THE PRECIOUS KEY

AN INTRODUCTION TO
LITERARY TIBETAN
FOR DHARMA STUDENTS

PART ONE

BY MCCOMAS TAYLOR AND
LAMA CHOEDAK YUTHOK
INVOCATION OF MANJUSHRI

tse-den khye kyi khyen-rab ö-zer gyi
dag lo'i ti-mug mün-pa rab-sal ne
ka dang ten-cō zhung-lug tog-pa-yi
lo-drō pob pa'i nang-wa tsal du sol

With the brilliance of your wisdom, O compassionate one, 
illuminate the darkness of the ignorance of my mind.
Then grant me the light of intellect and wisdom so that I may 
derstand the teachings, the commentaries and the precepts.
This book has been written for students of the Buddhadharma who wish to read Tibetan texts in the original. It aims to provide introductory proficiency and makes no claims to be comprehensive in its scope. At the completion of Part One, a student should be able to read aloud and understand simple texts.

We intend this course to be suitable for Tibetan language classes in dharma centres and universities, but we have attempted to make it simple enough for anyone who wishes to study independently.

No more than three or four grammatical points are introduced in each lesson. A useful vocabulary of common words is introduced gradually. We have tried to restrict the number of new words in a lesson to about ten.

We believe that learning should be a pleasurable experience and we have attempted to keep the explanatory text light and non-technical. There is a glossary of grammatical terms used in the book for non-grammarians in Appendix 3.

Acknowledgments: Merril Gardiner, Pauline Westwood, Richard Stanley.

Special thanks are due to Viv Laynne who spent many hours proof-reading and offered many insightful criticisms of the text.

Lama Rigzin gave freely of his time and expertise to check the Tibetan text.

We would also like to acknowledge our debt to Dr Thomas Egenes who demonstrated so ably with his Introduction to Sanskrit (Motilal Barnarsidass, Delhi) that it is possible to write a truly modern textbook for an ancient language.

The Tibetan language is the precious key to the treasure-house of the teachings of the Buddhas and our gurus. May the riches therein benefit the users of this book and all living beings!
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LESSON ONE

Notes on pronunciation
  Consonants
  Vowels

The alphabet  Rows 1 and 2

Grammar  Word order
  The subject marker ni
  The verbs yin ‘to be’ and min ‘to be not’
  Note on definite and indefinite articles

Vocabulary

Exercises
NOTES ON
PRONUNCIATION

While we are gradually introducing the letters of the Tibetan alphabet, we will use a system of phonetic transcription, that is, Tibetan words will be written with the English alphabet approximately as they are pronounced. Words in phonetic transcription are shown in a different font like this: ka and kha.

The aim is to provide a rough guide to pronunciation, rather than perfect accuracy. As your proficiency develops, listen carefully to advanced students and to native Tibetan speakers to improve your pronunciation.

Consonants

By and large, the sounds of Tibetan are not difficult for a speaker of English. One point that warrants some attention is aspiration. Aspiration means the addition of breath. To make the aspirated sound kha, for example, say ka, and simultaneously add a puff of breath. It is rather like saying ka and ha at the same time. To test if you are aspirating correctly, hold your hand in front of your mouth and say kha. You should be able to feel a puff of air. In the sounds kh, ch, th, tsh and ph, remember that the h represents aspiration.

The following tables show all the sounds of the Tibetan language. The first column in each box give the Tibetan sound; the second gives the closest English equivalent.

<table>
<thead>
<tr>
<th>k</th>
<th>kite</th>
<th>ts</th>
<th>cats</th>
</tr>
</thead>
<tbody>
<tr>
<td>kh</td>
<td>kite, with aspiration</td>
<td>tsh</td>
<td>cats, with aspiration, not like ch in ‘chat’</td>
</tr>
<tr>
<td>g</td>
<td>gap</td>
<td>dz</td>
<td>adze</td>
</tr>
<tr>
<td>ng</td>
<td>sing</td>
<td></td>
<td></td>
</tr>
<tr>
<td>c</td>
<td>chat, but not like cat</td>
<td>w</td>
<td>wet</td>
</tr>
<tr>
<td>ch</td>
<td>chat, with aspiration</td>
<td>zh</td>
<td>leisure</td>
</tr>
<tr>
<td>j</td>
<td>jar</td>
<td>z</td>
<td>zoo</td>
</tr>
<tr>
<td>ny</td>
<td>canyon</td>
<td></td>
<td></td>
</tr>
<tr>
<td>t</td>
<td>tap</td>
<td>y</td>
<td>yes</td>
</tr>
<tr>
<td>th</td>
<td>tap, with aspiration, not like English th in ‘that’</td>
<td>r</td>
<td>rat</td>
</tr>
<tr>
<td>d</td>
<td>dam</td>
<td>l</td>
<td>let</td>
</tr>
<tr>
<td>n</td>
<td>nut</td>
<td></td>
<td></td>
</tr>
<tr>
<td>p</td>
<td>pat</td>
<td>sh</td>
<td>shut</td>
</tr>
</tbody>
</table>
Points to remember

- **c** is pronounced like the **ch** in **chat**.
- **ch** is pronounced like the **ch** in **chat**, but with aspiration.
- **kh**, **th**, **ph** and **tsh** are aspirated. Resist the temptation to pronounce them as we do in English.

**Retroflexed r**

When **r** occurs in second place, as in **tra**, it is retroflexed, i.e., the tip of the tongue is arched up and back, and it rests on the roof of your mouth. You might already know the common Tibetan greeting **tra-shi de-leg**. The first syllable contains such a retroflexed **r**.

**Vowels**

The vowels are pronounced according to the following table. The five ‘pure’ vowels on the left can be pronounced as they are in Italian or German:

<table>
<thead>
<tr>
<th>a</th>
<th>father</th>
<th>ö</th>
<th>like the <strong>ir</strong> in <strong>girdle</strong> or the <strong>oe</strong> in <strong>Goethe</strong></th>
</tr>
</thead>
<tbody>
<tr>
<td>i</td>
<td>hit</td>
<td>ü</td>
<td>like the <strong>u</strong> in French <strong>tu</strong>, similar to the <strong>oo</strong> in <strong>food</strong></td>
</tr>
<tr>
<td>u</td>
<td>put</td>
<td></td>
<td></td>
</tr>
<tr>
<td>e</td>
<td>get</td>
<td></td>
<td></td>
</tr>
<tr>
<td>o</td>
<td>hot</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

**Transcription and transliteration**

Please note that phonetic transcription, i.e. the system described above, is different from transliteration. Transliteration means writing down every single Tibetan letter with a corresponding English letter. Transliteration shows how a word is actually spelled in Tibetan.

Our phonetic transcription, on the other hand, shows how a word is pronounced. The spelling and pronunciation of a given word in Tibetan, as in English, are not necessarily the same. For example, there are many silent letters that are not pronounced at all. The word for Buddha is transliterated into English as **sangs-rgyas** because this
represents each of the Tibetan letters, but is transcribed as *sang-gye*, because this gives the approximate pronunciation.

**THE ALPHABET: ROWS 1 AND 2**

We think of the letters of the English alphabet as a single continuous string of the 26 letters from A to Z. The Tibetan alphabet of 30 letters is traditionally arranged in eight rows of three or four letters per row. This is the approach adopted by the very first Tibetan grammarians who studied in India.

For the first five rows at least, the letters of each row are articulated in the same place in the mouth, for example, the back or roof of the mouth, the teeth, the lips, etc.

There are two items below each letter. The first is the name of the letter. Many of these letters are actual stand-alone words in their own right. In these cases, the second item is the meaning of the word.

The rules for pronunciation are on page 7.

**Row 1.**

The letters of Row 1 are formed at the back of the mouth, and are technically known as velar sounds. Say each of these sounds aloud. Notice how the back of your tongue is pressed against the back of your mouth.

<p>| | | | |</p>
<table>
<thead>
<tr>
<th></th>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>ℼ</td>
<td>ℼ</td>
<td>ℼ</td>
<td>ℼ</td>
</tr>
<tr>
<td>ka</td>
<td>kha</td>
<td>ga</td>
<td>nga</td>
</tr>
<tr>
<td>—</td>
<td>‘mouth’</td>
<td>—</td>
<td>—</td>
</tr>
</tbody>
</table>

**Hint.** How do you tell kha and ga apart? kha is the first of the pair, so its long vertical stroke comes first (that is, on the left); ga is the last of the pair, so its long stroke is last (that is, on right).
These sounds are formed by pressing the tip of your tongue against front of your palate, hence the name palatal consonants.

<table>
<thead>
<tr>
<th></th>
<th>ca</th>
<th>cha</th>
<th>ja</th>
<th>nya</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>‘part’</td>
<td>‘tea’</td>
<td>‘fish’</td>
<td></td>
</tr>
</tbody>
</table>

In Tibetan culture good handwriting is highly valued. Young students spend many years perfecting the art of writing. In the old days, a strong and elegant hand was one of the prerequisites for entry into a government job. Learn to write beautifully. Regard it as part of your practice. Form each letter with care, joy and love.

Turn to the Tibetan alphabet worksheets in Appendix One at the back of this volume. Observe the stroke order for the first eight letters. The basic order in which strokes are written is from top to bottom and from left to right.

For example, in the first letter, ka, the horizontal line is always written first from left to right, then the distinctive body of the letter is added stroke by stroke. Each stroke is written from top to bottom. The stroke the left is completed first, then the ones to the right.

When writing a horizontal stroke, your pen moves from left to right. When writing a vertical one, from top to bottom. Generally, strokes at the top and towards the left are written first.

**GRAMMAR**

1.1 Word order and the subject marker นิ

In a typical simple English sentence, we might say

**X is Y**

In Tibetan, the word order is different. Tibetans would say
XY is

We say ‘This is a guru’; Tibetans say ‘This, guru is’.

The subject is the main word or the ‘doer’ of an action in a sentence. In the sentence, ‘This is the guru’, ‘this’ is the subject. In ‘I read the book’, the subject is ‘I’.

The word ni is often used to mark the most important words in a sentence, usually the subject. The word ni always follows the word it emphasises. In the sentence, di ni la-ma yin, ‘this is the guru’, the ni indicates that di ‘this’ is the subject.

1.2 The verbs yin ‘to be’ and min ‘to be not’

In the following examples, the word-for-word translation in English is given underneath the Tibetan words.

di ni la-ma yin

*This (subject guru is marker)*

‘This is the guru’.

The word min means ‘is not’ and is simply the opposite of yin. It is used in just the same way as yin:

di ni la-ma min

*This (subject guru is not marker)*

‘This is not the guru’.

The verb yin may be translated as ‘is’, ‘are’, ‘was’ or ‘were’. The verb yin does not change in the past and present tenses (like ‘is’ or ‘was’), nor does it change with singular and plural subjects (like ‘is’ or ‘are’), or according to person (like ‘am’ and ‘are’). It is the original one-size-fits-all Tibetan verb for every occasion!

Similarly, min means ‘is not’, ‘are not’, ‘was not’ etc.

1.3 Note on definite and indefinite articles

Tibetan has no definite or indefinite articles corresponding to the words ‘a’ or ‘the’ in English. The sentence above could be translated as ‘This is the guru’, or ‘This is a guru’ depending on the context. You will have to use your own judgement as to which is more appropriate.
Here is the vocabulary for the following exercises. We present vocabulary items in phonetic transcription first, and in Tibetan second. We are not expecting you to learn the Tibetan forms at this stage: they are simply to be enjoyed!

Nouns

- la-ma /BLA/TSEG/MA/TSEG
- sang-gye /SA/NGA/SA/TSEG/RGYA/SA/TSEG
- chol /CHA/NA_RO/SA/TSEG
- gen-dun /DA/GA/'GRENG_BU/TSEG/'A/DA/ZHABS_KYU_8/NA/TSEG
- sem-cen /SA/'GRENG_BU/MA/SA/TSEG/CA/NA/TSEG

Buddha

dharma

sangha

sentient beings

Pronouns

- dag /BA/DA/GA/TSEG
- di /'A/DA/GI_KU/TSEG
- de /DA/'GRENG_BU/TSEG

I

this

that

Particles

- ni /NA/GI_KU/TSEG

subject marker

Verbs

- yin /YA/GI_KU/NA/TSEG
- min /MA/GI_KU/NA/TSEG

to be

to be not

Feeling curious about those little black dots mixed in with the Tibetan letters? Good. They are called tseg and mark the end of a word or syllable. What about the things that look like seagulls or feathers in a cap? They are the vowel signs.

EXERCISES

1.1. Learn to recognise and write the letters of Rows 1 and 2 of the Tibetan alphabet. Complete the work sheets for these letters in Appendix 1

1.2. Here are some simple sentences to begin with. Translate them into English. Because there is no ‘a’ or ‘the’ in Tibetan, you will have
The answers to all the exercises are given in Appendix 2. Don’t be disappointed if your answer does not match the answer in the back exactly, as long as the general sense is the same.

1.3 Translate these sentences into Tibetan using phonetic transcription. Don’t forget the marker ni which should follow each subject.

a. di ni la-ma yin
b. de ni sang-gye min
c. de ni gen-dün yin
d. di ni sem-cen yin
e. di ni sang-gye yin
f. di ni dag yin
g. de ni chō min
h. di ni gen-dün min
i. sang-gye ni la-ma yin
j. dag ni la-ma min

1.4 Translate these sentences into English.

a. dag ni sem-cen yin
b. de ni sem-cen min
c. de ni gen-dün min
d. dag ni la-ma yin
e. de ni chö yin
f. de ni dag min
g. di ni chö yin
h. di ni sang-gye min
i. dag ni sang-gye yin
j. de ni gen-dün min

1.5 And just for practice:

a. I am the guru.
b. That is not the Buddha.
c. This is the sangha.
d. I am a sentient being.
e. The Buddha is a guru.
f. That is not the sangha.
g. I am not a sentient being.
h. This is not the Buddha.
i. I am the Buddha.
j. That is not the sentient being.
According to tradition, the first great king of Tibet, Songtsen Gampo (b. 617AD) perceived a need for a written language for his new nation. To this end, he dispatched a party of fifteen young noblemen to India to be educated. The most capable proved to be a scion of the clan of Thön from Central Tibet. His teachers gave him a Sanskrit nickname, Sambhota, meaning ‘the perfect Tibetan’. Thönmi Sambhota studied Sanskrit with great pundits in India. It was he who devised the Tibetan alphabet with thirty consonants and four vowels that has been passed down to us almost unchanged.
LESSON TWO

The alphabet  Rows 3 and 4
Grammar  More about word order
The location marker la
Adjectives

Vocabulary
Exercises
The sounds of these letters are all made by controlling the flow of air through the lips, so they are called labials.

<table>
<thead>
<tr>
<th>dbh</th>
<th>ḍha</th>
<th>da</th>
<th>na</th>
</tr>
</thead>
<tbody>
<tr>
<td>ta</td>
<td>tha</td>
<td>da</td>
<td>na</td>
</tr>
<tr>
<td>—</td>
<td>—</td>
<td>‘now’</td>
<td>‘if’, ‘on’</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>ḍa</th>
<th>ḍha</th>
<th>ḍa</th>
<th>ḍa</th>
</tr>
</thead>
<tbody>
<tr>
<td>pa</td>
<td>pha</td>
<td>ba</td>
<td>ma</td>
</tr>
<tr>
<td>—</td>
<td>‘father’</td>
<td>‘cow’</td>
<td>‘mother’</td>
</tr>
</tbody>
</table>
2.1 More about word order

We saw in Lesson 1 that a simple sentence may consist of a subject and a verb. The subject is the ‘doer’ of the action. The object is the thing that has the action done to it. In the sentence ‘I read the book’, ‘I’ is the subject and ‘the book’ is the object.

