] to be the "vajra-pada" itself due to the meaning of 'hard to penetrate' and due to the meaning of 'support'.

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

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

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

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

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

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

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

READING VII

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

> *There is imagination of the unreal,*
> *and duality does not exist therein,*
> *but nothingness exists in this,*
> *and therein also exists that. (1.1)*

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

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

> *The definition of nothingness is the non-existence of duality*
> *and the existence of that non-existence. (1.13ab)*

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

> *Neither existence nor non-existence (1.13c)*

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

> *It is not characterized by difference or identity (1.13d)*

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

READING VIII

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

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

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

READING X

> The place in which the Guide
> resides is the heart,
> where there is a mind-made lotus,
> beautiful with eight petals,

in a moon-like mandala,
which resembles an unsullied mirror;
there resides the Lord of Mantras,
most powerful, which is ever present.

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

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

READING X

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

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

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

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

TIBETAN-ENGLISH GLOSSARY

TIBETAN DICTIONARY ORDER

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

Consonant + Vowel and **Consonant + Vowel + Consonant.**

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

Sequence of Consonantal Combinations Occuring Initially

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

ZH ZHV GZH BZH
Z ZL GZ BZ BZL

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

Sequence of Medial Vowels

A I U E O

Sequence of Final Consonantal Combinations

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

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

    PAʼI, BYIʼI, CHUʼI, RJEʼI, BOʼI
    PAʼO, GZIʼO, KLUʼO, CHEʼO, POʼO
    SPREʼU, BYIʼU, RTEʼU

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

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TIBETAN — ENGLISH GLOSSARY

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

ka-ba:	pillar
kun:	all, the totality of ...
Kun-dga':	Ānanda, one of the Buddha's chief disciples
kun-[tu]-rtog-[pa]:	imagining, imagination
kun-[tu]-brtags-pa:	imagination, imagining; false conceptualization
kun-ʾbyung-ba:	source [of suffering]
kun-rdzob:	the relative level [of truth] (*samvṛti*)
kye-ma:	exclamation = Ah !, Oh ! etc.
kri-ya:	*Kriyā* [Tantra]
klu:	serpent, *nāga*
klog-pa:	reading (*pres. vb. n.*)
dka'-ba:	be difficult
dkar-po:	white
dkar-ba:	be white
dkon-pa:	be rare
dkyil-ʾkhor:	*maṇḍala*, disc
bkang-pa:	filled with
bka'-stsal:	spoke, said (*p. hon. vb.* of *bka'-stsol*)
bkur-ba:	respect, honour
bkur-sti:	veneration
bkod-pa:	adornments, array; be arrayed
bkol:	apply to, employ (*vb.*)
bkra-ba:	variegated (esp. of colours), beautiful, splendid
bkrus:	washed
bklag:	should / will read (*fut. vb.*)
rkang:	a foot, feet
rkan:	palate
rkyen:	condition
rkyen-gyis:	on acount of, because of

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

kha-myags:	suckling
kha-zer-ba:	things which [others] say
khang-pa:	house
khad:	when about to, as, while
khad-can-du gyur-pa:	filled to the banks
khams:	realm, society; the eighteen *dhātus* or bases of perception — the six faculties, their objects and associated consciousnesses, e.g. the eye, colour-form and visual consciousness.
khebs-pa:	covered
kho-na:	alone, just
kho-bo:	I (*m.*)
kho-mo:	I (*f.*)
khor-yug:	circumference
khyab-[pa]:	be encompassed, penetrated, pervade
khyams:	courtyard
khyi:	dog
khyim:	house
khyim-bdag:	householder
khye'u:	child, infant
khyer:	carried (*p.* of *'khyer*)
khyod:	you
khrag:	blood
khro-ba:	wrath; be angry, wrathful
khro-bo:	a wrathful being / deity
khrus:	washed (*p.* of *'khru*)
mkhan-po:	*paṇḍita*, a scholar-teacher
mkhas-pa:	be wise, skilled, clever
mkhris-pa:	bile
'khogs-pa:	decrepid, worn, aged
'khod-pa:	that which is arrayed, arranged
'khor:	go around (*vb.*)
'khor:	entourage
'khor-mo:	incessant
'khor-lo:	wheel
'khyil-ba:	swirling
'khrugs-pa:	sickness
'khrul-pa:	confusion, error; be confused, wrong
ga-bur:	camphor
ga-re:	where ?, whence ?

Gang-gā'i-klung:	the river Ganges
gang-ba:	be filled, increase
gang-zag:	individual
gal-te:	if
gur:	canopy, tent
gus-pa:	respect; be respectful, devout
go:	understand (*vb.*)
go-ba:	understanding
gos:	clothes
gyen-du:	upwards
gyis:	do !, make ! (*imp.* of *bgyid*)
grags:	be renowned, famed (*vb.*)
grong:	village
grong-khyer:	town, city
grong-rdal:	city
grva:	corner
gru:	ship, boat
gru-gsum-pa:	triangle
gla-rngan:	remuneration, wages
glang:	bullock
glegs-bam:	a book
glo-bur:	suddenly
dga'-mgu:	enjoyment, merriment
dga'-ba:	joy; be joyful
dge-'dun:	Saṅgha, the Community of monks and nuns
dge-ba:	be wholesome, virtuous; wholesomeness, virtue
dge-ba'i-bshes-gnyen:	spiritual friend (*kalyāna-mitra*)
dge-slong:	a monk (*bhikṣu*)
dgog-tu-phyin-pa:	become aged
dgongs:	think, intend, refer to (*hon. vb.*)
dgon-pa:	hermitage
dgos:	necessary to ..., must ..., ought to .... (*vb.*)
dgos-pa:	purpose, aim, task; necessity
dgram:	should strew (*fut.* of *'grems*)
bgegs:	obstacle
bgrang-phreng:	rosary
bgrad:	publicize
mgul-pa:	neck
mgon-po:	lord
mgyogs-pa:	speedy (*adj.*), a speedy person