In Tibetan, if the verb has an object, then the word order tends to be subject object-verb. This pattern differs from English, in which the word order is usually subject-verb object. Here are two examples:

**dag ni la-ma la chag-tshal lo**

*I (subject guru to prostrate marker)*

‘I prostrate to the guru.’

**dag ni sang-gye la kyab-su chi o**

*I (subject Buddha to take refuge marker)*

‘I take refuge in the Buddha.’

In English we have to say ‘I take refuge in…’ but the Tibetan actually says ‘I take refuge to…’.

As mentioned earlier, the lo and o that follow chag-tshal ‘prostrate’ and kyab-su chi ‘take refuge’ are called ‘sentence markers’. That is just what they do—they mark the end of the sentence. Precisely how they are formed will be dealt with in a later chapter.

**What are those hyphens for?**

In the phonetic transcription, why are some words hyphenated and others not? Tibetan is a syllabic language, that is, each syllable has a stand-alone, separate unit of meaning. In addition to individual syllables, there are many words that are made up of multiple syllables, just as ‘black’ and ‘bird’ combine to make the English word ‘blackbird’. Although it is difficult to define what constitutes a word in Tibetan, we use hyphens to separate syllables in polysyllabic words. These words would each have separate entries in a dictionary.
2.2 The location marker la

The word la that follows la-ma and sang-gye in the two examples above indicates the location, place or direction of the action of the verb. In this case it functions much like the word ‘to’ or ‘in’ in English, but note that it follows the word it relates to. Thus sang-gye la, literally, ‘Buddha to’ means ‘to the Buddha’ or ‘in the Buddha’, depending on the context.

2.3 Adjectives

Adjectives are words what describe or qualify nouns. In Tibetan, simple adjectives usually follow the noun. In English one says ‘the holy guru’, but Tibetans say ‘guru holy’. For example:

la-ma  dam-pa  sang-gye  tham-ce

\textit{guru  holy  Buddhas  all}

‘holy guru’  ‘all Buddhas’

Notice that sang-gye in this context is plural: ‘Buddhas’. Most Tibetan nouns can be interpreted either as singular or plural depending on context. There is a plural marker that is used to make the plural sense explicit—we shall encounter this before long.

Remember that tham begins with an aspirated t, not the sound ‘th’ in ‘thing’. Note also that the c in ce is pronounced like the ‘ch’ in chin, not like the ‘c’ in cat.

VOCABULARY

Nouns

cen-re-zig \textit{Chenrezig, Avalokiteshvara}
gön-po \textit{protector}
kyab-ne \textit{refuge}

Adjectives

dam-pa \textit{holy}
tham-ce \textit{all}

Particles

la \textit{to, in}

Verbs
Notes on vocabulary

We are actually cheating a little with these last two. The lo of chag-tshal lo and the o of kyab-su chi o are not strictly part of the verb. They are sentence markers, that is, the mark the end of the sentence. We will examine sentence markers in detail in a later chapter. In the meantime, simply treat each of these as a single unit of meaning.

EXERCISES

2.1. Write out the letters for Rows 1 and 2 ten times each. Learn to recognise and write the letters of Rows 3 and 4. Complete worksheets in Appendix 1 for Rows 3 and 4.

2.2. Memorise the vocabulary.

2.3. Translate the following sentences into English.
   a. di ni sang-gye dam-pa yin
   b. de ni la-ma dam-pa min
   c. sang-gye ni kyab-ne yin
   d. cen-re-zig ni gön-po yin
   e. di ni kyab-ne min
   f. la-ma tham-ce ni gön-po yin
   g. gön-po ni kyab-ne yin
   h. sem-cen tham-ce sang-gye la chag-tshal lo
   i. la-ma dam-pa ni kyab-ne yin
   j. chö ni kyab-ne yin

2.4. Translate into Tibetan using the optional subject marker ni in each case:
   a. I take refuge in the guru.
   b. I take refuge in the Buddha.
   c. I take refuge in the dharma.
   d. I take refuge in the sangha.
e. Sentient beings prostrate to the Buddha.
f. I prostrate to the guru.
g. I prostrate to the Buddha.
h. I prostrate to the dharma.
i. I prostrate to the sangha.
j. Sentient beings prostrate to the Buddha.

2.5 Translate these into English.

a. dag ni sang-gye la kyab-su chi o
b. sem-cen ni chô la chag-tshal lo
c. sem-cen ni gen-dûn la chag-tshal lo
d. dag ni chô la kyab-su chi o
e. la-ma ni sang-gye la kyab-su chi o
f. dag ni la-ma la chag-tshal lo
g. dag ni chô la chag-tshal lo
h. sem-cen ni cen-re-zig la chag-tshal lo
i. la-ma ni sang-gye la chag-tshal lo

2.6 Translate the following sentences into English using the subject marker ni in each case.

a. I am a guru.
b. This is the Buddha.
c. The Buddha is a refuge.
d. The guru is a protector
e. Chenrezig is a refuge.
f. The dharma is a refuge.
g. This is holy Chenrezig.
h. I prostrate to all the Buddhas.
i. All the Buddhas are a refuge.
j. The Buddha is a guru.
2.7 Challenge section. These sentences combine adjectives with the use of yin ‘to be’, chag-tshal lo ‘prostrate’ and kyab-su chi o ‘take refuge’. Enjoy!

a. sang-gye tham-ce ni kyab-ne yin
b. la-ma dam-pa ni gön-po yin
c. dag ni la-ma tham-ce la chag-tshal lo
d. dag ni sang-gye tham-ce la chag-tshal lo
e. la-ma tham-ce ni kyab-ne yin
f. dag ni kyab-ne tham-ce la kyab-su chi o
g. sem-cen tham-ce ni la-ma dam-pa la chag-tshal lo
h. sang-gye tham-ce ni gön-po yin
i. cen-re-zig ni la-ma dam-pa yin
j. la-ma dam-pa ni kyab-ne yin
LESSON THREE

The alphabet  Rows 5 and 6

Grammar  The verb yö, ‘to have’
          The conjunction dang, ‘and’
          The plural marker nam

Vocabulary

Exercises
THE ALPHABET:  
ROWS 5 AND 6

Row 5

The first three letters are similar to ca, cha and ja, but note the little ‘prayer-flag’ on the ‘roof’ of each. This makes them tsa, tsha and dza. Remember that tsha is like the Russian tsar (with aspiration), not like ‘cha’.

<table>
<thead>
<tr>
<th>त</th>
<th>त्ह</th>
<th>ढ</th>
<th>व</th>
</tr>
</thead>
<tbody>
<tr>
<td>tsa</td>
<td>tsha</td>
<td>dza</td>
<td>wa</td>
</tr>
<tr>
<td>—</td>
<td>—</td>
<td>—</td>
<td>‘fox’</td>
</tr>
</tbody>
</table>

The letter wa is very rare. It means ‘fox’ by itself, and is the Tibetan translation for jackal, an animal that occasionally makes a sinister appearance in Sanskrit literature. In an otherwise glowing eulogy to the ‘excellently crafted’ Tibetan alphabet, one fourteenth century writer made the telling admission that ‘the sole dispensable letter is wa’!

Row 6

<table>
<thead>
<tr>
<th>झ</th>
<th>ज</th>
<th>र</th>
</tr>
</thead>
<tbody>
<tr>
<td>zha</td>
<td>za</td>
<td>a-chung</td>
</tr>
<tr>
<td>‘hat’</td>
<td>‘food’</td>
<td>—</td>
</tr>
</tbody>
</table>
How are you going to tell za InMillis and ja InMillis apart? The second letter looks a bit like a E in English. Just think to yourself, ‘EJ’, that is, the letter that looks like E is pronounced like J. Australian readers will doubtless recall the famous EJ Holden. If it’s the other one, then its is like Z.

More will be said of a-chung, which has some unique properties, at a later date.

GRAMMAR

3.1 The verb yö, ‘to have’

The verb yö is a very important word that accounts for all forms of ‘to have’ in English: ‘have’, ‘has’ and ‘had’. How you translate it depends on the context. Like yin, yö does not change with case or number. Here is an example:

dag  la  la-ma  yö
I    to    guru    have

‘I have a guru.’

We still have the basic subject-object-verb pattern here. The dag or ‘I’ is the subject, la-ma or ‘guru’ is the object and yö is the verb. But where is the subject marker ni? Gone. In sentences with yö, the subject, i.e. the person who is doing the ‘having’, is marked with la, meaning ‘in’ or ‘to’. This is a very important basic pattern that you will see over and over again:

X  la  Y  yö

This means ‘X has Y’. Here are two more examples:

sem-cen  la  kyab-ne  yö
sentient beings  (to)  refuge  have

‘Sentient beings have a refuge.’

cen-re-zig  la  pema  yö
Chenrezig  (to)  lotus  has

‘Chenrezig has a lotus.’
3.2 The conjunction **dang**, ‘and’

The word *dang* is used to join two words together in much the same way as ‘and’ in English:

kyab-ne dang gön-po  
*refuge and protector*

‘The refuge and protector’

la-ma dang sang-gye  
*guru and Buddha*

‘The guru and the Buddha.’

3.3 The plural marker **nam**

We mentioned earlier that Tibetan nouns may be singular or plural, thus sang-gye may mean ‘Buddha’ or ‘Buddhas’ depending on the context. Now, when a Tibetan writer wishes to make it clear that a plural is meant, a plural marker *nam* may be added.

Many of the dharma texts of interest to practitioners are written in verse. Writers frequently included or omitted these optional words to arrive at the desired number of syllables per line.

la-ma nam  
*guru (plural)*

‘gurus’

dag ni sang-gye nam la chag-tshal lo  
*I (subj.) Buddha (plural) to prostrate*

‘I prostrate to the Buddhas.’

*Nam* is generally an honorific word, that is, it is usually reserved for use with beings worthy of veneration: gurus, Buddhas, deities, etc. There are other non-honorific plural markers that we will encounter later.

**VOCABULARY**

**Nouns**

<p>| | |</p>
<table>
<thead>
<tr>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>dor-je</td>
<td>ཉན་</td>
</tr>
<tr>
<td>dor-je-sem-pa</td>
<td>ཉན་སེམ་པ་</td>
</tr>
<tr>
<td>pe-ma</td>
<td>རྒྱ་</td>
</tr>
</tbody>
</table>
seng-thri  རིགས་ཞྲི།  lion-throne (remember: aspirated th, not ‘th’ in ‘thing’)
threng-wa  ་བྱེད་པ།  mala (prayer-beads)
дрил-бу  བྲིལ་གུ།  bell

Verbs
yö  ཐོག  to have
zhug so  བུ་སོ་  is seated

Particles
dang  དང  and
nam  སྣམ་  plural marker

Notes on vocabulary
As with the lo of chag-tshal lo and the o of kyab-su chi o in the previous lesson, the so that follows zhug so is not strictly part of the verb, but is also a sentence marker.

The seng in seng-thri is a contraction of the more usual word for lion, seng-ge. This is actually a loan-word from the Sanskrit singha. You may familiar with word in its modern form, Singh, the common Indian surname. The seng-ge is actually the mythical snow-lion, an auspicious beast that inhabits the highest Himalayan peaks. It is white in colour, with a brilliant turquoise mane.

EXERCISES

3.1. Learn to recognise and write the letters of Rows 5 and 6. Complete the works sheet for these letters. Review all the letters of Rows 1–4.

3.2  Memorise the vocabulary.

3.3. Translate the following sentences into English.
   a.  dag la la-ma yö
   b.  sem-cen la kyab-ne yö
   c.  dor-je-sem-pa la dor-je yö
   d.  cen-re-zig la pe-ma yö
3.4 Translate the following sentences into Tibetan using yö or zhug.

a. The guru has a lion-throne.

b. The guru has a mala.

c. Vajrasattva is seated on a lotus.

d. All the Buddhas are seated on a lion-throne.

e. Chenrezig has a lotus.

f. All sentient beings have a protector.

g. The guru has a vajra.

h. Vajrasattva is seated on a lotus.

i. I have a varja.

j. The guru is seated on a lion-throne.

3.5 Translate the following sentences into English.

a. dag ni la-ma nam la chag-tshal lo

b. dag ni sang-gye nam la kyab-su chi o

c. dag la la-ma dang gön-po yö

d. sang-gye nam ni gön-po yin

e. la-ma la dor-je dang dril-bu yö

f. la-ma dang sang-gye tham-ce ni kyab-ne yin

...
3.6 Using nam and dang where appropriate, translate the following into Tibetan.

a. I have a vajra and bell.

b. The gurus are seated on a lotus.

c. Chenrezig and the gurus are protectors.

d. The guru prostrates to the Buddhas.

e. The Buddhas and gurus are a refuge.

f. The protectors have a vajra.

g. Vajrasattva has a vajra and bell.

h. The gurus and Buddhas are seated on a lion-throne.

i. All sentient beings take refuge in the gurus.

j. Chenrezig is seated on a holy lotus.

3.7. Fun Section: if you feel like a challenge, try transcribing the first three sentences of Exercise 3.3 into Tibetan script. Use the vocabulary lists for Lessons 1, 2 and 3.
Vajrasattva, or Dor-je-sem-pa in Tibetan, holds a varja in one hand and a bell in the other.
LESSON FOUR

The alphabet  Rows 7 and 8

Grammar  Expressing non-existence with me
         Marking possession with 'i

Vocabulary

Exercises
THE ALPHABET:
ROWS 7 AND 8

Row 7 are called the liquids as all three sounds are said to be fluid, flowing sounds. The final row of the alphabet, Row 8, is in truth a mixed bag of letters articulated in different parts of the mouth.

**Row 7**

<table>
<thead>
<tr>
<th>ya</th>
<th>ra</th>
<th>la</th>
</tr>
</thead>
<tbody>
<tr>
<td>—</td>
<td>‘goat’</td>
<td>‘on’, ‘to’, ‘mountain pass’</td>
</tr>
</tbody>
</table>

The letter la in the the common word for ‘to’ or ‘on’ that we have been using in the exercises. It also means ‘mountain pass’. You will recognise it in the mythical land of ‘Shangri-la’, ie., ‘the pass of Shangri’. It is quite common for words in Tibetan to have two completely unrelated meanings.

**Row 8**

<table>
<thead>
<tr>
<th>sha</th>
<th>sa</th>
<th>ha</th>
<th>a</th>
</tr>
</thead>
<tbody>
<tr>
<td>‘meat’</td>
<td>‘earth’</td>
<td>‘place’</td>
<td>—</td>
</tr>
</tbody>
</table>

| — | — |
| — | — |
Notes on vocabulary: the word sa in the sense of ‘place’ occurs in the word Lhasa, literally, ‘the place of gods’. In the days of the first Tibetan kings, Lhasa was known as Ra-sa. What do you think that means? Hint: see the illustration at the start of this lesson.

The word sa is also used in Dharma texts to translate the Sanskrit word ‘bhumi’, meaning spiritual stage or level.

**GRAMMAR**

4.1 Expressing non-existence with me

Put simply, the opposite of yö ‘to have’ is a very useful word me, which means ‘to lack’, ‘to not have’, or ‘to be without’. As in constructions using yö, the primary subject of the sentence is marked with la.

dag la gön-po me

*To me protector is lacking*

‘I do not have a protector’ or
‘I have no protector.’

sem-cen la kyab-ne me

*To sentient beings refuge is lacking*

‘Sentient beings do not have a refuge’ or
‘Sentient beings have no refuge.

You can see from the above examples that there are several different ways of translating sentences with me. Other ways of translating me include ‘to be without’, ‘there is no’, ‘to have no’, etc.

4.2 Marking possession with ’i

In English we can make the possessive form of a noun by adding an apostrophe and s. For example: ‘the guru’s throne’. Guru is the noun and guru’s is the possessive form.

We can do the same thing in Tibetan by adding possession markers to nouns. In the case of nouns that end in vowels, the possession marker is ’i. We will discuss possession markers for words ending in consonants in a later chapter. Here are some examples:

la-ma’i seng-thri

guru’s lion-throne

la-ma’i chö
guru’s dharma

Note the pronunciation of these forms: ma'i rhymes with ‘say’ and ‘weigh’ in English.

VOCABULARY

Nouns

<table>
<thead>
<tr>
<th>Tibetan</th>
<th>Pinyin</th>
<th>English</th>
</tr>
</thead>
<tbody>
<tr>
<td>khor-wa</td>
<td>ཀྱུན་བַ་</td>
<td>samsara</td>
</tr>
<tr>
<td>ge-wa</td>
<td>གཞིག་བַ་</td>
<td>virtue</td>
</tr>
<tr>
<td>dig-pa</td>
<td>དིག་གི་བ་</td>
<td>misdeed</td>
</tr>
<tr>
<td>de-wa</td>
<td>དེ་བ་</td>
<td>happiness</td>
</tr>
<tr>
<td>kyön</td>
<td>མཆོག་</td>
<td>blemish</td>
</tr>
<tr>
<td>dug-ngal</td>
<td>ནགུག་ནང་ལ་</td>
<td>suffering</td>
</tr>
</tbody>
</table>

Adjectives

<table>
<thead>
<tr>
<th>Tibetan</th>
<th>Pinyin</th>
<th>English</th>
</tr>
</thead>
<tbody>
<tr>
<td>tag-pa</td>
<td>ཅབུ་གཟོ་</td>
<td>permanent</td>
</tr>
<tr>
<td>chen-po</td>
<td>གཞན་པོ་</td>
<td>great</td>
</tr>
</tbody>
</table>

Verbs

<table>
<thead>
<tr>
<th>Tibetan</th>
<th>Pinyin</th>
<th>English</th>
</tr>
</thead>
<tbody>
<tr>
<td>me</td>
<td>རེ་བ་</td>
<td>to lack</td>
</tr>
</tbody>
</table>

Marker

<table>
<thead>
<tr>
<th>Tibetan</th>
<th>Pinyin</th>
<th>English</th>
</tr>
</thead>
<tbody>
<tr>
<td>‘i</td>
<td>བོ་</td>
<td>possession marker</td>
</tr>
</tbody>
</table>

EXERCISES

4.1. Learn to recognise and write the letters of Rows 7 and 8. Complete the worksheets for these two rows of letters.

4.2 Memorise the vocabulary. Be careful not to confuse ge-wa ‘virtue’ (think g for ‘goodness’) and de-wa ‘happiness’ (think d for ‘delight’).

4.3 Translate the following into English. From now on, we will slowly introduce Tibetan spelling into the exercises, starting with
the location marker la བོ. The little dot after the la is called a tseg. It marks the end of a word or syllable.

a. khor-wa བོ' de-wa me
b. khor-wa བོ' dug-ngal yö
c. la-ma བོ' dig-pa me
d. khor-wa བོ' ge-wa me
e. sang-gye བོ' kyön me
f. sem-cen བོ' de-wa me
g. gen-dün བོ' dug-ngal me
h. khor-wa བོ' dig-pa yö
i. gön-po nam བོ' dug-ngal me
j. cen-re-zig བོ' kyön me

4.4 Translate these sentences into Tibetan using yö or me. Remember that the plural marker is generally optional in Tibetan, so it is quite acceptable to translate ‘sentient beings’ as sem-cen.

a. The Buddha has no suffering.
b. There is suffering in samsara.
c. There is no happiness in samsara.
d. The refuge is without blemish.
e. There is no virtue in samsara.
f. I do not have a guru.
g. Sentient beings have no happiness.
h. Sentient beings have no refuge.
i. The protector has no misdeed.
j. The guru has no blemish.

4.5 Translate the following phrases into English.

a. ge-wa'i de-wa
b. la-ma'i threng-wa
c. khor-wa'i dug-ngal
d. khor-wa'i kyab-ne
e. gön-po'i seng-thri
f. la-ma'i de-wa
g. dor-je-sem-pa'i dor-je
h. dig-pa'i dug-ngal
i. la-ma'i ge-wa
j. la-ma'i pe-ma

4.6 Translate these sentences into English, remembering that the simple adjectives follow the noun to which they refer.

a. In samsara there is great suffering.
b. In samsara there is no permanent happiness.
c. All sentient beings have great suffering.
d. The Buddhas have virtue.
e. I have no permanent happiness.
f. The gurus have great virtue.
g. The sangha has great happiness.
h. In samsara there is no permanent suffering.
i. All sentient beings have a permanent refuge.
j. All Buddhas have great virtue.
LESSON FIVE

The alphabet  The four vowel signs

Grammar    Expressing ‘from’ with ne and le
            The plural marker dag

Vocabulary

Exercises
THE ALPHABET: VOWEL SIGNS

The letters of the alphabet that we have introduced in the preceding chapters all have an inherent vowel sound a. That is to say, in their unadorned state, they are all pronounced as if they are followed a. The letter KA as it stands is pronounced ka, KH is pronounced kha, and so on.

In addition to a, there are four other vowel sounds in Tibetan: i, u, e and o. The following table shows the four vowel signs and gives the Tibetan name for each one.

<p>| | | | |</p>
<table>
<thead>
<tr>
<th></th>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>gi-gu</td>
<td>zhab-kyu</td>
<td>dreng-po</td>
</tr>
<tr>
<td>i</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>u</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>e</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>o</td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

It may help to think of them in this way: gi-g is i, zhab-kyu is u, dreng-po is e and na-ro is o.

Gi-gu, dreng-po and na-ro are added above the root letter; Only zhab-kyu sits below it.

In theory, any of these four vowel signs may be added to any of the 30 main root letters. For example, to make the sound ki, take the root letter ka and add a gi-gu to change the vowel sound to i. The result is ki.

ka + gi-gu = ki or in Tibetan ka + gi-gu = ka gi-gu ki

It is important to be able to spell aloud in Tibetan because many words are pronounced the same but have different spellings. First say the root letter, then the vowel and finally the resulting syllable:
This is how the vowel sounds work on ka. What about some other letters?

- la na-ro lo
- tha zhab-kyu thu (remember: th = aspirated t)
- ma gi-gu mi
- kha na-ro kho

GRAMMAR

5.1 Expressing ‘from’ with ne and le

Both ne and le are used almost interchangeably to express ‘from’. Sometimes the context may demand that ne and le be translated as ‘among’, ‘through’, ‘on account of’, etc. Some grammars suggest subtle differences in the use of these two words, but such nuances are beyond us here.

As with the location marker la, ne and le also follow the noun to which they refer. For example:

```
sang-gye  ne  la-ma  ne  dor-je  le
Buddha  from  guru  from  vajra  from
‘from the Buddha’  ‘from the guru’  ‘from the vajra’
```

A special use of ne in the sense of ‘from’ is in the set phrase de ne, which means literally ‘from that’, but is used express the idea of ‘then’ or ‘thereupon’. This is a very common phrase.

```
de-ne  dü-tsi  bab
then  nectar  falls
‘Then the nectar falls.’
```

In addition to the sense of ‘from’ ne has other important functions that we will introduce later.
5.2 The plural marker dag

You will remember that we introduced the plural marker nam in Chapter 3. This is often used with words deserving respect, such as Buddhas, gurus, etc. For other nouns, where the author wishes to make a noun explicitly plural, the common marker is dag. For example, di ‘this’, di-dag ‘these’.

Like nam, the plural marker dag is generally optional. A noun in Tibetan, although written in the singular, may imply either a singular or plural sense, depending on the context.

Don’t confuse this dag with the word for ‘I’. You should be able to tell them apart by the context. They are pronounced the same, but as you will soon see, they are spelled differently in Tibetan.

VOCABULARY

Nouns

ô-ser  /ö-sêr/ /'A/NA_RO/DA/TSEG/ZA/'GRENG_BU/RA/TSEG  light-rays
hung /hani/ /'A/CHUNG_3/A_CHUNG_3+ZHABS_KYU/c43  the syllable Hung
dü-tsi /ba/DA/ZHABS_KYU_8/DA/TSEG/RTSA/GI_KU/TSEG  nectar

Pronouns

di dag /di dag/ /DA/GI_KU/TSEG/DA/GA/TSEG  these
(usually non-honorific)
di nam /di nam/ /DA/GI_KU/TSEG/RNA/MA/SA/TSEG  these
(usually honorific)

Verbs

jung /'a/bya/ZHABS_KYU_05/NGA/TSEG  arise
bab /ba/DA/TSEG  fall
thro /'a/phra/NA_RO/TSEG  shine

Particles

ne /na/sa/TSEG  from
le /la/sa/TSEG  from
dag /dag/ /DA/GA/TSEG  plural marker

Notes on vocabulary: Don’t forget the th is thro is an aspirated t, the r is retroflexed and the o is like the o in hot. It is nothing like ‘thro’ in American English.
Just for interest, what are those extra squiggles above and below the syllable hung? This is how Tibetan write the sanskrit syllable *hum*. The root letter is ha. There is an a-chung with a zhab-kyu underneath it to represent the long u sound of the Sanskrit. The cipher above the root letter is called the *chandra-bindu* or ‘moon and droplet’ in Sanskrit. They represent the nasalisation of the vowel sound (this is the m in *hum*). We have chosen to transliterate this as hung, but you will also see hum.

**EXERCISES**

5.1 Memorise the vocabulary.

5.2 Write out the correct Tibetan spelling for the following syllables (ie. for the first example, write ka gi-gu ki).

   a. foon  b. foon  c. foon  d. foon  e. foon
   f. foon  g. foon  h. foon  i. foon  j. foon
   k. foon  l. foon  m. foon  n. foon  o. foon
   p. foon  q. foon  r. foon  s. foon  t. foon

5.3 Using the Tibetan alphabet, write out the final resulting syllables for these spellings

   a. ma dreng-po me  b. kha na-ro kho
   c. ka zhab-kyu ku  d. ja gi-gu ji
   e. tsha na-ro tsho  f. ca gi-ku ci
   g. ta zhab-kyu tu  h. da breng-bu de
   i. na gi-gu ni  j. la na-ro lo
5.4 Translate these sentence with ne and le into English. Do you recognise the subject marker ni in Tibetan? In sentence 5.4d, we also introduce the Tibetan spelling for la-ma. You will recognise the letters ba with la underneath it and ma. The ba is silent, so the pronunciation is la-ma. We will begin to explain the joys of silent letters in Lesson 9.

a. dü-tsi ད་ཚི་ hung le bab
b. ö-zer ཨ་ཞི་ hung le thro
c. chö ལོ་ sang-gye ne jung
d. de-wa ཅེ་བ་ ne jung
e. dug-ngal དུགས། གཉལ། dig-pa ne jung
f. ge-wa གེ་བོ་ chö ne jung
g. dü-tsi ད་ཚི་ de ne jung
h. kyön མོ་ཐོ་ dig-pa ne jung
i. ö-zer ཨ་ཞི་ sang-gye le thro
j. chö ལོ་ཟོ། ne jung

5.5 Translate these sentences into Tibetan using either le or ne.

a. Rays of light shine from Chenrezig.
b. Nectar falls from the guru.
c. Happiness arises from the dharma.
d. Virtue arises from the Buddha
e. Nectar arises from the hung.
f. Rays of light shine from the refuge.
g. Suffering arises from samsara.
h. Dharma arises from guru.
i. Nectar falls from Vajrasattva.
j. Virtue arises from the guru.

5.6 Translate these sentences that use the plural endings dag and nam. Also, la is used in both its senses here: marking the ‘possessor’ or ‘lacker’ with yö and me, and as a location marker. Look out for the little trap in 5.6g.

a. di nam དི་ནམ་། རྒྱ་། yin
b. di dag ཨ་ dor-je yin

c. di dag ཨ་ ö-zer min

d. di dag ཨ་ kyab-ne me

e. sem-cen nam ཨ་ kyab-ne me

f. བན་ nam ཨ་ chag-tshal lo

g. dag ཨ་ ge-wa dag yö

h. བན་ nam ཨ་ ge-wa chen-po yö

i. di nam ཨ་ gön-po chen-po yin

j. sang-gye nam ཨ་ seng-thri ཨ་ zhug so
The vajra, or dor-je as it is known in Tibetan, is rich in symbolism. It was originally the thunderbolt scepter of the Hindu god Indra. In Tibetan do means ‘stone’ and je is ‘lord or master’. Together they mean ‘lord of stones’, and hence ‘diamond’, the sovereign and most indestructable of materials. The two together are pronounced ‘dor-je’. The varja and the ritual bell or dril-bu symbolise the method and wisdom of the dharma practitioner’s path. It was with his magical vajra, according to tradition, that the great yogin Padmasambhava subdued the malign geomantic forces that held sway over Tibet and rendered the country a safe haven for Buddhism.
LESSON SIX

Alphabet  Summary of the Tibetan alphabet with the four vowel signs
Grammar  Revision of all grammatical points
Vocabulary  Consolidated list of all vocabulary
Exercises
Here is the Tibetan alphabet in its entirety. Photocopy it, pin it up, colour it in, add a border, send a copy to a friend…

<table>
<thead>
<tr>
<th>Letter</th>
<th>Sound</th>
</tr>
</thead>
<tbody>
<tr>
<td>ka</td>
<td>kha</td>
</tr>
<tr>
<td>ga</td>
<td>nga</td>
</tr>
<tr>
<td>ca</td>
<td>cha</td>
</tr>
<tr>
<td>ja</td>
<td>nga</td>
</tr>
<tr>
<td>ta</td>
<td>tha</td>
</tr>
<tr>
<td>da</td>
<td>na</td>
</tr>
<tr>
<td>pa</td>
<td>pha</td>
</tr>
<tr>
<td>ba</td>
<td>ma</td>
</tr>
<tr>
<td>tsa</td>
<td>tsha</td>
</tr>
<tr>
<td>dza</td>
<td>wa</td>
</tr>
<tr>
<td>zha</td>
<td>za</td>
</tr>
<tr>
<td>a-chung</td>
<td></td>
</tr>
<tr>
<td>ya</td>
<td>ra</td>
</tr>
<tr>
<td>la</td>
<td></td>
</tr>
<tr>
<td>sha</td>
<td>sa</td>
</tr>
<tr>
<td>ha</td>
<td>a</td>
</tr>
<tr>
<td>i</td>
<td>u</td>
</tr>
<tr>
<td>e</td>
<td>o</td>
</tr>
</tbody>
</table>
In this lesson we are going to pause for breath. We are not going to introduce any new material, but we will review all the topics we have covered so far. In a sense we have now laid the foundation on which your knowledge of Tibetan is to be built. It is well worth while to take the time to ensure that the foundation is in good shape.