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mgrin:	throat
'gag-pa:	cessation
'gags:	cease, perish, stop, close up
'gog-pa:	cessation, elimination
'gogs-pa:	toppling down
'gram:	bank, shore
'grub-pa:	accomplishment, attainment, occurence
'grums-pa:	dilapidated
'gro:	go, travel, move
'gro-ba:	creature; state of existence
rga-ba:	old-age
rga-shi:	old age and death
rgan-po:	a old man
rgas:	age, get old (*vb.*)
rgud-pa:	infirmity
rgod:	flee, run away, run about (*vb.*)
rgya:	width
rgya-che-ba:	be vast, extensive
rgya-mtsho:	ocean, sea
rgyal-po:	king
rGyal-po'i-khab:	Rājagṛha
rgyas-[pa]:	become extensive, increase (*vb.*)
rgyas-par:	in detail
rgyu:	cause, basis
rgyu-mtshan:	causal basis, causal characteristic
rgyu-ba:	movement
rgyug:	run (*vb.*)
rgyud:	Tantra
rgyun:	stream, flow
sgo:	gate, door, entrance; theme, approach
sgyu-ma:	illusion
sgyu-ma-mkhan:	magician
sgyur:	change, transform (*pres. & imp.*)
sgra:	sound, voice; word
sgra-don:	the meaning of a word
sgrib-pa:	obscuration
sgrub-pa:	accomplishment; which accomplishes
sgrub-pa-po:	a tantric practitioner, a *sādhaka*
sgron-me:	lamp
sgrol-ba:	liberation, freedom

sGrol-ma:	Tārā
brgyan-[pa]:	adorned, decorated (*p.* of *rgyan*)
bsgo:	said, spoke, bid (*p.* of *sgo*)
bsgom:	cultivate, meditate, visualize (*fut.* of *sgom*)
bsgom-pa:	cultivation, meditation
bsgoms-pa:	what has been vizualized, meditated on
bsgyur:	transformed, changed (*p. & fut.* of *sgyur*)
bsgrags:	proclaimed, made famous (*p.* of *sgrog*)
bsgral-[ba]:	save, liberate (*fut.* of *sgrol*
bsgribs:	obscuration
bsgrubs-pa:	formed [from]
bsgreng-ba:	extended, stretched out
nga:	I
ngang:	sphere, realm
ngan-[pa]:	evil, bad, vile, inauspicious
ngan-'gro:	the miserable states of existence
nges-pa:	certainty
nges-tshig:	etymology
ngo-bo:	a fact
ngo-bo-nyid:	intrinsic being / existence, nature
ngo-mtshar:	wonderful
ngo-shes-[pa]:	recognition
ngogs:	side, bank
dngul:	silver, money
dngos-grub:	tantric accomplishment, *siddhi*
dngos-po:	state; existence, being
mngal-sgo:	the womb-entrance
mngon-gyur:	become actual, realize (*vb.*)
mngon-du:	clearly, actually
mngon-pa:	Abhidharma; be clear, apparent, visible
mngon-par-'grub:	be formed / manifested, occur (*vb.*)
mngon-par-rtogs-pa:	understanding, realization
mngon-par-rdzogs-pa:	fully perfected
mngon-sum:	the immediate, direct / sensory [perception]
rngams:	thickness, depth
lnga:	five
snga-dro:	morning
sngags:	mantra

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

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

cha:	part, portion
cha-med-pa:	no guarantee, uncertain
chags-sems:	yearning
char:	rain
char-sprin:	rain-cloud
chu:	water
chung-ngu:	little, small
chung-ba:	be small, little
chud-pa:	insert

ched-du:	for the sake of, on account of
chen-po:	be big, great, large
cho-ga:	rite, rules for ritual
chos:	phenomena, the Dharma, the Teachings of the Buddha
chos-[kyi]-dbyings:	the *dharmadhātu*, the universal matrix which space-like in nature, from which all *dharmas* arise.
chos-sku:	the *Dharma-kāya*
chos-nyid:	reality, the way things are (*dharmatā*)
chos-lugs:	customs, laws
mchis:	existed (*p. resp. vb.* = *yod*)
mtshe:	fang
mchog:	most excellent, supreme
mchod-pa:	offering, worship (*pūja*)
'chad-pa:	explaining, teaching
'char:	shine, dawn, arise (*vb.*)
'chi-kha:	the moment of death
'chi-bdag:	the Lord of Death
'chi-'pho:	dying, death
ji-lta-ba-bzhin-du:	as it actually is
ji-ltar:	how ?, in what way ?
'jam-po:	gentle
'Jam-dpal:	Mañjuśrī
'Jam-dpal-gzhon-nur-gyur-pa:	Mañjuśrī-kumāra-bhūta
'jal-[ba]:	weigh; evaluate (*vb.*)
'jig:	perish, cease (*vb.*)
'jig-rten:	a world
'jig-rten-rgyang-'phen:	Lokāyata, an Indian materialist atheistic sect
'jig-rten-las-'das-pa:	supramundane
'jigs:	fear (*vb.*)
'jigs-pa:	be terrified; terror; a fearful thing, something to be feared
'jigs-par-med-pa:	fearless
'jim-pa:	clay
'ju-[ba]:	vanish away; digest (*vb.*)
'jug:	enter; undertake, engage in; employ [as], apply [to], use [as] (*vb.*)
'jug-pa:	entry, undertaking engagement in; comprehension
'jog:	set [oneself] in, rest in (*vb.*)
'joms:	overcome, overpower (*vb.*)
rjes:	after, following