Word order

The basic Tibetan word order is subject-verb or subject object-verb. It is useful to remember that when you are looking at a Tibetan sentence, you will often find the verb near the end.

\[
\text{di \ ni \ la-ma \ yin}
\]

This guru is

‘This is the guru.’

The subject marker ni

The subject of a sentence is often marked with ni. If you can find a ni in a sentence, whatever precedes it is usually the subject. Look at the position of the ni in the example above.

The location marker la

The word la marks the location, action or direction of the verb. It may mean: to, in, at or on.

\[
\text{sang-gye \ la}
\]

Buddha to

‘to the Buddha’

The verbs yin ‘to be’ and min ‘to be not’

The verb yin covers all the uses of the English verb to be: am, are, is was, etc.

\[
\begin{align*}
\text{di \ ni \ dor-je \ yin} & \quad \text{di \ ni \ la-ma \ min} \\
This \ varja \ is & \quad This \ guru \ is \ not \\
‘This is a vajra.’ & \quad ‘This is not the guru.’
\end{align*}
\]
Adjectives

Simple adjectives such as tham-ce ‘all’ and chen-po ‘great’, follow the noun they refer to.

sang-gye tham-ce dig-pa chen-po
Buddhas all misdeed great
‘all the Buddhas’ ‘great misdeed’

The verbs yö and me

The verb yö means to have, but the ‘haver’ or possessor’ who does the having is marked with a la. Thus the very common pattern

X la Y yö
means ‘X has Y’. The word me ‘to lack’ is the opposite of yö and is constructed in the same way with la.

dag la dor-je yö sang-gye la kyön me
I vajra have Buddhas blemish lack
‘I have a vajra’ ‘The Buddhas have no blemish’

The plural markers nam and dag

A simple noun in Tibetan can be either singular or plural, depending on the context. Where the author wishes to make the plural explicit, nam may be added (generally honorific) or dag for non-honorific.

sang-gye nam di dag
‘Buddhas’ ‘these’

The possession marker ‘i

Just as in English we add ‘s to indicate possession, in Tibetan we add a ‘i to nouns that end in vowels,

la-ma’i seng-thri
guru’s lion-throne
‘the guru’s lion-throne’.
Expressing ‘from’ with ne and le

The sense of ‘from’ is expressed by the words ne and le, which, like the other markers we have studied also follow the word to which they refer.

sang-gye ne dor-je le

Buddha from varja from

‘from the Buddha’ ‘from the vajra’

VOCABULARY

Here are all the words we have covered.

NOUNS

cen-re-zig /SPYA/NA/TSEG/RA/SA/TSEG/GA/ZA/GI_KU/GA/SA/TSEG /Avalokiteshvara, Tib. Chenrezig
chö /CHA/NA_RO/SA/TSEG /dharma
de-wa /VD/NA/BA/TSEG /happiness
dig-pa /DG/NA/BA/TSEG /misdeed
dor-je /RDA/NA_RO/TSEG/RJA/

drilled dor-je-sem-pa /RDA/NA_RO/TSEG/RJA/

Vajrasattva

drig-bu /DRA/GI_KU/LA/TSEG/BA/ZHABS_KYU/TSEG /bell
dug-ngal /SDA/ZHABS_KYU_11/GA/TSEG/BA/SNGA/LA/TSEG /suffering
dü-tsi /BA/DA/ZHABS_KYU_8/DA/TSEG/RTSA/GI_KU/TSEG /nectar
gen-dün /DG/NA/BA/TSEG /sangha
ge-wa /DG/NA/BA/TSEG /virtue
gön-po /DA/NA_KU/DA/TSEG/GA/NA/TSEG /protector
hung /KA/NA/DA/TSEG /the syllable Hung
khor-wa /'A/KHA/NA_RO/RA/TSEG/BA/TSEG /samsara
kyab-ne /SKYA/BA/SA/TSEG/GA/NA/SA/TSEG /refuge
kyön /SKYA/NA_RO/NA/TSEG /blemish
la-ma /BLA/TSEG/MA/TSEG /guru
ö-zer /BD/MA/TSEG /light-rays
pe-ma: lotus
sang-gye: Buddha
sem-cen: sentient beings
seng-thri: lion-throne
threng-wa: mala (prayer-beads)

VERBS
bab: fall
chag-tshal: prostrate
jung: arise
kyab-su chi: take refuge
me: to lack
min: to be not
thro: shine
yin: to be
yö: to have
zhug so: is seated

ADJECTIVES
chen-po: great
dam-pa: holy
tag-pa: permanent
tham-ce: all

PRONOUNS
dag: I
de dag: those*
de nam: those **
de: that
MARKERS, ETC

<table>
<thead>
<tr>
<th>Word</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>dag</td>
<td>plural marker*</td>
</tr>
<tr>
<td>dang</td>
<td>and</td>
</tr>
<tr>
<td>la</td>
<td>to, in</td>
</tr>
<tr>
<td>le</td>
<td>from</td>
</tr>
<tr>
<td>nam</td>
<td>plural marker**</td>
</tr>
<tr>
<td>ne</td>
<td>from</td>
</tr>
<tr>
<td>ni</td>
<td>subject marker</td>
</tr>
</tbody>
</table>

* Usually non-honorific ** Usually honorific

EXERCISES

6.1 Translate these sentences into English. They should present no big problems.

a. di dag 'e 'nts yin
b. dag 'e' gön-'s yö

c. sem-cen 'e' kyab-ne me
d. dag 'e' sang-gye nam 'e' chag-tshal 'e'
e. sem-cen tham-ce 'e' kyab-ne 'e' chag-tshal 'e'
f. cen-re-zig 'e' gön-'s chen-'s yin
g. di dag sang-gye yin
h. 'e' nam 'e' kyab-ne chen-'s yin
i. cho dam-'e' 'e' sang gye ne jung
j. ö-zer tham-ce 'e' kyab-ne le thro
6.2 Translate these into Tibetan
   a. I do not have a guru.
   b. This is the Buddha.
   c. Vajrasattva is a great protector
   d. All sentient beings take refuge in the holy refuges.
   e. The Buddha is the holy guru.
   f. The holy dharma is the permanent refuge.
   g. Chenrezig is seated on a great lotus.
   h. I have a holy mala and a vajra.
   i. In samsara there is great suffering.
   j. Happiness arises from virtue.

6.3 Here are some harder sentences to translate into English.
   a. ཀྲེ་ཞེང གཞི་ཉིད་དོ་ན་ཅུ་སོགས་ཞིག་ལ་སོགས་མ་བརྟེན་སོགས་པ
   b. ཁྱབ་གཞི་དོ་ན་ཅུ་སོགས་མ་བརྟེན་ལ་བོ་བ
   c. དེ་རི་ཞེན་དང་གཞི་ཉིད་དོ་ན་ཅུ་མགོན་ཞིག་ལ་སོགས་པ
   d. འོ་ཟེར་ཞེན་ཞིག་ནུ་སེང་སྟིང་བཟོ་བཞི་ལ་སོགས་པ
   e. དོར་གསེར་ལེགས་པ་དི་ཁྲི་དབང་དོར་ཟེར་ལ་སོགས་པ
   f. སྤྱི་ཞེང་ལ་སོགས་མ་བརྟེན་སོགས་པ་ཆེན་པོ་ལ་སོགས་པ
   g. དེ་རི་ཞེན་དང་སོང་སྟིང་པོ་དབང་ཆེན་པོ་ལ་སོགས་པ
   h. དོར་གསེར་ལེགས་པ་དི་ཁྲི་དབང་དོར་ཟེར་ལ་སོགས་པ
   i. སེམ་ཆེན་ལ་སོགས་མ་བརྟེན་སོགས་པ་ཆེན་པོ་ལ་སོགས་པ
   j. སྤྱི་ཞེང་ལ་སོགས་པ

6.4 The Buddhist tradition is probably the only one that regards
playfulness as a virtue. Here is a big mixture of everything to be
approached in the spirit of playfulness!
   a. ཇི་ཐང་བ་དོ་ན་ཟོན་ཟོན་ཞིག་ལ་སོགས་པ
   b. སྤྱི་ཞེང་ལ་སོགས་པ་ཆེན་པོ་ལ་སོགས་པ
   c. དེ་རི་ཞེན་དང་གཞི་ཉིད་དོ་ན་མགོན་ཞིག་ལ་སོགས་པ
d. dor-je-sem-pa dang cen-re-zig དེ་སྒྲོག་གོན་གཙུ་གཅན་གྱི་

e. dü-tsi dam་དབུ་སྦྱོི་དུང་ཆེན་ཁོད་ནི་དེ་བོ

f. ö-zer dam་དབུ་ཞེས་པ་དོན་སྦྱོི་

g. khor-wa ཁོར་བ་འདི་དུག་ངབ་དང་དུང་གོ་

h. sang-gye tham-ce འབྲི་གཞི་བཅན་ཁོད་པའི་

i. sem-cen tham-ce གཞི་བཅན་ཁོད་པའི་

j. dag གཞི་བཅན་བཞི་བཅན་མྱུར་མྱུར་གཞི་

chag-tshal་བོ།
LESSON SEVEN

The alphabet  Final consonants
Grammar       Making nouns from verbs using pa
               The pronouns di ‘this’ and de ‘that’
Vocabulary    
Exercises     
Final consonants

All the Tibetan syllables we have studied so far have ended in a vowel sound: a, e, i, o or u. It is also very common for Tibetan syllables to end in a consonant. For example:

/da/ /ng/ /tseg/  
\[
\begin{array}{ll}
\text{da} & \text{ng} \\
\text{dang} & \text{bab} \\
\text{‘and’} & \text{‘fall’} \\
\end{array}
\]

In the first syllable case, da followed by nga gives dang. A ba followed by ba makes bab. A yi followed by na is yin.

The important point here is that the final consonant is not pronounced in full: da with nga is not *danga, but dang. The second letter just provides its leading consonant sound (in this example ng) as the final sound of the syllable and its own inherent vowel sound (a) is dropped.

Tibetan syllables can only end with the following consonants:

<table>
<thead>
<tr>
<th>ग</th>
<th>न्ग</th>
<th>द</th>
</tr>
</thead>
<tbody>
<tr>
<td>ग</td>
<td>न्ग</td>
<td>द</td>
</tr>
<tr>
<td>न</td>
<td>ब</td>
<td>म</td>
</tr>
<tr>
<td>र</td>
<td>ल</td>
<td>स</td>
</tr>
</tbody>
</table>

Final consonants and vowel changes

Front vowels and back vowels

Let us pause for a short lesson in phonetics. We will call the vowels e, ë, ü and i front vowels because they are articulated towards the front of the mouth. Say them out loud and experience this yourself.
Similarly, a, o and u are called back vowels because they are formed at the back of the mouth. Say these out loud too.

1. Front vowels: e, õ, ü and i
2. Back vowels: a, o and u

Friendly reminder: õ is like sound in the middle of girl, ü is like the u in the French tu or the oo in food.

Now, in certain combinations these final consonants change the way the vowel in the middle of the syllable is pronounced. In other combinations they do not effect the vowel. The rules that govern these changes are described below.

Rule 1. Final ga, nga, ba, ma, ra and la do not change the vowel

When a syllable ends with ga, nga, ba, ma, ra and la there is no change in the vowel of that syllable. For example

\[
\text{da} + g = \text{dag} \quad \text{ri} + \text{ng} = \text{ring}
\]

In these two examples, the vowels a and i are unchanged by the addition of the final consonants ga and nga. This is what one might reasonably expect.

Rule 2. Final la and na change back vowels to front vowels.

The final consonants la and na may cause changes in the pronunciation of the vowel: they cause back vowels to shift forward. Exception: al is usually pronounced as it is spelled, i.e. al, in dharma texts. Examples:

\[
\text{Final -ol is pronounced -ől,} \quad \text{Final -ul is pronounced -ůl}
\]

Therefore, for example,

\[
\text{dól is pronounced dől} \\
\text{důl is pronounced důl}
\]

Final –n also changes back vowels to front vowels:

\[
\text{Final -an is pronounced -en} \\
\text{Final -on is pronounced -őn} \\
\text{Final -un is pronounced -ůn}
\]

For example:
Dan is pronounced den
Don is pronounced dön
Dun is pronounced dünn

Final la and final na have no effect on the pronunciation of front vowels e and i.

Yin is still pronounced yin
Yen is still pronounced yen

Rule 3. Final da and sa change back vowels to front vowels but are not pronounced themselves.

Final da and sa are never pronounced, but they also cause the back vowels to shift forward. That is, a syllable which ends in

Final -ad is pronounced -e,
Final -od is pronounced -ö,
Final -ud is pronounced -ü.

Therefore

Nad is pronounced ne
Nod is pronounced nö
Nud is pronounced nü

A syllable which ends in

-as is pronounced -e,
-os is pronounced -ö,
-us is pronounced -ü.

Nas is pronounced ne
Nos is pronounced nö
Nus is pronounced nü

Final da and sa, just like la and na, have no effect on the pronunciation of front vowels e and i.

Summary of rules

We can summarise all this in three simple rules:

Rule 1. Final ga, nga, ba, ma and ra do not change the vowel.
Rule 2. Final ྦ and ྔ change back vowels to front vowels and are pronounced themselves.

Rule 3. Final ྦྷ and ྨ change back vowels to front vowels but are not pronounced themselves.

How are you feeling?
Take three deep, slow breaths.
Chant OM AH HUNG three times.

Here is the same information expressed in a table:

<table>
<thead>
<tr>
<th>Final Consonant</th>
<th>ལ་</th>
<th>ཤ་</th>
</tr>
</thead>
<tbody>
<tr>
<td>ཀྲ</td>
<td>ཐྲ</td>
<td>ཀྲ</td>
</tr>
<tr>
<td>ཁྲ</td>
<td>གྲ</td>
<td>ཁྲ</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Medial vowel</th>
<th>Back</th>
<th>Front</th>
</tr>
</thead>
<tbody>
<tr>
<td>a</td>
<td>ཎི</td>
<td>ཎི</td>
</tr>
<tr>
<td>o</td>
<td>ཎོ</td>
<td>ཎོ</td>
</tr>
<tr>
<td>u</td>
<td>ཎུ</td>
<td>ཎུ</td>
</tr>
<tr>
<td>i</td>
<td>ཎྱ</td>
<td>ཎྱ</td>
</tr>
<tr>
<td>e</td>
<td>ཎི</td>
<td>ཎི</td>
</tr>
</tbody>
</table>

* Exception: when reading dharma texts aloud, al often retains its original pronunciation and is not shifted forward to become el.

Caveat

We have actually glossed over at least two subtle points of pronunciation here. First, a final ལ ས is properly pronounced as a nasalisation of the preceding vowel, just as the ཆ causes the nasalisation of the མ in the French bon.

Secondly, syllables ending in ཀ ས are clipped and short, while those ending in ཀ ས are longer. Such niceties should certainly be pursued by intermediate and advanced students of Tibetan, but beginners may set this to one side for the time being.

Thirdly, when a word ends with ཀ ས, it is pronounced half way between ཆ and ཆ in English. That is to say, the Tibetan word for ‘I’ ག ས, is pronounced more like the English word ‘duck’, than ‘dug’.
Examples

Rule 1. Final ga, nga, ba, ma or ra—no change to median vowel.

\[
\begin{align*}
\text{da} & \quad \text{ga} & \quad \text{dag} \\
\text{la} & \quad \text{na} & \quad \text{len} \\
\text{pa} & \quad \text{sa} & \quad \text{pe}
\end{align*}
\]

Rule 2. Final la and na—back vowels to front vowels

\[
\begin{align*}
\text{pa} & \quad \text{pha} & \quad \text{phen} \\
\text{da} & \quad \text{na} & \quad \text{dön} \\
\text{nyö} & \quad \text{nah} & \quad \text{yül}
\end{align*}
\]

Rule 3. Final da and sa change back vowels to front vowels but are not pronounced themselves

\[
\begin{align*}
\text{ma} & \quad \text{me} \\
\text{za} & \quad \text{pa} \\
\text{gh} & \quad \text{le}
\end{align*}
\]

Spelling aloud with final consonants

When we were children we learned to spell aloud like this: ‘C–A–T spells cat’. Tibetan children are taught a similar technique. It is important to be learn to spell in Tibetan for two reasons:

1. Many Tibetan words are pronounced the same but spelled differently (like knight and night in English). You must spell them out loud to distinguish them.

2. These little spelling phrases will also help you remember the pronunciation of some of the tricky consonant combinations.

For a word that consists of only a root letter and a final consonant, just say the two letters, then say the resulting pronunciation of the syllable:

\[
\begin{align*}
\text{da} & \quad \text{ga} & \quad \text{dag} \\
\text{la} & \quad \text{na} & \quad \text{len} \\
\text{pa} & \quad \text{sa} & \quad \text{pe}
\end{align*}
\]

For more complex syllables with vowel signs, follow the patterns introduced in previous lessons. To those syllables we now add the final consonant and the resulting pronunciation.
Note how in each case the after a new element is added, the resulting sound is spoken. You may like to think of this spelling process in this way:

ya gi-gu {makes} yi {to which} na {is added to give} yin

**GRAMMAR**

### 7.1 Making nouns from verbs using khen

By adding the syllable khen to some of the verbs we have encountered, it is possible to form nouns that may be translated as ‘the one who…’. It is like the ‘-er’ that that we add in English to change ‘do’ into ‘doer’. For example, to the verb zhug ‘to sit’, we may add khen to yield ‘zhug-khen’ which may mean ‘the one who sits’. We can add khen to the verb dzin ‘hold’ to make dzin-khen ‘the one who holds’ or ‘the holder’.

\[
\text{dor-je dzin-khen ni dor-je sem-pa yin no} \\
\text{vajra holder (subj.) Vajrasattva is}
\]

‘The holder of the varja is Vajrasattva’

*or*

‘The one who holds a vajra is Vajrasattva’

### 7.2 More about the pronouns

**di ‘this’ and de ‘that’**

In Lesson 1 we introduced di and de as stand-alone pronouns in the typical sentence:

\[
\text{di ni sang-gye yin} \\
\text{this (subject Buddha is marker)}
\]

‘This is a Buddha.’

\[
\text{de ni ge-wa min} \\
\text{that (subject virtue is not marker)}
\]

‘That is not virtue.’
The words di and de can also function as demonstrative adjectives ‘this’ and ‘that’ respectively. In this case they follow the noun that they describe:

\[
\text{la-ma } \text{di } \text{guru this misdeed that 'this guru' 'that misdeed'}
\]

Both di and de can take the plural markers nam for honorific subjects and dag for non-honorific ones.

\[
\text{la-ma } \text{di nam } \text{guru these misdeed those 'these gurus' 'those misdeeds'}
\]

You will recall that simple adjectives also usually follow the noun they describe:

\[
\text{la-ma } \text{dam-pa } \text{guru holy 'the holy guru'}
\]

The words di and de can also be used with these phrases that consist of a noun and one or more adjectives.

\[
\text{la-ma } \text{dam-pa } \text{di } \text{guru holy this misdeed great that 'this holy guru' 'that great misdeed'}
\]

In the exercises at the end of this lesson, we will be using this construction with nouns made from verbs using –khen.

\[
\text{dor-je } \text{dzin-khen } \text{vajra possessor this 'this vajra-holder' or 'this one who holds a vajra'}
\]

Similarly:

\[
\text{dig-pa } \text{pang-khen } \text{misdeed renouncer that 'that renouncer of misdeeds'}
\]

from pang, ‘to renounce’.
7.3 Punctuation: she

The vertical bar that follows the last word in the examples below is called the she and is the Tibetan equivalent of a full stop. One she is used at the end of sentence; two mark the end of a paragraph. Normally the she replaced the tsheg (the dot between syllables) but, interestingly, not when the last consonant is nga, when both are used. When the last consonant is a ga, the she is omitted altogether.

VOCABULARY

Nouns

dze-khen  ཞེས་ཉེན།  maker, doer (honorific)
pang-khen  ཨོོ་ཉེན།  one who renounces, renouncer
drub-khen  ཨོོ་ཐོབ་ཉེན།  one who accomplishes
dzin-khen  ཨོོ་ཞིན་ཉེན།  one who has, possessor
lag-len  ཉོེ་ཤེན།  practice
thug-je  གོ་ཞེར།  compassion
thar-pa  དང་པ་  liberation
com-den-de  གསེབ་སྦྱོན་དགེ་  conqueror ( = Buddha)
gyel-se  རྫོང་གྲོས།  victors’ heir ( = bodhisattva)

Are you curious about the little hooks hanging off the bottom of the Tibetan word gyel-se? They are the consonants ya and la used in consonant clusters. We will introduce these in Lesson 8.

EXERCISES

7.1 Memorise the vocabulary.

7.2 Write out the Tibetan spelling for the following syllables. For example, a. is ka zhab-kyu ku na kün.

a. ཕ་༢་  b. རང་  c. ཆེར་
d. 甘.  e. 甘.  f. 甘.

g. 甘.  h. 甘.  i. 甘.

j. 甘.  k. 甘.  l. 甘.

m. 甘.  n. 甘.  o. 甘.

p. 甘.  q. 甘.  r. 甘.

7.3 Write the resultant syllable in Tibetan script for the following spellings. Don’t forget to add the tseg. That is the little dot that follows each Tibetan syllable (See Lesson 1).

a. la ma lam
b. ra nga rang
c. ya gi-gu yi da yid
d. da la del
e. da da de
f. da ga dag
g. ga gi-gu gi sa gi
h. ga la gel
i. zha gi-gi zhi ga zhig
j. da nga dang
k. shi gi-gu shi na shin
l. da na-ro do na dön
m. ya na-ro yo da yō
n. tha na-ro tho ba thob
o. ga zhab-kyu ra gur
p. pha na-ro pho nga phong
q. ga gi-ku gi sa gi
r. kha na-ro kho nga khong
7.4 Translate these sentences into English. You may recognise some of the vocabulary from previous lessons in written in the Tibetan alphabet.

a. ge-wa drub-khen རྒྱ་འབུ་དྲུབ་སྒྲུབ་སྤྱི་།
b. རྒྱ་འབུ་དྲུབ་སྤྱི་། dig-pa pang-khen རྒྱ་འབུ་དྲུབ་སྤྱི་།
c. རྒྱ་འབུ་དྲུབ་སྤྱི་། drub-khen རྒྱ་འབུ་དྲུབ་སྤྱི་། com-den-de རྒྱ་འབུ་དྲུབ་སྤྱི་།
d. dig-pa pang-ken རྒྱ་འབུ་དྲུབ་སྤྱི་། gyal-se རྒྱ་འབུ་དྲུབ་སྤྱི་།
e. sang-gye རྒྱ་འབུ་དྲུབ་སྤྱི་། thug-je dze-khen རྒྱ་འབུ་དྲུབ་སྤྱི་།
f. རྒྱ་འབུ་དྲུབ་སྤྱི་། རྒྱ་འབུ་དྲུབ་སྤྱི་། drub-khen རྒྱ་འབུ་དྲུབ་སྤྱི་།
g. sang-gye རྒྱ་འབུ་དྲུབ་སྤྱི་། རྒྱ་འབུ་དྲུབ་སྤྱི་།
h. dor-je dzin-khen རྒྱ་འབུ་དྲུབ་སྤྱི་། dor-je-sem-pa རྒྱ་འབུ་དྲུབ་སྤྱི་།
i. pe-ma dzin-khen རྒྱ་འབུ་དྲུབ་སྤྱི་། cen-re-zig རྒྱ་འབུ་དྲུབ་སྤྱི་།
j. thug-je རྒྱ་འབུ་དྲུབ་སྤྱི་། drup-khen རྒྱ་འབུ་དྲུབ་སྤྱི་། com-den-de རྒྱ་འབུ་དྲུབ་སྤྱི་།

7.5 Translate these into English. Remember that simple adjectives follow the nouns they describe.

a. dig-pa tham-ce pang-khen རྒྱ་འབུ་དྲུབ་སྤྱི་། རྒྱ་འབུ་དྲུབ་སྤྱི་། 'i རྒྱ་འབུ་དྲུབ་སྤྱི་།
b. pe-ma རྒྱ་འབུ་དྲུབ་སྤྱི་། zhug-khen རྒྱ་འབུ་དྲུབ་སྤྱི་། cen-re-zig རྒྱ་འབུ་དྲུབ་སྤྱི་།
c. thug-je རྒྱ་འབུ་དྲུབ་སྤྱི་། drup-khen རྒྱ་འབུ་དྲུབ་སྤྱི་། gyal-se རྒྱ་འབུ་དྲུབ་སྤྱི་།
d. sang-gye རྒྱ་འབུ་དྲུབ་སྤྱི་། རྒྱ་འབུ་དྲུབ་སྤྱི་། drub-khen རྒྱ་འབུ་དྲུབ་སྤྱི་།
e. dor-je རྒྱ་འབུ་དྲུབ་སྤྱི་། dril-bu dzin-khen རྒྱ་འབུ་དྲུབ་སྤྱི་། dor-je-sem-pa རྒྱ་འབུ་དྲུབ་སྤྱི་།
f. hung རྒྱ་འབུ་དྲུབ་སྤྱི་། di རྒྱ་འབུ་དྲུབ་སྤྱི་། dü-tsi རྒྱ་འབུ་དྲུབ་སྤྱི་།
g. seng-thri རྒྱ་འབུ་དྲུབ་སྤྱི་། zhug-pa རྒྱ་འབུ་དྲུབ་སྤྱི་། རྒྱ་འབུ་དྲུབ་སྤྱི་།
h. khor-wa རྒྱ་འབུ་དྲུབ་སྤྱི་། རྒྱ་འབུ་དྲུབ་སྤྱི་། dze-khen རྒྱ་འབུ་དྲུབ་སྤྱི་། com-den-de རྒྱ་འབུ་དྲུབ་སྤྱི་།
i. kyön རྒྱ་འབུ་དྲུབ་སྤྱི་། khen རྒྱ་འབུ་དྲུབ་སྤྱི་། sang-gye རྒྱ་འབུ་དྲུབ་སྤྱི་།
j. ö-zer རྒྱ་འབུ་དྲུབ་སྤྱི་། yö-khen di རྒྱ་འབུ་དྲུབ་སྤྱི་། dor-je-sem-pa རྒྱ་འབུ་དྲུབ་སྤྱི་།
LESSON EIGHT

The alphabet Subjoined letters

Exercises
Subjoined letters

We will now lead you gently into the realm of consonant clusters, starting with subjoined letters. We have such clusters in English—the ‘cl’ in ‘cluster’ is an example. These are very important in Tibetan.

Before commencing this section you must be clear on which consonants belong in which rows. Please revise the table of the Tibetan alphabet in Lesson Six, particularly Rows 1–4.

We first encountered the letters ya, ra and la in Lesson 4. In addition to this form which is their usual form as root letters, ya, ra and la may be attached to the bottom of (or ‘subjoined’ to) certain other root letters to form consonant clusters.

A subjoined ya is called ya-ta (ta means ‘bound’), and subjoined ra and la are called ra-ta and la-ta respectively.

These subjoined consonants may change the pronunciation of the whole cluster, sometimes in unexpected ways. We will examine each in turn.

**Subjoined ya: ya-ta**

A ya-ta can occur with the first three consonants of Row 1:
<table>
<thead>
<tr>
<th>Row 1</th>
<th>ka</th>
<th>kha</th>
<th>ga</th>
</tr>
</thead>
<tbody>
<tr>
<td>Usual pronunciation</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>With ya-ta</td>
<td>kya</td>
<td>khya</td>
<td>gya</td>
</tr>
<tr>
<td>Now pronounced</td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

In this case the sound of the ya just runs on from the root consonant: k + ya = kya. This effect of a ya-ta with a Row 1 consonant is what one might expect.

A ya-ta may also be used with any of the four Row 4 consonants.

<table>
<thead>
<tr>
<th>Row 4</th>
<th>pa</th>
<th>pha</th>
<th>ba</th>
<th>ma</th>
</tr>
</thead>
<tbody>
<tr>
<td>Usual pronunciation</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>With ya-ta</td>
<td>ca</td>
<td>cha</td>
<td>ja</td>
<td>nya</td>
</tr>
<tr>
<td>Now pronounced</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Just like Row 2</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

These are pronounced completely differently from what you would expect: pa with ya-ta is pronounced ca, pha with ya-ta is pronounced cha, ba with ya-ta is pronounced ja, and ma with ya-ta is pronounced nya. In fact, all the consonants of Row 4 with ya-ta are pronounced just like the consonants in Row 2.

**Rule for ya-ta**

Any Row 1 consonant with a ya-ta is what you would expect, and any Row 4 consonant with a ya-ta is pronounced like its Row 2 equivalent unadorned.
Subjoined ra: ra-ta

The following tables show the first three consonants from Rows 3, 1 and 4 plus two others, the usual pronunciation of these consonants, how they appear with a ra-ta, and the resulting pronunciation of each consonant cluster.

<table>
<thead>
<tr>
<th>Row 3</th>
<th>Usual pronunciation</th>
<th>With ra-ta</th>
<th>Now pronounced</th>
</tr>
</thead>
<tbody>
<tr>
<td>/TA</td>
<td>ta</td>
<td>/TRA</td>
<td>tra</td>
</tr>
<tr>
<td>/THA</td>
<td>tha</td>
<td>/THRA</td>
<td>thra</td>
</tr>
<tr>
<td>/DA</td>
<td>da</td>
<td>/DRA</td>
<td>dra</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Row 1</th>
<th>Usual pronunciation</th>
<th>With ra-ta</th>
<th>Now pronounced</th>
</tr>
</thead>
<tbody>
<tr>
<td>/KA</td>
<td>ka</td>
<td>/KRA</td>
<td>tra</td>
</tr>
<tr>
<td>/KHA</td>
<td>kha</td>
<td>/KHRA</td>
<td>thra</td>
</tr>
<tr>
<td>/GA</td>
<td>ga</td>
<td>/GRA</td>
<td>dra</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Row 4</th>
<th>Usual pronunciation</th>
<th>With ra-ta</th>
<th>Now pronounced</th>
</tr>
</thead>
<tbody>
<tr>
<td>/PA</td>
<td>pa</td>
<td>/PRA</td>
<td>tra</td>
</tr>
<tr>
<td>/PHA</td>
<td>pha</td>
<td>/PHRA</td>
<td>thra</td>
</tr>
<tr>
<td>/BA</td>
<td>ba</td>
<td>/BRA</td>
<td>dra</td>
</tr>
</tbody>
</table>
In the top table which shows Row 3 consonants, you will notice that the changes in pronunciation are what you would expect: \( t + ra = tra \), etc. The surprise comes with the second and third tables which show Rows 1 and 4. The resultant consonant clusters are pronounced exactly the same as the Row 3 consonants with ra-ta: \( k + ra = tra \), etc. and \( p + ra = tra \), etc.