rjes-su-lta:	investigate, perceive (*vb.*)
rjes-su-mthun-pa:	conducive, in accordance with
rjes-[su]-dri-ba:	ask, enquire after (*vb.*)
rjes-su-dpag-pa:	inference
rjes-su-'brang-[ba]:	follow, rely on (*vb.*)
rjes-su-yi-rang:	rejoice (*vb.*)
brjod:	express, utter (*vb.*)
brjod-du-med-pa:	inexpressible
brjod-pa:	utterance
ljongs:	district
nya:	fish
nyan-thos:	*Śrāvaka*, a "Listener" who follows the first of three levels of Buddhism according to the Mahāyāna view.
nyams-len:	practical experience
nyal:	sleep (*vb.*)
nyi-ma:	sun
nyin-mtshan:	day and night
nye:	approach (*vb.*)
nye-ba:	be near
nye-reg:	rinsing
nyes:	hinder, impede (*vb.*)
nyon:	listen ! (*imp.* of *nyan*)
nyon-mongs-[pa]:	be afflicted; emotional affliction (*kleśa*)
gna'-shing:	yoke
gnyid:	sleep
gnyis:	two
mnyan-[pa]:	hear (*vb.*)
mnyam-par:	equally
mnyam-gzhag:	should equipoise (*fut.* of *mnyam-'jog*)
rnyed:	acquire, get, find (*vb.*)
snyam:	thinking "....."
snyam-na:	if [one] thinks, wonders ...
snying-ga:	the heart
snying-rje:	compassion
snying-po:	heart, essence
snying-rus:	perserverance
snyed:	quantity, amount
snyoms-par-zhugs:	be equipoised
brnyan-po:	reflection, shadow

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bsnyen-bkur:	service, esp. ritual service of tantric deity, respect; served
ta-la:	*tāla* tree, palmyra
ting-nge-'dzin:	*samādhi*, one-pointed concentration or composure of the mind.
til-gyi-'bru:	sesame seed
gtan-la-dbab:	clarify, define (*vb.*)
gti-mug:	ignorance, stupidity, delusion
gtugs-[pa]:	reached (*p.* of *gtug*)
gtum-po:	fierce, wrathful
gtong:	abandon (*vb.*)
gtor:	cast, scatter (*vb.*)
gtor-ma:	*torma* (cast offerings of food etc.)
btang:	gave, have given (*p.* of *gtong*)
btab:	should insert; be struck (*fut.* of *'debs*)
bting-ba:	be spread
btub:	was able to ..., tried to (*p.* of *'thub*)
rta-babs:	archway
rtag-tu:	always, perpetually
rten:	support, basis, foundation
rtog-[pa]:	conceive, think (*vb.*); judgemental thought
rtogs-pa:	understanding, realization
lta-ga-la:	where ... ?
lta-ci-smos:	how much more / less ... ?
lta-bu:	like ...
ltar:	like, as
ltung-[ba]:	fall (*vb.*)
stag:	tiger
stan:	seat, couch
steng:	above, upon, on top of
ster:	bestow (*vb.*)
stong-pa:	be lacking, be open
stong-pa-nyid:	nothingness, openness (*śūnyatā*)
ston-[pa]:	teach, manifest; appear (*vb.*)
ston-pa:	a teacher
stobs:	power, strength
brtag-pa:	examination, investigation
brtan[-pa]:	be firm, stable
brten-pa:	supported, based, resting upon s.th.
blta-na-sdug-pa:	beautiful to behold

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bltas:	saw (*p.* of *lta*)
bstan-bcos:	treatise
bstan-du-med-pa:	unable to be seen, invisible
bstan-pa:	teaching
bstabs:	provide with (*vb.*)
bsten-pa:	reliance upon
bstod-pa:	praise, extol

tha-dad-[pa]:	different
tha-ma:	final
thang-cig:	momentary
thab-khung:	hearth
thabs:	means, method (*upāya*)
thabs-gcig-tu:	together, in company with
thams-cad:	all
thal-[ba]:	vanish, disappear (*vb.*); ash
thar-pa:	liberation
thugs-ka:	heart, breast (*hon.* for *snying-kha* / *ga*)
thugs-rje:	compassion
thugs-[pa]:	reach (*vb.*)
thub-pa:	a Sage, abbr. for *Śākya-thub-pa* — Śākyamuni
the-tshom:	doubt, uncertainty
theg-pa:	Way (*yāna*)
them-skas:	stairway
thog-mar:	at first, in the beginning
thogs:	hold aloft in the hand (*vb.*)
thod-pa:	a skull
thob:	attain, acquire (*vb.*)
thob-pa:	attainment, acquisition
thos-bsam-sgom:	hearing, pondering and meditating
mtha':	extreme, limit, boundary
mtha'-dag:	all, the totality
mtha'-bral:	boundless, unlimited
mtha'-ma:	the edge, the rim
mtha'-yas-pa:	totality, infinitude
mthar-phyin:	reach, arrive at [as a final destination] (*vb.*)
mthing-nag:	dark blue, indigo
mthu:	power, strength
mthun-par:	appropriately

mtho-[ba]:	high, lofty
mtho-ris:	heaven, paradise
mthong:	see (*vb.*)
mthong-ba'i chos:	the present world (lit. the visible dharmas)
'thung:	drink
'thungs:	drank (*p.* of *'thung*)
'thon:	come forth from, leave, run away, escape (*vb.*)
da:	now
da-ci-sngar:	a short while earlier
dang-po:	first
de-dang-'dra-ba:	be like that, be similar
da-dung:	even now
da-ltar-nyid-du:	at this very moment, right now
da-lta-byung-ba:	the present
dag-snang:	a vision, pure manifestation in thoughts
dag-pa:	be pure; purity
dad-pa:	faith
dam-pa:	supreme, holy
dam-tshig:	*samaya*, tantric commitment
dar-la-bab-pa:	one in his / her prime, a young person
dal-ba:	auspicious opportunity
du-ma:	many kinds
dug:	poison
dung:	conch
dud-'gro:	animal
dur-bya:	kite
dus:	time
dus-tshod:	time (as measured)
dus-yol-ba:	the passage of time
dus-gsum:	the Three Times = the past, present and future
de-lta-bas-na:	therefore
de-ltar:	thus
de-bzhin:	thus
de-bzhin-nyid:	suchness, reality (*tathatā*)
de-bzhin-du:	likewise, similarly
de-bzhin-gshegs-pa:	Tathāgata
de-bzhin-gshegs-pa'i-snying-po:	Tathāgata matrix (*tathāgata-garbha*)
dog:	narrow

don:	meaning, significance, sense; aim, purpose; an object
don-chen:	very valuable; the main / crucial point
don-dam-pa:	the absolute level [of truth]
don-du-gnyer-ba:	acting with a purpose / aim in mind
don-byed-nus-pa:	causal efficiency
drag-po:	strong, fierce
dra-ba:	net, web
drag-spyod-pa:	Fierce Action (a type of tantric ritual)
dran-pa:	recollection, memory; recollect, attend to, focus on
dri:	smell, odour
dri-ma:	impurity
dri-ma med-[pa]:	unsullied
dri-za:	*gandharva*, one of the eight classes of divine beings
dril-bu:	bell
drung-du:	in front of, in the presence of
gdangs-[pa]:	gaping, opened wide (of mouth and nostrils); stretched apart
gdan:	seat
gdab:	should express, offer (*fut.* of *'debs*, [often used idiomatically])
gdams-ngag:	[oral] teachings, instructions
gdug-rtsub-[pa]:	malice, spite; a malicious being
gdungs:	was tormented (*vb.*)
gdul-ba:	that which is to be trained
gdod-bags-kyis:	slowly, hesitantly
gdon:	malignancy, trouble
gdon:	will bring out, lead out (*fut.* of *'don*)
bdag:	I, self; autonomous existence
bdag-nyid:	oneself, myself
bdag-po:	lord
bdal-ba:	scattered, spread
bdud:	demon
bdud-rtsi:	nectar (*amṛta*)
bde-ba:	be happy; happiness, bliss
bDe-ba-can:	*Sukhāvati*, the Western paradise of the Buddha Amitābha
bde-bar:	easily
bden-[pa]:	truth
mdun-du:	in front, at the front; in the presence of
mdo:	*sūtra*
mdo-sde:	*sūtra, Sūtra-piṭaka*
mdog:	colour, complexion
mdor-bsdu:	summarized

mdung:	spear, pike
'dab-ma:	petals
'das:	transcend, pass beyond (*vb.*)
'das-pa:	the past
'di-skad-ces:	saying / said this ...
'di-lta-bu:	like this, thus
'di-ltar:	thus, as follows
'di-lta-ste:	it is thus....
'du-byed:	motivation (*saṁskāra*); conditioned arising
'du-shes:	idea, concept (*saṁjñā*)
'dug:	be [in a place], reside, exist [somewhere] (*vb.*)
'dug-pa:	which sits, rests
'dud-pa:	bow to, salute
'dun-pa:	longing, aspiration
'dul-ba:	Vinaya
'dus:	assemble , gather
'dus-byas:	compounded, conditioned (*saṁskṛta*)
'dus-ma-byas:	not compounded, unconditioned (*asaṁskṛta*)
'Dod-'jo:	*Kāma-dhenu*, a lexical commentary on the verse lexicon by Amarasiṁha, the *Amara-kośa*.
'dod-chags:	desire, attachment
'dod-[pa]:	desire, desirable; assert, claim (*vb.*)
'dra-ba:	be like, resemble
'dris:	asked (*p.* of *'dri*)
'dren-pa:	a guide; guidance
'dres-pa:	mixture, combination
rdo-rje:	a vajra
rdo'i-snying-po:	emerald
ldang-[ba]:	arise, bob up (*vb.*)
sdang-mig:	[eyes] flashing with anger
sdangs:	hate
sdig-pa:	sin
sdigs-mdzub:	fore-finger
sdug-bsngal:	suffering (*duḥkha*)
sdug-pa:	attractive
sdus:	gather ! (*imp.* of *sdud*)
sdod-[pa]:	remain [behind], rest, reside (*vb.*)
sdod-pa-med-par:	without staying, without heeding
bsdigs:	threatened, pointed at (*p.* of *sdigs*)
bsdus:	gathered, assembled (*p.* of *sdud*)

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bsdus-don:	summarized meaning / account (*piṇḍārtha*)
bsdos:	bumped into
na-ba:	being sick, sickness
nang:	inside, interior
nad:	sickness
nan-gyis mthud:	strive vigorously
nan-tan:	enthusiasm, diligent acceptance
nam:	when
nam-mkha':	space, the sky
... *nas* ...*[kyi] bar-du*:	from ... until ...
nu:	suckle
nu-ma:	breast, nipple
nu-zho:	breast-milk
nus:	can, be able (*vb.*)
nor:	treasure, wealth
nor-bu:	a jewel
gna'-shing:	yoke
gnas:	abide [in], be located [in], remain (*vb.*)
gnas:	place, location, abode
gnas-brtan-pa:	Elder (*sthavira*)
gnas-lugs:	natural state [of reality]
gnod-pa:	harm, that which harms; an accident
gnod-sbyin:	*yakṣa*, a kind of demon
rna:	ear
rnam-[pa]:	aspect, type, category, kind; perceptual image
rnam-par-rgyal-ba:	completely victorious
rnam-par-rtog-pa:	dualistic thought, concepts
rnam-par-lta:	perceive (*vb.*)
rnam-par-dag-pa:	completely pure
rNam-par-snang-mdzad:	Vairocana
rnam-par-spangs:	completely abandoned (*p.* of *spong*)
rnam-par-dbyer-med-pa:	indivisble
rnam-par-bzhugs:	resided at, was dwelling at (*hon. vb.*)
rnam-par-gtsigs-pa:	gnashing, bared (of teeth)
rnam-par-rig-pa:	cognition
rnam-par-shes-pa:	consciousness, perception (*vijñāna*)
rnam-g.yengs:	distraction
rNam-bshad-rigs-pa:	*Vyākhyā-yukti*, a work by Vasubandhu