The letters \( ma \) and \( sa \) are shown in the fourth table. In these two cases the ra-ta is ‘silent’ and does not change the pronunciation of the root consonant at all. The letter \( ma \) with ra-ta is pronounced \( ma \), and \( sa \) with ra-ta is still \( sa \).

**Rule for ra-ta**

Any consonant with ra-ta is pronounced like its Row 3 equivalent with ra-ta, except \( ma \) and \( sa \) which are unchanged.

**Subjoined \( la: la-ta \)**

Five consonants can take a subjoined \( la \). These are shown below.
<table>
<thead>
<tr>
<th>Consonant</th>
<th>ka</th>
<th>ga</th>
<th>ba</th>
<th>sa</th>
<th>za</th>
</tr>
</thead>
<tbody>
<tr>
<td>Usual pronunciation</td>
<td>73</td>
<td>73</td>
<td>73</td>
<td>73</td>
<td>73</td>
</tr>
<tr>
<td>With ra-ta</td>
<td>73</td>
<td>73</td>
<td>73</td>
<td>73</td>
<td>73</td>
</tr>
<tr>
<td>Now pronounced</td>
<td>la</td>
<td>la</td>
<td>la</td>
<td>la</td>
<td>da</td>
</tr>
</tbody>
</table>

Note that the first four consonant clusters are all pronounced la, and the fifth consonant za with la-ta is pronounced da! Fortunately there are not many exceptions like this in Tibetan.

**Rule for la-ta**

Any consonant with a la-ta is pronounced la, except za with la-ta which is pronounced da.

Doggerel for remembering subjoined letters

*Row 1 with ya is nothing new.*  
*Row 4 with ya is like Row 2*

*Just like Row 3 are words with ra*  
*Except for ma and sa.*

*All those with la, they just say la*  
*Except for za la-ta da.*

**Spelling subjoined letters aloud**

We introduced the notion of spelling single consonants with vowels using the pattern ka gi-gu ki in Lesson 5. It is also necessary to learn how to spell consonants with subjoined letter. It will also help you remember the correct pronunciation.

The pattern for subjoined consonants is similar to that for single consonants with vowels: first say the root consonant, then the subjoined letter, and finally the resultant pronunciation. For example:

ka ya-ta kya pa ra-ta tra ba la-ta la
Consonant clusters with vowels signs

All these consonant clusters with subjoined letters may take any one of the found vowel signs, gi-gu, zhab-kyu, dreng-po or na-ro. Here are some examples:

<table>
<thead>
<tr>
<th>Consonant cluster</th>
<th>Pronunciation</th>
<th>Added vowel sign</th>
<th>Resulting syllable</th>
<th>Pronunciation</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td></td>
<td>gi-gu</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td>dreng-po</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td>na-ro</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td>zhab-kyu</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

More spelling aloud

The syllables with subjoined vowels and added vowel signs are also spelled aloud. This is done as follows: say the root consonant, then the subjoined letter, the resulting cluster, the vowel and finally syllable itself. The four syllables above are spelled as follows:

<table>
<thead>
<tr>
<th>Syllable</th>
<th>Pronunciation</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>ka ya-ta kya gi-gu kyi</td>
</tr>
<tr>
<td></td>
<td>ba ya-ta ja dreng-po je</td>
</tr>
<tr>
<td></td>
<td>ba la-ta la na-ro lo</td>
</tr>
<tr>
<td></td>
<td>ka la-ta la zhab-kyu lu</td>
</tr>
</tbody>
</table>
You really have to know this…

Even if you can’t remember anything else from this lesson, please memorise this:

pa ya-ta ca  ka ra-ta tra  pa ra-ta tra

These are the first letters of the three rows that exhibit the most unexpected changes. If you can remember these first combinations, all the others letters in these rows should follow suit.

EXERCISES

8.1 Write out the correct Tibetan spelling for the following syllables (ie. for the first example, write ka ya-ta kya).

a. བ བ བ བ བ
f. བ བ བ བ བ
k. བ l. བ m. བ n. བ o. བ

p. བ q. བ r. བ s. བ t. བ

8.2 Write out the correct Tibetan spelling for the following syllables with vowels, e.g. a. ka ya-ta kya gi-gu kyi.

a. བ b. བ c. བ d. བ e. བ
f. བ g. བ h. བ i. བ j. བ
k. བ l. བ m. བ n. བ o. བ
8.3 Using the Tibetan alphabet, write out the final resulting syllables for these spellings

a. za la-ta da  b. ka ya-ta kya  c. sa la-ta sa
d. kha ya-ta khya  e. ga ya-ta gya  f. kha ra-ta thra
g. da ra-ta dra  h. ba ya-ta ja  i. ba la-ta la
j. pa ya-ta ca  k. ta ra-ta tra  l. ka la-ta la
m. sa ra-ta sa  n. ma ya-ta nya  o. pha ra-ta thra
p. khra ra-ta thra  q. sa la-ta sa  r. pha ra-ta thra
s. pha ya-ta cha  t. ba ra-ta dra

8.4 Now write out the final resulting syllables for these spellings which include vowels.

a. sa la-ta la na-ro lo
b. kha ya ta khya gi-gu khyi
c. sa ra-ta sa gi-gu si
d. za-la-ta da na-ro do
e. ma-ya-ta nya na-ro nyo
f. ba la-ta la zhab-kyu lu
g. ba ra-ta dra na-ro dro
h. ba ra-ta dra zhab-kyu dru
i. ba ra-ta dra dreng-bu dre
j. ba ya-ta ja dreng-bu je
k. pha ra-ta thra zhab-kyu thru
l. pha ya-ta cha dreng-bu che
m. pha ya-ta cha gi-gu chi
n. kha ra-ta thra gi-gu thri
o. ba ya-ta ja gi-gu ji
p. da ra-ta dra gi-gu dri
q. da ra-ta dra zhab-kyu dru
r. ga ra-ta dra gi-gu dri
s. ga ya-ta gya zhab-kyu gyu
t. sa ra-ta sa dreng-bu dre
LESSON NINE

Grammar  Expressing possession with cen, dang ce-pa and dang den-pa

Vocabulary

Exercises
9.1 Expressions with cen, dang ce-pa and dang den-pa

These are three very useful expressions of possession or association. Each is used slightly differently. As is typical with so many Tibetan constructions, all three follow the word or phrase to which they refer. In this sense they form adjectives, but the dividing line between adjectives and nouns is much less clearcut than in English. Phrases formed with any of these three may, depending on the context, also be regarded as nouns.

cen is usually translated as ‘possessing, having or being provided with’. Here is a very famous example with a nominal sense:

kha-wa cen

snow possessing

‘possessing snow’ = ‘the one that possesses snow’ = ‘Tibet’

In fact, our old friend semcen ‘sentient being’ is also in this class of phrases.

sem cen

mind possessing

‘possessing a mind’ = ‘one who possesses a mind’ = ‘sentient being’

Sometimes cen must be translated more skillfully than just ‘possessing’. For example, we will see the phrase

dug-ngal cen

suffering possessing

‘possessing suffering’ = ‘those who experience suffering’

dang ce-pa means ‘together with’ or ‘connected with’ but depending on the context sometimes simply means ‘having’ or ‘possessing’. It may appear with or without the dang which as you may recall means ‘and’ or ‘with’.

For example, dang ce-pa commonly occurs in the expression khor dang ce-pa, ‘together with a retinue’. Another typical usage is
gyal-wa nam se dang ce-pa

victors sons together with

‘the victors, together with their sons’

This of course refers to the Buddhas and their spiritual sons (and daughters), the bodhisattvas.

The third expression of relationship that we will introduce here is dang den-pa. This usually means ‘possessing’ in the sense of ‘endowed with’ or ‘imbued with’, and often refers to the possession of qualities. You will frequently see it in expressions such as yön-ten dang den-pa ‘endowed with qualities’ or tshe dang den-pa ‘endowed with (great) age’. Like dang ce-pa, dang den-pa is used with and without the dang.

VOCABULARY

Nouns

sō-nam སོགས་རབ་ merit
tsōn-pa སོང་ལྡན་ diligence
jang-chub-sem བྱང་ཆུབ་བསམ་ bodhicitta
de-zhin sheg-pa གཞི་བཞིན་ཤེས་པ་ tathagata
khor མཐོང་ retinue

Adjectives

dang ce-pa དང་ཆེ་པ་ together with
dang den-pa དང་དེན་པ་ endowed with

Particles

cen དོན་ possessing

Verbs

chö-pa bül གཏོགས་པ་བུལ་ make offerings
tö སྤོད་ praise, eulogise

EXERCISES

9.1 Memorise the vocabulary. From Lesson 8, recite:

pa ya-ta ca, ka ra-ta tra, pa ra-ta tra, ba la-ta la

9.2 Translate these simple sentences into English.
9.3 Translate these simple sentences into Tibetan. Write as much as possible in Tibetan script.

a. I eulogise the gurus.

b. This the holder of the vajra.

c. I make offering to the holder of the lotus.

d. The guru is a renouncer of misdeeds.

e. The renouncer of misdeeds eulogies all the tathagatas.

f. The buddha, together with a retinue, is seated.

g. Sentient beings take refuge in the tathagatas.

h. The bodhisattvas are endowed with bodhicitta.

i. I make offerings to the refuge.

j. The buddhas together with their heirs are endowed with qualities.

9.4 Translate the following sentences into English. Note that in c. and d. etc. you may have to add words such as ‘I’ or ‘their’ before the sentences make sense. This is very common in Tibetan.

a. The guru is a renouncer of misdeeds.

b. The buddha, together with a retinue, is seated.

c. Sentient beings take refuge in the tathagatas.

d. The bodhisattvas are endowed with bodhicitta.

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e. sem-cen དྲུག-ངགལ་ དེ་བཞིན་
f. la-ma དོན-པ་ རྡོ་ ཁེས་
g. com-den-de དེ་བཞིན་
h. sang-gye nam མི་མེད་
i. com-den-de དེ་བཞིན་
j. cen-re-zig དེ་བཞིན་

9.5

a. All the gurus are endowed with virtue.
b. I make offerings to the Buddha.
c. All sentient beings rejoice in the Three Jewels.
d. The Buddhas are endowed with bodhicitta.
e. All sentient beings make offerings to the holy guru.
f. The tathagata is endowed with all qualities.
g. Sentient beings are endowed with various sufferings.
h. I eulogise the guru and the Three Jewels.
i. Samsara is endowed with great suffering.
j. The bodhisattva is endowed with great bodhicitta.
LESSON TEN

The alphabet  Surmounted letters
              Prefixed letters
              The suffix sa
              The special uses of a-chung

Exercises
Surmounted letters

You will recall with pleasure the subjoined letters ya-ta, ra-ta and la-ta that we introduced in Lesson 6. These were written below the root consonant.

Three letters, ra, la and sa, appear are surmounted letters. These are written above the root consonant. Of course, certain root letters may take both a surmounted and a subjoined consonant at the same time.

Surmounted letters are important because they may change completely the meaning of a word. But the good news is that, for our purposes, they have no effect on the pronunciation.

(Please note that in this section many of the syllables are nonsense words that we have invented to illustrate particular points about the spelling.)

Surmounted ra

Generally, a surmounted ra is written in a truncated form above the root letter like this:
The one exception is when ra is written with nya. In this case retains its normal form:

Here are some simple examples of letters with a surmounted ra:

\[\text{라} \, \text{ka} \, \text{라} \, \text{ta} \, \text{라} \, \text{da}\]

Letters with a surmounted ra may of course also have any of the four vowel signs as well:

\[\text{라} \, \text{mi} \, \text{ nya} \, \text{je}\]

You can see that each of these syllables has a surmounted ra, but the pronunciation is the same as if the ra wasn’t there at all. We can say that all three of these surmounted letters are ‘silent’.

**Surmounted la**

The letter la can also be surmounted above a root consonant. It is always written in its usual form:

Here are some examples of surmounted la with root consonants:

\[\text{라} \, \text{ku} \, \text{라} \, \text{nga} \, \text{라} \, \text{ja}\]

A syllable consisting of surmounted la and root consonant may also be combined by any of the vowel signs:

\[\text{라} \, \text{ce} \, \text{라} \, \text{ku} \, \text{라} \, \text{do}\]

Again, like the surmounted ra, the surmounted la has no effect on the pronunciation of the above syllables. There is a single exception to this rule: a surmounted la with a ha is pronounced lha.

\[\text{라} \, \text{lha}\]

This is a very common word, meaning ‘deity’. It is used in lha-khang, lit. ‘gods-house’ = ‘shrine’, and in the capital of Tibet, Lha-sa, lit. ‘place of gods’.
Surmounted sa

The third and final surmounted letter is sa.

Here are some examples

\[
\begin{align*}
\text{ta} & \quad \text{nga} & \quad \text{ke} \\
\text{nyi} & \quad \text{ce}^* & \quad \text{to}
\end{align*}
\]

* Remember pa ya-ta ca? This is an example of a root consonant with both surmounted and subjoined letter.

In all cases surmounted sa is effectively silent and has no effect on the pronunciation of the syllable.

Spelling aloud with surmounted letters

To spell aloud with surmounted letters, say these in order

1. the surmounted letter,
2. the root letter followed by \(-\text{ta}\). This is the same as the \(-\text{ta}\) in \(\text{ya-ta}\) and just means ‘bound’. It suggests that the root letter is ‘bound’ below the surmounted letter.
3. the resultant syllable,
4. subjoined letter if present and the result,
5. the vowel sign if present and the result,
6. and the final consonant if present and the result.
7. It’s easy once you get the hang of it.

Here are some examples showing increasing complexity

\[
\begin{align*}
\text{la nga-ta nga}
\end{align*}
\]
Finding the root consonant

It is important to be able to identify the root letter of every syllable in Tibetan for two reasons. First, the root letter determines the pronunciation, and second, words are listed in the dictionary according to their root letter.

It is often difficult for beginners to find the the root consonant in a word like མ་. There is a temptation for take the མ as the root.
consonant and to read it as dam སོམ, but them you are left with an unexplained ga at the end. In fact, ma is the only possible root letter, so the pronunciation must be mag, as if the syllable were spelled བསྐན་.

Remember that the root letter is always the one with the ya-ta, ra-ta or la-ta subjoined to it in a consonant cluster. For example, study the following syllable.

སྐྲ

The pa has a subjoined ya-ta and is therefore the root. Can you identify the root letter in the following syllable?

ནོར།

Easy: it is the one to which the ra-ta is subjoined.

If a word ends in a-chung, then the letter which precedes the a-chung is the root letter. For example:

ག་, meaning happiness

The a-chung indicates that the ga is the root letter. The da is a prefix, which as we have seen is always ‘silent’, so the syllable is pronounced ga.

ཐྱ་, da, meaning ‘arrow’.

Here, the a-chung shows that the da is the root letter. Again, ignoring the silent prefix ma, the pronunciation is da.

Nasalisation caused by a-chung

Here is a small but important point. When a syllable ending in a vowel is followed by a syllable that begins with a-chung as a prefix, then the vowel in the first syllable is nasalised. That is, the first syllable is pronounced as if it ends with n. For example

གི་འབྲུ་‘sangha’ is pronounced gen-dün
མི་རྒྱུར་‘unchanging’ is min-gyur

The special case of da-o ba ཉི་

Here is surprising irregularity, like za la-ta da, and fortunately we don’t see too many of these. Words that begin with da-o ba are pronounced in the following way:

གི་ ‘poor’
Spelling aloud with prefixed letters

When spelling words with prefixes aloud, say the prefix consonant, then o, then continue the rest of the spelling as outlined in the preceding chapters.