rnal-'byor-pa:	yogin
sna:	nose
sna-[tshogs]:	various, diverse
sna-tshogs:	various, diverse
snang:	appear, manifest, be visible (vb.)
snang-[ba]:	appearance, vision; thoughts
snang-tshul:	way of appearing
snod:	receptacle, container
snod-kyi-'jig-rten:	receptacle world, the physical world
bsnun:	suck (vb.)
pags-pa:	skin, hide
pad-ma:	lotus
Pad-ma-'dzin-pa:	Padmapāṇi (= Avalokiteśvara)
dpag-tu-med-pa:	countless, immeasurable
dpag-tshad:	yojana, a Indian unit of measure approx. 9 miles long
dpe:	example, simile, illustration
dper-na:	for example
dpyad-du-med-pa:	be formless
dpyod-pa:	investigation
dpral:	brow, forehead
spang:	should abandon (fut. of spong)
spangs-pa:	abandonment, rejection
spug:	coral
spos-chu:	perfumed water
spyad:	practised (p. of spyod)
spyad-par-bya:	should practise (fut. com. of spyod)
spyan:	eye (hon.)
spyan-drangs:	be invited (p. hon. vb. of spyan-'dren)
sPyan-ras-gzigs-dbang-phyug:	Avalokiteśvara
spyi-bo:	top of the head
spyi'i mtshan-[nyid]:	general attribute / characteristic
spyod:	practise, engage in s.th. (vb.)
spyod-pa:	enagagement in s.th.
spyod-yul:	cognitive sphere (gocara)
spras-pa:	adorned, bedecked
sprin:	clouds
sprul-bsgyur:	transformational
sprul-pa:	be magically created; magical creation, emanation

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pha:	father
pha-ma:	father and mother, parents
pha-rol-tu-phyin-pa:	Perfection (*pāramitā*)
phan-pa:	help, well-being, benefit
phan-tshun:	**mutual**
pham-[pa]:	**vanquish** (*vb.*)
phigs-[pa]:	**penetrate, pierce** (*vb.*)
phung-po:	a heap; the *skandhas* or five constituents into which Buddhism analyzes a person: colour-form, feeling, ideation, motivation and consciousness
phun-sum-tshogs-pa:	perfection; one who is fit and prosperous
phul:	offer, give (*imp.* of *'bul*)
pho-brang:	palace
pho-brang-'khor:	capital city, metropolis
phob:	lower ! (*imp.* of *'bebs*)
phyag:	hand (*hon.* for *lag*)
phyag-rgya:	*mudrā*, seal, symbol
phyag-byed:	greet, salute (*vb.*)
phyag-'tshal:	salute, make obeisences (*vb.*)
phyar-ba:	raised up, hoisted up
phyi:	outside, exterior
phyi-rol:	outside, external
phyin-ci-ma-log-pa:	authentic, veridical, not erroneous
phyin-ci-log-pa:	false, perverted, erroneous
phyin-[pa]:	arrive at, reach, come (*vb.*)
... phyir:	because, in order to
phyir-yang:	[return] once again
phyis:	later
phyed:	divided, distinguishd, separated (*p.* of *'byed*)
phyogs:	direction
phrin-las:	[charismatic] activities
phreng-ba:	a garland; a row, line; a string of...
phru-gu:	child
'phags-pa:	be noble / superior; nobility
'phang-lo:	wheel
'phel-[ba]:	increase (*vb.*)
'pho-[ba]:	transfer, rebirth
'phyan:	wander about; run away, flee (*vb.*)
'phro-[ba]:	radiate outwards, expand (*vb.*); shining
'phrog-par-'gyur:	be carried off (*vb.*)

ba-glang:	cow
ba-spu:	body hairs
bag-med:	careless
bags-kyis:	hesitantly, carefully
bang:	race
bab:	fell (*p.* of *'bab*)
bar-chad:	obstacle
bar-du-gcod-pa:	obstruction; obstruct
bar-do:	the Intermediate States
bal:	wool
bu:	child
bu-ga:	hole
bung-ba:	bee
bud-med:	woman, female
bum-pa:	jar
bai-ḍu-rya:	lapis lazuli (*vaiḍūrya*)
bor:	cast away, abandoned (*p.* of *'bor*)
bos:	called (*p.* of *'bod*)
bya:	should do / be done (*fut.* of *byed*)
bya-ba:	activity
bya-rgod:	vulture
Bya-rgod-phung-po:	Gṛdhrakūṭa (the Vulture's Peak)
bya-rog:	crow
byang:	north
byang-chub:	Enlightenment (*bodhi*)
byang-chub-snying-po:	the Essence of Enlightenment, the *bodhimaṇḍa*
byang-chub-sems-dpa':	Bodhisattva
byams-pa:	be kind; kindness
Byams-pa:	Maitreya
byings:	verbal root
byin-gyis-brlabs:	transformed, empowered (*p.* of *byin-gyis-rlob*)
byin-gyis-brlabs-pa:	empowerment, transformation
byis-pa:	a child, a fool; young, ignorant, foolish
byis-par-gyur-pa:	be childish, foolish
byug-spos:	perfume
byugs:	smeared (*p.* of *'byug*)
byung:	arose (*p.* of *'byung*)
bye-brag:	distinction, special feature
bye-ma:	sand
bran-g.yogs:	servant

bral-ba:	separation, being devoid of ...
bri:	should write / draw *(fut. of 'bri)*
bri-ba:	diminuition, decrease
brim-pa:	distribution
bris:	write ! *(imp. of 'bri)*
bla-na-med-pa:	supreme
blangs:	took, picked up, laid hold of *(p. of len)*
blu-ba:	redemption, buying off
blud:	pour out, give *(vb.)*
blun-po:	be stupid; a stupid person
blo:	mind, mental activity
dbang:	mastery, power; tantric initiation
dbang-bskur:	tantric initiation; initiated *(p. vb.)*
dbang-gis:	by virtue of, by the power of, because of
dbang-po'i shes-pa:	sensory cognition
dbang-byed:	control, have power over *(vb.)*
dbu:	head *(hon. for mgo)*
dbu-skra:	hair *(hon. for skra)*
dbul:	should offer / give *(fut. of 'bul)*
dbus:	centre, middle
dbyangs:	song, melody
dbyangs-kyis-snyad-pa'i sde:	*Geya-piṭaka* (one of the 12 kinds of scriptures)
dbyings:	realm, continuum
'bad:	strive, make efforts *(vb.)*
'bab:	fall *(vb.)*
'bab-chu:	flowing water
'bar-[ba]:	be ablaze, burn *(vb.)*
'byung-'gyur:	the process of becoming
'byung-rgyu:	cause of arising
'byung-[ba]:	appearance, emergence; arise, appear, be mentioned
'byon:	appear, arrive *(hon. vb.)*
'bral-ba:	separation
'bras-bu:	result, effect
'bru:	a written letter or syllable
'brel:	connect, link *(vb.)*
'bros-pa:	running away from, escape from
sbyang:	will purify, cleanse, train *(fut. of sbyong)*
sbyang-ba:	purification
sbyar:	joined / should join *(p. & fut. of sbyor)*
sbyin-pa:	giving; a gift

sbyin-sreg:	*homa* ritual (burnt offerings)
sbrul:	snake
sbron:	warn, inform; call, announce
ma:	mother
ma-skyes-pa:	unborn, unarisen
ma-'gags-pa:	not perishing
ma-gtogs-pa:	apart from ...
ma-thag-tu:	immediately, as soon as
ma-bral-ba:	inseparable
ma-'ongs-pa:	the future
ma-yengs:	undistracted
ma-rig-pa:	ignorance, unknowing (*avidyā*)
ma-lus-pa:	without exception (= the totality of ...)
ma-hā:	*Mahā-yoga* [Tantra], the seventh level of Buddhism according to the rNying-ma-pas.
man-ngag:	instruction
maṇḍal:	the offering *maṇḍala*
mar:	butter, ghee, oil
mar-me:	lamp
mas:	from below
mi:	a human being
mi-dgar-mi-byed:	do not worry
mi-rtag-pa:	be impermanent; impermanence
mi-bde-ba:	be uneasy, uncomfortable, distressed
mi-bzad-pa:	unendurable, unable to be withstood
Mi-g.yo-ba:	Acala
mig:	eye
mig-ser:	jealousy
ming:	name
mu-tig:	pearl
mu-stegs-can:	a non-buddhist, Tīrthika
me:	fire
me-tog:	flower
me-long:	a mirror
med:	is not [= does not exist] (*vb.*)
mod:	emphatic vb. expressing "[it] is [indeed]", usually used with *kyi* concessively — "though it is indeed the case that ..."
mos-pa:	conviction, belief, trust, interest

mya-ngan:	distress
mya-ngan-[las]-'das-[pa]:	Nirvāṇa
myur-du:	quickly, swiftly
dmar-po:	red
dmar-ser:	orange
dmigs-pa:	perception [of something as a real object]
rmad-du-byung-ba:	amazing
rmi-lam:	dream
smad:	below, the lower part of something
sman:	medicine
sman-pa:	doctor
smig-rgyu:	mirage
smin-ma:	eyebrows
smin-'tshams:	the brow
smon-pa:	aspiration
smon-lam:	aspiration, resolution, prayer
smyugs-pa:	smeared
smra:	say (*vb.*)
smras:	spoke (*p.* of *smra*)

tsan-dan:	sandalwood
tsam:	just, only; equivalent to, just like
gtsang-ma:	pure
gtsigs-pa:	bared (of teeth)
gtsug:	crown (of head)
gtsug-tor:	uṣṇiṣa, the swelling of flesh or top-knot of hair on a Buddha's head, also personified as a goddess
btsal:	have sought (*p.* of *'tshol*)
btsal-bar-bya:	should be sought (*fut. com. vb.* from *'tshol*)
btsun-pa:	reverend
btsun-mo:	queen
rtsa-[ba]:	root
rtsva:	grass
rtsig-pa:	a wall
rtsigs:	built (*p.* of *rtsig*)
rtse:	peak, point
rtse-dga':	play, amuse onself (*vb.*)
rtse-gcig:	one-pointed
rtse-[ba]:	play (*vb.*)

rtsed-mo:	a toy, play-thing
rtsom-pa:	compostion; compose
rtsol:	exert (*vb.*)
brtsam-nas:	starting with / at ...
brtsam-pa:	construction; undertaking
brtsen-pa:	toys, games, enjoyments
brtson-'grus:	effort, exertion
brtson-pa:	exertion

tsha-ba:	hot
tshang-rgya-ba:	awaken, become Enlightened
tshad:	measure, extent, quantity
tshad-ma:	valid reasoning / cognition (*pramāṇa*)
tshan-po-che chen-po:	a *mahā-nagna* ("an invincible champion" ? The precise meaning of this word is uncertain)
tshig:	a word, phrase
tshig:	burnt (*p.* of *'tshig*)
tshig-bla-dags:	a synonym
tshugs-pa:	damage
tshur:	hither, here
tshul:	method, manner [of doing something], like, as
tshul-ma-yin-pa:	calamity, disaster, misfortune; incorrect, improper
tshe:	life
tshe-dang-ldan-pa:	Elder (a Buddhist title of respect)
tshogs:	a mass, collection, community
tshoms:	be hestitant
tshor:	feel, experience, be aware (*vb.*)
tshor-[ba]:	feeling (*vedanā*)
mtshan-nyid:	attribute, characteristic, definition (*lakṣaṇa*)
mtshan-ma:	perceptual attribute
mtshams:	border
[... dang] mtshungs-pa:	in accordance with ...; be like, similar to; be linked to
'tshol:	seek, look for (*vb.*)

mdzad-pa:	actions, activities (*hon.*)
mdzes-pa:	beautiful
mdzod-spu:	Urṇā, a goddess who symbolically embodies the circle of hair between a Buddha's eyebrows, one of the marks of an