- .bill: ba o ca zhab-khu cu
- .bill: da o ga dreng-po ge
- .bill: ma o ga na-ro go
- .bill: a o ga ra-ta dra na-ro dro
- .bill: ba o sa na-ro so da só
- .bill: ba o sa la-ta la zhab-khu lu sa lü
- .bill: ma o kha ya-ta khya dreng-po khye na khyen

The suffix –sa

An additional sa བ is often seen after final consonants ga བ, nga བ, ba བ and ma བ. It is also silent and does not affect the pronunciation. Here are some examples

- .bill: rag
- .bill: zang
- .bill: thab
- .bill: kham

Do not confuse this suffix sa with the final consonant discussed in Lesson 8. The final consonant sa follows the root consonant directly and may affect the pronunciation. This suffix sa only follows one of the final consonants and does not affect the pronunciation.

When spelling words with suffix བ aloud, simply say sa before the resultant pronunciation of the complete syllable:

- .bill: ra ga sa rag
Words that being with vowels

All the Tibetan syllable we have encountered so far have begun with a consonant. What happens when the root letter is a vowel? There are not many of these words, but you will meet them from time to time. In these cases, a-chung ག is used as the root letter and vowel signs are added to it if necessary. For example:

\[
\begin{align*}
\text{ཐང} & \quad \text{ang} \quad \text{‘also’} \\
\text{ཐོག} & \quad \text{og} \quad \text{‘under’} \\
\text{ཐོང} & \quad \text{ong} \quad \text{‘come’}
\end{align*}
\]

EXERCISES

10.1 Write out the spelling for each of these syllables. If you can do the last syllable, then you have nothing more to fear. This is as complex as they get!

\[
\begin{align*}
a. \text{ཐོ་} & \quad b. \text{ཐོ་} & \quad c. \text{བོ་} \\
d. \text{བོ་} & \quad e. \text{བོ་} & \quad f. \text{བོ་} \\
g. \text{ཐོ་} & \quad h. \text{ཐོ་} & \quad i. \text{བོ་} \\
j. \text{ཐོ་} & \quad k. \text{བོ་} & \quad l. \text{བོ་} \\
m. \text{བོ་} & \quad n. \text{བོ་} & \quad o. \text{བོ་} \\
p. \text{བོ་} & \quad q. \text{བོ་} & \quad r. \text{བོ་}
\end{align*}
\]

10.2 Here is the vocabulary from Lessons 1 and 2. Write down the correct pronunciation for each of these words.
10.3 Write out the phonetic transcription. There is lots of repetition here to get those juices flowing!

a. ཉཾ་དེ་བཟོ་བཟོ་དེ་

b. ཉཾ་དེ་བཟོ་བཟོ་དེ་

c. ཉཾ་དེ་བཟོ་བཟོ་དེ་

d. ཉཾ་དེ་བཟོ་བཟོ་དེ་

e. ཉཾ་དེ་བཟོ་བཟོ་དེ་
10.4 Translate the sentences in 10.3 into English.

10.5 Review the vocabulary from Lessons 1-3. Write out the phonetic transcription of the following sentences. Nothing very new here.

a. བོད་ི་བཤད་བཤེས་པའི་ཐེག་

b. བོད་ི་བཤད་པོ་

c. རང་བཤད་བཤད་བཤེས་པའི་ཐེག་

d. སེམས་ཅིང་བཤད་བཤེས་པའི་ཐེག་

e. སྤུ་རིའི་བཤད་བཤེས་པའི་ཐེག་

f. སྤུ་རིའི་བཤད་བཤེས་པའི་ཐེག་
10.6 Optional exercise. Just for practice, translate the sentences in 10.4 into English.
Lesson Eleven

The alphabet  Review of all spelling rules
Exercises
THE ALPHABET

We have now covered all the rules that govern the pronunciation of Tibetan words. It is fitting to pause and review what we have learned.

Let us assume that you are comfortable with all the letters and vowel signs that we covered in Lessons 1–5 (if you want to, please re-read the review in Lesson 6).

In this session we will review the rules that we have introduced in Lessons 7–10. We will try to keep the amount of new material in the lesson to a minimum. This is a lesson devoted to consolidation and revision.

You should be clear on each of these concepts:

1. root letter
2. vowel sign
3. final consonant
4. subjoined letter
5. surmounted letter
6. prefixed letter
7. suffixed sa

Here is the Tibetan word for ‘accomplished’, pronounced drub, that incorporates all of these seven elements. This is as complex as a Tibetan syllable can get. If you can handle this, you can handle anything!
Root letters

Each of the 30 letters in the Tibetan alphabet may function as a root letter. Each root letter is pronounced as if it ends in a, if no other vowel is shown. For example:

\[
\text{กก กข กฉ กท กธ กป กพ กพ} \\
\text{ka kha kh kha}
\]

Vowel signs

The vowel signs change the pronunciation of the root letter, so that instead of ending in a, it ends in i, u, e or o. Vowels are added to single root letters, or root letters in combination with suffixes, surmounted letters, etc.

\[
\text{กก กข กฉ กท กธ กป กพ กพ} \\
\text{ki ku ke ko}
\]

Final consonants

There are nine possible final consonants. We summarised their effects on the vowel in three simple rules:

**Rule 1.** Final ga, nga, ba, ma and ra do not change the vowel.

**Rule 2.** Final la and na change back vowels to front vowels and are pronounced themselves.

**Rule 3.** Final da and sa change back vowels to front vowels but are **not** pronounced themselves.

Here is the same information expressed in a table:

<table>
<thead>
<tr>
<th>Final Consonant</th>
<th>-l</th>
<th>-n</th>
<th>-d</th>
<th>-s</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Middle vowel</strong></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>a</td>
<td>-el*</td>
<td>-en</td>
<td>-e</td>
<td>-e</td>
</tr>
<tr>
<td>o</td>
<td>-öl</td>
<td>-ön</td>
<td>-ö</td>
<td>-ö</td>
</tr>
<tr>
<td>u</td>
<td>-ül</td>
<td>-ün</td>
<td>-ü</td>
<td>-ü</td>
</tr>
<tr>
<td><strong>Front</strong></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>i</td>
<td>-il</td>
<td>-in</td>
<td>-i</td>
<td>-i</td>
</tr>
<tr>
<td>e</td>
<td>-el</td>
<td>-en</td>
<td>-e</td>
<td>-e</td>
</tr>
</tbody>
</table>

* Exception: when reading dharma texts aloud, al often retains its original pronunciation and is not shifted forward to become el.
Subjoined letters

**Subjoined ya: ya-ta**

<table>
<thead>
<tr>
<th>Row 1</th>
<th>ka</th>
<th>kha</th>
<th>ga</th>
</tr>
</thead>
<tbody>
<tr>
<td>usual</td>
<td>ka</td>
<td>kha</td>
<td>ga</td>
</tr>
<tr>
<td>pronunciation</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>with ya-ta</td>
<td>kya</td>
<td>khya</td>
<td>gya</td>
</tr>
<tr>
<td>now pronounced</td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Row 4</th>
<th>pa</th>
<th>pha</th>
<th>ba</th>
<th>ma</th>
</tr>
</thead>
<tbody>
<tr>
<td>usual</td>
<td>pa</td>
<td>pha</td>
<td>ba</td>
<td>ma</td>
</tr>
<tr>
<td>pronunciation</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>with ya-ta</td>
<td>ca</td>
<td>cha</td>
<td>ja</td>
<td>nya</td>
</tr>
<tr>
<td>now pronounced</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>just like Row 2</td>
<td>ca</td>
<td>cha</td>
<td>ja</td>
<td>nya</td>
</tr>
</tbody>
</table>

**Rule for ya-ta**

Any Row 1 consonant with a ya-ta is pronounced as you would expect, and any Row 4 consonant with a ya-ta is pronounced like its Row 2 equivalent unadorned.

**Subjoined ra: ra-ta**

<table>
<thead>
<tr>
<th>Row 3</th>
<th>ta</th>
<th>tha</th>
<th>da</th>
</tr>
</thead>
<tbody>
<tr>
<td>Usual</td>
<td>ta</td>
<td>tha</td>
<td>da</td>
</tr>
<tr>
<td>pronunciation</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>with ra-ta</td>
<td>tra</td>
<td>thra</td>
<td>dra</td>
</tr>
<tr>
<td>Now pronounced</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Row 1</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>-------</td>
<td>---</td>
<td>---</td>
<td>---</td>
</tr>
<tr>
<td>Usual pronunciation</td>
<td>ka</td>
<td>kha</td>
<td>ga</td>
</tr>
<tr>
<td>With ra-ta</td>
<td>tra</td>
<td>thra</td>
<td>dra</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Row 4</th>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>Usual pronunciation</td>
<td>pa</td>
<td>pha</td>
<td>ba</td>
</tr>
<tr>
<td>With ra-ta</td>
<td>tra</td>
<td>thra</td>
<td>dra</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Others</th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>Usual pronunciation</td>
<td>ma</td>
<td>sa</td>
</tr>
<tr>
<td>With ra-ta</td>
<td>ma</td>
<td>sa</td>
</tr>
</tbody>
</table>

**Rule for ra-ta**

Any consonant with ra-ta is pronounced like its Row 3 equivalent with ra-ta, except ma and sa which are unchanged.

**Subjoined la: la-ta**

<table>
<thead>
<tr>
<th>Consonant usual pronunciation</th>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>ka</td>
<td>ga</td>
<td>ba</td>
<td>sa</td>
<td>za</td>
<td></td>
</tr>
</tbody>
</table>
with ra-ta
is now pronounced
<table>
<thead>
<tr>
<th>รก</th>
<th>เล</th>
<th>ถ</th>
<th>ด</th>
<th>ช</th>
</tr>
</thead>
<tbody>
<tr>
<td>la</td>
<td>la</td>
<td>la</td>
<td>la</td>
<td>da</td>
</tr>
</tbody>
</table>

**Rule for la-ta**

Any consonant with a la-ta is pronounced la, except za with la-ta which is pronounced da.

**Surmounted letters ra, la and sa**

None of the surmounted letters affect the pronunciation of the syllable, except for la ha-ta which is pronounced lha.

**Prefixed letters**

The above five letters may be prefixed to the root letter. For our purposes, we may regard these as being silent as they have little or no effect on the pronunciation of the syllable.

**The suffix –sa**

An additional sa ឈ is often seen after final consonants ga ក, nga ំ, ba ប and ma ម. It is also silent and does not affect the pronunciation.
Syllables that begin with vowels

When a syllable begins with a vowel, and a-chung is used to ‘carry’ the vowel sign. Only the sound of the vowel is pronounced. If there is no vowel sign, then the a-chung is pronounced as a.

ö, as in ö-zer, ‘rays of light’ (the final da changes o to ö)
ang, ‘also’

Finding the root letter

1. With surmounted letters

The letter directly above a subjoined letter or directly under a surmounted letter is the root letter.

ra da-ta da na-ro do
The da is under a surmounted ra and is therefore the root letter.

2. With subjoined letters

sa ka-ta ka ya-ta kya ba sa kyab
The ka is subjoined by a ya-ta and must be the root letter.

3. With a-chung

If a word ends in an a-chung, then the letter before the a-chung is the root letter.

ma-o nga a nga
In this word (meaning ‘power’), nga is the root letter

EXERCISES

11.1. Write out the Tibetan spelling and resulting pronunciation for these simple words, applying the rules that govern final consonants.
11.2. Write out the Tibetan spelling and resulting pronunciation for these words with subjoined letters.

a. བོད་ b. རྩེ་ c. རོལ་
d. རྣ་ e. རྱ་ f. རི་
g. སྤྲེ་ d. སྤེ་ e. སྤང་ f. སྤྲིད་
j. སྐད་ k. སེར་ l. སོག་

11.3. Identify the root letter in each of the syllables. Hint: the letter with the vowel sign is often the root letter.

a. བོད་ b. རླ་ c. རོལ་
d. རྣ་ e. རླ་ f. རོལ་
g. སྤྲེ་ h. སྤང་ i. སྤང་
j. སྐད་ k. སེར་ l. སོག་
11.4. Once you have checked that you have identified the root letter correctly, write out the spelling and the resulting pronunciation for each of the above syllables. For example, the first one should be sa nga sa sang.

11.5. Challenge section. Here is a big fruit salad of some of the more complicated words that you have seen. Have fun!

b. a. སྣང་ b. ཀྱང་ c. སྣང་

d. ཆོས་ e. དཔལ་ f. སྣང་

g. འབྲུག་ h. རྒྱ་ i. གཞས་

j. རྒྱ་ k. ཕྲུག་ l. སྣང་
LESSON TWELVE

Grammar
The possession markers gi, kyi and gyi
Expressing purpose with dön-tu and chir
The pronunciation of ba
Sentence markers

Vocabulary

Exercises
12.1 The possession markers gi, kyi and gyi

You may recall that in Lesson 4, we introduced the possession marker ‘i in the example la-ma'i seng-thri, ‘the guru’s lion-throne’. The marker ‘i is used with words that end in vowels to express possession just like an apostrophe with s, or the word ‘of’ in English.

What about words that end in consonants? The three forms gi, kyi and gyi, are used, depending on the last letter of the preceding syllable to form possessives, according to the following rules:

<table>
<thead>
<tr>
<th>Last letter of preceding syllable</th>
<th>Possession marker</th>
</tr>
</thead>
<tbody>
<tr>
<td>-阿 -亅</td>
<td>仠</td>
</tr>
<tr>
<td>-亅 -仆 -仇</td>
<td>仠</td>
</tr>
<tr>
<td>-仆 -仇 -付</td>
<td>付</td>
</tr>
<tr>
<td>-他 and vowels</td>
<td>代 or 仝</td>
</tr>
</tbody>
</table>

When we say the last letter, that includes letters that are silent themselves. The choice of possession marker is determined by the way the preceding syllable is written, not how it is pronounced. That is, if the preceding syllable ends with a silent sa, e.g. འེན, even though it is pronounced འེན, the possession marker is 仠 kyi.

Here are some examples:

- འེན་གུ་‘my guru’
- འེན་གུ་གཞི་སུན་གཟུགས་‘suffering of sentient beings’
- འེན་བུ་དགོས་‘the Buddha’s dharma’
- འེན་གུ་གཞི་‘the guru’s lion-throne’
- འེན་ལམ་‘the lama’s lion-throne’
Note the two slightly different versions of the last example: la-ma’i counts as two syllables, but la-ma yi is three. The first form is the usual one, but occasionally when a Tibetan poet needs an extra syllable to fill a line of verse, then the second form will be used.

Some Tibetan grammars refer to these markers as genitive case particles.

The basic pattern outlined above, ‘X gi Y’, can be translated as the ‘X’s Y’ or ‘the Y of X’. Both of these express possession. An example:

\[\text{‘the guru’s lion-throne’ or ‘the lion-throne of the guru’}\]

There is another common use of these genitive markers, and that is with adjectival or descriptive words or phrases that precede the noun. Do you remember the expression chö dam-pa? The word chö is a noun meaning ‘dharma’ and dam-pa is an adjective meaning ‘holy’. Together chö dam-pa means ‘holy dharma’. In this case the adjective follows the noun. This is the normal word order in Tibetan.