	Enlightened being.
'dzin:	hold, grasp, perceive, apprehend (*vb.*)
'dzin-pa:	uphold, maintain; perceiving subject; conceptual grasping
rdzas:	material, substance; goods
rdzing:	pond
rdzogs-pa:	perfection; be perfect, complete
rdzogs-su-grub-pa:	full existence
wa:	fox
zhag:	day
zhabs:	foot / feet (*hon.*)
zhar-ba:	blind
zhal:	mouth, face (*hon.* for *kha*)
zhi-khro:	Peaceful and Wrathful [deities]
zhi-ba:	be peaceful; peace
Zhi-ba-lha:	Śāntideva (C7th Buddhist scholar)
zhim-po:	sweet, fragrant
zhu:	will ask / request (*pres. & fut.* of *zhu*)
zhus:	asked, requested (*p.* of *zhu*)
zhu-[ba]:	digested (*p.* of *'ju*)
zhun-ma:	molten
zhe-sdang:	anger, hatred
zhen:	attachment
zho:	milk
gzhan:	other
gzhan-du-na:	furthermore, besides
gzhan yang:	also, additionally, moreover
gzhi:	basis, ground, foundation
gzhig-[pa]:	be destroyed, destroyable (*fut.* of *'jig-pa*)
gzhug:	will cause, permit, let (*fut.* of *'jug*)
gzhon-nu:	young boy, prince
gzhon-nu-ma:	young girl
gzhon-pa:	be young
gzhol-ba:	cleaving to
bzhag:	placed (*p.* of *'jog*)
bzhi:	four
bzhugs:	dwell, reside, sit (*hon.* *vb.*)

bzhengs:	arise, get up *(hon. vb.)*
zag-bcas:	tainted [things]
zangs:	copper
zad:	be limited to; exhausted, used up *(p.* of *'dzad)*
zad-pa:	cessation
zan:	food
zas:	food
zer:	say *(vb.)*
zos:	eat ! *(imp.* of *za)*
zla-ba:	moon
zla-ba nya:	the full moon
zlum-pa:	round
gza':	a planet
gzi-brjid:	splendour, beauty
gzings-[pa]:	bristling (of hair)
gzugs:	colour-form; body-image
gzugs-brnyan:	reflection
gzung:	should be held *(fut.* of *'dzin)*
gzung-ba:	perceived objects
bzang-[po]:	good, auspicious
bza'-ba:	what is eaten, food
bzung-nas:	believing, considering to be ...; having taken hold of ...
bzla:	should recite *(fut.* of *zlo)*
bzlas-brjod:	recitation
bzlog:	avoid, turn away from *(p.* of *zlog)*
'o-ma:	milk
'og:	below
'ong:	come, arrive *(vb.)*
'od:	light
'od-zer:	rays of light
'od-srungs:	Kāśyapa, one of the Buddha's chief disciples
'os:	be suitable, fitting, appropriate *(vb.)*
yang-dag-pa:	true, correct, perfect, real
yang-dag-par:	fully

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yang-na:	however, and yet
yang-[ba]:	light, soft
yangs-pa:	spacious, wide
yan-lag:	limb, member, element; quality
yam-shing:	kindling wood
yas:	from above
yi-ge:	a letter (of the alphabet)
yig-'bru:	a letter, syllable
yid:	ordinary mind (*manas*)
yid-du-'ong-ba:	pleasing
yid-bzhin-nor-bu:	Wish-fulfilling Gem (*cintamani*)
yid-la-bya-ba:	a thought, idea
yid-la-'dzin:	think about ...
yin:	is [something] (*vb.*)
yun:	a span of time
yun-ring-du:	for a long time
yul:	a realm, country; perceptual object (*visaya*)
yul-'khor:	a province
ye-shes:	Awareness (*jñāna*)
ye-shes-pa:	Awareness Being, the *jñāna-sattva*
yengs:	wander distractedly
yo-ga:	*Yoga* [Tantra]
yo-byad:	utensils, equipment
yongs-su-bskor-ba:	surrounded, encircled
yongs-su-sgrog:	speak out
yongs-su-nyams-pa:	deviation, falling away from
yongs-su-ma-grub-pa:	lacking true existence
yongs-su-tshol-ba:	which thoroughly seeks, investigates
yongs-su-'dzin:	assume, take on (*vb.*)
yongs-[su]-rdzogs:	fully accomplished, perfected (*vb.*)
yongs-su-bzung-ba:	taking possession
yod:	is [= exists] (*vb.*)
yon-tan:	virtue, quality, merit
g.yas:	right
g.yer-kha:	small bell
g.yo-can:	a cheat
g.yo-ba:	shaking, flickering; mobile, movement
g.yogs-pa:	be covered
g.yon:	left

ra:	goat
ra-[ba]:	fence, wall
rang:	self
rang-[gi]-mtshan-[nyid]:	specific attribute / characteristic
rang-rgyal:	Pratyekabuddha
rang-nyid:	oneself
rang-bzo-can:	poet *(kavi)*
rang-sangs-rgyas:	Pratyekabuddha, a solitary self-realized Buddha
rang-bzhin:	nature, inherent existence
rang-rig-[pa]:	one's awareness, self-awareness
rab:	ultimate
rab-tu:	very, extremely
rab-tu-mnan-pa:	be utterly crushed
rab-tu-'bar-[ba]:	blaze furiously
rab-'byam:	penetrate, encompass
rab-rib:	eye disease; darkness
ral-gri:	sword
ri:	a mountain
ri-dvags:	deer, wild animal
rig-pa:	awareness, cognition
rigs:	family, lineage, caste
rigs-kyi-bu:	Nobly-born Son *(kula-putra)*
rigs-kyi-bu-mo:	Nobly-born Daughter *(kula-duhitṛ)*
ring-du-lon-pa:	the elapse of a long time
ring-po:	be long; distant, far away
rim-gro:	careful attendance upon s.o.
rim-pa:	sequence; stages, bands, rows
rim-bzhin-du:	according to sequence
[mi]-rung-[ba]:	be logically [un]acceptable,
rung-ba:	be appropriate, suitable, fitting; be capable
rul-ba:	rotten
rus-sbal:	turtle
re-zhig:	once, as soon as; for the time being
reg:	touch *(vb.)*
reg-bya:	tangible, touch
ro:	corpse
ro:	taste, flavour
ro-bro-ba:	taste, flavour
rlung:	the wind
brlag-pa:	destruction, deterioration

la-la:	some, a few; a certain ...
lag-stobs:	brawny
Lag-na-rdo-rje:	Vajrapāṇi (non-honorific form)
lag-pa:	hand
lan:	a time, times
len:	a reply
lan-du-smra-ba:	reply, retaliation
lan-lon-par:	resentful
lam:	path
las:	karma, karmic action
lugs:	custom
lus:	body
lus-pa:	remainder
le-lo:	laziness
legs-par:	well, carefully
legs-sbyar-gyi-skad:	Sanskrit
len:	take (*vb.*)
lo:	year
log:	return, turn against (*vb.*)
log-pa:	perversity, evil ways
log-pa'i-lta-ba:	wrong view
logs-par-zhugs-pa:	erroneous
longs-spyod:	possessions
long-med:	no time for ...
long-med-par:	suddenly, without warning

sha:	flesh
sha-kha-ra:	sugar, molasses
Shā-ri'i-bu:	Śāriputra, one of the Buddha's leading disciples
sham-thabs:	a lower garment, loincloth
shi:	died (*p.* of *'chi*)
shing:	wood, tree
shing-ljon-pa:	tree
shing-rta:	chariot, cart, wagon
shing-tog:	fruit
shin-tu:	very, extremely
shugs-kyis:	by virtue of, by the power
shel:	crystal
shes:	know (*vb.*)

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shes-pa:	knowledge, cognition, cognitive knowledge
shes-bya:	phenomena, the objects of knowledge
shes-rab:	Insight (*prajñā*)
shog:	come ! (*imp.* for *'ong*)
gsher-ba:	moist, wet, damp
bshags-pa:	confession
bshad:	explained (*p. & fut.* of *'chad*)

sa:	earth, ground
sa-gzhi:	site
sangs-rgyas:	Buddha
seng-ge:	lion
sems:	mind
sems-las-byung-ba:	mental events (*caitta*)
sel-ba:	cleansing
ser-sna:	avarice
ser-po:	yellow
so:	tooth
so-shing:	"tooth-wood", used in tantric initiation rites
so-so:	each one, individual
so-so-rang-gis-rig-pa:	individual and direct cognition
so-so'i-skyes-bo:	ordinary people
sra-ba:	hard, firm
sras:	son
srid:	may be / be possible (*vb.*)
srid-pa:	[samsaric] existence, becoming
srung:	protect (*vb.*)
srung-'khor:	protective circle
srog:	vitality, life; a living creature
srog-gcod-pa:	the taking of life
srog-chags:	creatures, beings
sla-ba:	be easy
slar:	again
slob-dpon:	a teacher, especially of Tantra (*ācārya*)
slob-ma:	a student
gsang-sngags:	secret mantra
gsang-ba:	be secret
gsal:	be radiant, illumine (*vb.*)
gsal-ba:	be radiant, clear (*adj.*); clarity, luminosity

gsung-rab:	teachings, scriptures
gsungs-pa:	utterance, that which was spoken (*hon.*)
gsum:	three
gser:	gold
gso-ba:	healing, cure
gso-ba:	a person
gsol:	request (*resp. vb.*)
gsol-ba btab-pa:	a entreaty / prayer that had been made
bsad:	killed (*p.* of *gsod*)
bsam:	should think, imagine (*fut.* of *sems*)
bsam-pa:	a wish
bsam-gtan:	*dhyāna*, a state of meditative absorption
bsams:	thought (*p.* of *sems*)
bsal:	clear away, purge
bsod-nams:	merit, the meritorious
bsrung-skud:	protection-thread, in tantric initiation rites
bsregs:	burnt (*p.* of *sreg*)
bslang:	develop, inspire (*fut.* of *slong*)
bslab:	should learn (*fut.* of *slob*)
bslu-ba:	deception, deceptive

lha:	a god
lha-mo:	a goddess
lhag-ma:	the remainder, excess
lhan-cig-tu:	together with
lhan-cig-byed-can:	co-operative
lhung-ba:	which has fallen
lhun-gyis-grub-pa:	spontaneously occur
lhur-len-pa:	undertaking acceptance

a-ti:	*Ati-yoga* [Tantra], the ninth and highest level of Buddhism according to the rNying-ma-pas
a-nu:	*Anu-yoga* [Tantra], the eighth level of Buddhism according to the rNying-ma-pas.
u-ba:	= *Caryā* Tantra, from Skt *ubhaya* — "both"