This same sense can also be expressed as dam-pa’i chö. In this case the adjective dam-pa preceded the noun chö, and it is modified with a possession marker ‘i. You could think of this as a nonsense construction in English: * ‘the dharma of holy’ = ‘the holy dharma’. Here are two examples:

\[\text{‘holy dharma’}\]
\[\text{‘golden vajra’}\]

You may like to think of the second example as meaning ‘a vajra of gold’, which also make sense in English.

12.2 Expressing purpose with dön-tu and chir

There are two very common ways of indicating the purpose of an action: dön-du is usually translated as ‘for the sake of’ or ‘for the benefit of’; chir is similar, and means ‘for the purpose of’ or ‘because of’. There is some degree of overlap between the two.

\[\text{‘the dharma of holy’} = \text{‘the holy dharma’}\]

\[\text{‘a vajra of gold’}

You may like to think of the second example as meaning ‘a vajra of gold’, which also make sense in English.
Accomplish dharma for the sake of sentient beings'

\[ \text{thar-pa}'i \text{ chir ge-wa nyam-su len} \]

‘Practice virtue for the purpose of liberation’

Nyam-su len is handy little phrase meaning ‘practice’. There are three points to note here:

1. Notice the Tibetan spelling of chir: pha ya-ta cha gi-gu cha chir. Don’t forget that pha with ya-ta is always pronounced cha. (See Lesson 8)

2. Study the two possession markers and observe how the forms gyi in the first example and ‘i in the second obey the rules outlined above.

3. These are two excellent examples of Tibetan sentences that can be read ‘backwards’ when you translate them into English. The last word in Tibetan, drub and len respectively are the first words in the English translation ‘accomplish’ and ‘practice’. The penultimate words in Tibetan, chö and ge-wa, are the second word in English, etc. Knowledge of this common phenomenon may help you ‘decode’ Tibetan sentences in future.

12.3 The pronunciation of ba

We have already described how the Tibetan letter ba is usually pronounced much like the letter b in English. This applies to situations when ba is the root consonant or final consonant. For example

\[ \text{bab} \quad \text{‘fall’} \]

\[ \text{drub} \quad \text{‘accomplish’} \]

However, when the letter ba is a free-standing syllable in a sentence it is pronounced wa.

There is one exception. When the syllable ba by itself means ‘cow’—quite rare in dharma texts!—it is pronounced ba. About 99 times out of a 100, you are safe to pronounce it wa.

A free-standing ba in a Tibetan text is usually part of a verbal construction. If the verb ends in a vowel (we are talking about how it is written in the Tibetan script, not how it is pronounced) then we use ba, which (naturally) must be pronounced wa.

\[ \text{dro-wa} \quad \text{‘being’, lit. go-er} \]
12.4 Sentence markers

The end of a sentence is often marked with ‘o, that is, an a-chung with a na-ro. In Tibetan grammars, this may be called a terminative particle or a final particle. It works like this: when the last word in a sentence ends with a vowel, ‘o is simply added to that final word.

\[
\begin{align*}
dam-pa & \rightarrow dam-pa'o \\
\text{chi} & \rightarrow \text{chi'o}
\end{align*}
\]

When the last words ends with a consonant, even if that consonant is silent as in the last example below, the consonant is repeated and o is added to that.

<table>
<thead>
<tr>
<th>Final syllables</th>
<th>With sentence marker</th>
</tr>
</thead>
<tbody>
<tr>
<td>chag-tshal</td>
<td>chag-tshal lo</td>
</tr>
<tr>
<td>yin</td>
<td>yin-no</td>
</tr>
<tr>
<td>jung</td>
<td>jung-ngo</td>
</tr>
<tr>
<td>ce</td>
<td>ce-so</td>
</tr>
<tr>
<td>jig</td>
<td>jig-go</td>
</tr>
<tr>
<td>yö</td>
<td>yö-do</td>
</tr>
</tbody>
</table>

You can see from the above examples that the choice of sentence marker is based on the spelling of the final word, rather that its pronunciation.

VOCABULARY

Nouns

\[
\begin{align*}
\text{thub-pa} & \rightarrow \text{sage} \\
\text{jang-chub-sem-pa} & \rightarrow \text{bodhisattva} \\
\text{yön-ten} & \rightarrow \text{qualities} \\
\text{jung-ne} & \rightarrow \text{source} \\
\text{phen-pa} & \rightarrow \text{benefit}
\end{align*}
\]
she-rab

wisdom

dro-wa

being

ser

gold

thug-je

compassion

Adverbs

dön-du

for the benefit of

chir

because of

Adjectives

chog

excellent

Verbs

nyam-su len

practice

Notes on vocabulary

Just for interest, you may recall that in the previous lesson we introduced jang-chub-sem, meaning ‘bodhicitta’. The word for bodhisattva, jang-chub-sem-pa, means something like ‘bodhicitta-hero’.

EXERCISES

12.1 Memorise the vocabulary.

12.2 Write out the phonetic transcription and then translate each of these sentences.

a. ་བྱུང་བའི་བོད་མ་ཐོབ་མ་ཡིས་ལེན་

b. ་བྱུང་བའི་ཐོབ་མ་ཡིས་ལེན་

c. ་ཐོབ་མ་བོད་མ་ཡིས་ལེན་

d. ་བྱུང་བའི་ཐོབ་མ་ཡིས་ལེན་
12.3 Here are some more to exercise you! You may find some of these quite challenging. They use vocabulary from earlier lessons.

a. The guru accomplishes virtue for the sake of sentient beings.
b. Misdeeds are the source of suffering.
c. Virtue is the source of happiness.
d. Chenrezig creates compassion for the sake of beings.
e. I abandon misdeeds for the sake of virtue.
f. The dharma is the source of benefit for all sentient beings.
g. The sangha is the source of liberation for samsara.
h. The bodhisattvas are endowed with bodhicitta.
i. The guru makes offerings for the sake of beings.
j. Wisdom and compassion are the qualities of all the gurus.
Chenrezig

Did you notice in the examples above that the honorific word ‘to look’ zig appears in the name of the bodhisattva Chenrezig? The word cen is the honorific word for ‘eye’ and cen-re is said to mean something like ‘merciful gaze’. Thus Chenrezig is ‘the one who looks with merciful gaze’. The Sanskrit name of this compassionate deity is Avalokiteshvara—‘the lord who looks down’, in the sense that Avalokiteshvara ‘looks down on’ all suffering beings with compassion.
13

LESSON THIRTEEN

Grammar
Agent markers
Passive constructions

Vocabulary

Exercises
13.1 Agent markers

Agent markers show the person, means, instrument or manner by which an action is performed. They may be translated as ‘by’, ‘through’, ‘because of’, ‘by means of’, ‘with’, etc. These are very common in Tibetan texts. You can expect to find an agent marker in nearly every sentence.

They follow the noun to which they refer. We say ‘by me’; the Tibetans say dag gi, ‘me by’.

Agent markers follow the same rules as the possession markers that we discussed in Lesson 13. The only difference is that all the agent markers all end in sa.

<table>
<thead>
<tr>
<th>Last letter of preceding syllable</th>
<th>Agent marker</th>
</tr>
</thead>
<tbody>
<tr>
<td>-a’ -e’</td>
<td>gi</td>
</tr>
<tr>
<td>-i’ -o’ -u’</td>
<td>ki</td>
</tr>
<tr>
<td>-a’ -e’ -i’ -o’ -u’</td>
<td>gi</td>
</tr>
<tr>
<td>-a’ and vowels</td>
<td>ə or ɨ</td>
</tr>
</tbody>
</table>

We learned in Lesson 7 that a final sa is silent, so the pronunciation of these agent markers is similar to the pronunciation of the possession markers.

The only substantial difference is in the last row. Where a sa is added to word that ends in a back vowel (–a, –o, or –u), the sa has the effect of changing the back vowel to a front vowel (–e, –ě and –ũ). (See Lesson 7 for a refresher on final consonants). Here is an example:

<p>| | |</p>
<table>
<thead>
<tr>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>thub-pa</td>
<td>thub-pe</td>
</tr>
<tr>
<td>‘the sage’</td>
<td>‘by the sage’</td>
</tr>
</tbody>
</table>
Let’s look at this in detail. The word thub-pa means ‘sage’. It ends in 
apa, i.e. a back vowel. From the table above, the appropriate agent marker is a sa. When a sa is added to a pa it is pronounced pe, because a sa changes a back vowel (a) to a front vowel (e). ☺

The sa actually causes a slight lengthening of –i and –e, a subtlety that we may overlook for the time being.

Agent markers are sometimes called instrumental particles or agentive particles.

A difficult question

What is the difference between the agent markers gi etc. and the subject marker ni? Agent markers are used when the verb indicates some active or voluntary sense, particularly with transitive verbs that also have an object. The subject marker ni is often used with verbs that are not action-oriented, for example, verbs of existence, etc. In practice this distinction is very rubbery.

Here are some examples where the agent marker indicates the ‘doer’ of the action:

\[
\text{\textlanguage{en} sang-gye kyi chö sung } \\
\text{\textlanguage{en} the Buddha by dharma speaks } \\
\text{\textlanguage{en} ‘The Buddha speaks the dharma’}
\]

\[
\text{\textlanguage{en} la-me dag-la zig } \\
\text{\textlanguage{en} the guru by me to looks } \\
\text{\textlanguage{en} ‘The guru looks at me’}
\]

(Can you see the agent marker in the above example? It is the sa at the end of la-ma. It causes la-ma to be pronounced la-me.)

\[
\text{\textlanguage{en} cen-re-zig gi dug-ngal jom } \\
\text{\textlanguage{en} Chenrezig by suffering jom } \\
\text{\textlanguage{en} ‘Chenrezig overcomes suffering’}
\]
In the following three examples, the agent markers indicate the actual thing with which the action is accomplished.

\[
\text{thug-je chen-pö} \quad \text{dag-la} \quad \text{zig} \\
\text{great compassion-with me-to look} \\
\text{‘Look on me with great compassion’}
\]

\[
\text{me-tog} \quad \text{gi} \quad \text{gyen} \\
\text{flowers with ornamented} \\
\text{‘Ornamented with flowers’}
\]

\[
\text{ö-zer} \quad \text{gyi} \quad \text{sel} \\
\text{light rays by illuminated} \\
\text{‘illuminated by rays of light’}
\]

The three examples above are lovely instances of a typical Tibetan phenomenon: the Tibetan word order is the reverse of the English word order. This means that when you are translating them, you can read them backwards.

In the next set of examples the agent markers show the manner in which the action is done:

\[
\text{nyön-mong} \quad \text{rim-gyi} \quad \text{jom} \\
\text{afflictions stages-by overcome} \\
\text{‘Overcome afflictions by stages’}
\]

13.2 Active and passive constructions

Here is a normal active sentence:

\[
\text{sang-gye} \quad \text{gyi} \quad \text{chö} \quad \text{sung} \\
\text{the Buddha by dharma speaks}
\]
‘The Buddha speaks the dharma’

The Buddha, sang-gye, is the subject of the sentence and the doer of the action. It is therefore marked with an agent marker kyi to indicate that it is the agent of the transitive verb sung, ‘speak’. The dharma, chö, is the object.

If it has been a long time since you last studied grammar—English, Tibetan or otherwise—you have probably forgotten what a passive construction is. In English, ‘the dog bites the man’ is an active construction, and ‘the man is bitten by the dog’ is a passive one. ‘The man’ is grammatically the subject of the second sentence but is the logical object of the verb.

It is also very common to see passive constructions of this kind in Tibetan:

\[
\text{chö ni sang-gye gyi sung}
\]

\[
\text{dharma (subj.) the Buddha-by speaks}
\]

‘The dharma is spoken by the Buddha.’

Now ‘the dharma’ is the grammatical subject of the sentence and is marked as such by the ni, even though it is logically the object of the verb. For the English to make sense we have to change ‘speaks’ to ‘is spoken’. In fact the Tibetan verb sung is unchanged. Similarly we can invert this example:

\[
\text{cen-re-zig gi dug-ngal jom}
\]

\[
\text{Chenrezig by suffering overcome}
\]

‘Chenrezig overcomes suffering’

This gives us the passive construction:

\[
dug-ngal ni cen-re-zig gi jom
\]

\[
suffering (subj.) Chenrezig by overcome
\]

‘Suffering is overcome by Chenrezig.’
Please don’t feel too confused by all this. You’ll get the hang of it with practice.

**VOCABULARY**

**Nouns**

<table>
<thead>
<tr>
<th>Tibetan</th>
<th>English</th>
</tr>
</thead>
<tbody>
<tr>
<td>མི་ཏོག</td>
<td>me-tog</td>
</tr>
<tr>
<td>དཔོན་མོང</td>
<td>nyön-mong</td>
</tr>
</tbody>
</table>

**Adverb**

<table>
<thead>
<tr>
<th>Tibetan</th>
<th>English</th>
</tr>
</thead>
<tbody>
<tr>
<td>རིམ་དྱིབ།</td>
<td>rim-gyi</td>
</tr>
</tbody>
</table>

**Verbs**

<table>
<thead>
<tr>
<th>Tibetan</th>
<th>English</th>
</tr>
</thead>
<tbody>
<tr>
<td>དེང་ཐོག</td>
<td>sung</td>
</tr>
<tr>
<td>བོད་ལོག</td>
<td>zig</td>
</tr>
<tr>
<td>རྒྱུན་</td>
<td>gyen</td>
</tr>
<tr>
<td>རྣམ་པོ</td>
<td>sal</td>
</tr>
<tr>
<td>རྣམ་སྐྱོད།</td>
<td>jom</td>
</tr>
<tr>
<td>བོད་ཆྲིད་</td>
<td>dzin</td>
</tr>
</tbody>
</table>

**EXERCISES**

13.1 Memorise the new vocabulary.

13.2 These sentences all use agent markers in all their various senses, and are based on the new vocabulary list above. Translate them into English.

a. སོ་སྤེལ་བསོད་ནམས་སྐྱེས་པ་ལེགས་བཅོན་

བསམ་བཅོན་ལེགས་པ།

b. ཚོགས་ཚོགས་ཆེན་པོ་བོད་ལྷོ་བུ་

ཟས་བཏོས།
13.3 There sentences are a mixture of active and passive constructions. The vocabulary comes from all over the place! Don’t forget to use the correct agent markers.

a. Vajrasattva holds a vajra.

b. The one who holds a vajra is Vajrasattva.

c. The one who holds a lotus is Chenrezig.

d. Chenrezig is the one who holds a lotus.
e. The Buddhas speak the holy dharma for the sake of beings.

f. The holy dharma is spoken by the Buddhas for the sake of beings.

g. Vajrasattva reduces all misdeeds.

h. The holy guru holds me with his great compassion.

i. I hold the practices of the bodhisattva.

j. The practices of a bodhisattva are held by me.

This monumental tablet or do-ring (meaning ‘long stone’) stands at the entrance of the central shrine at the monastery of Samye in Tibet. It was erected by King Tri-song De-tsen (755 – c. 794 AD) as a token of the royal family’s support for Buddhism in perpetuity. This effectively marked the adoption of Buddhadharma as the state religion of Tibet. This is the second oldest example of written Tibetan (the oldest is from a monument in Lhasa from 765 AD). Tibetan is a very conservative language and has changed little since this tablet was inscribed. It is still possible to recognise many words with little difficulty.

Here is a translation: ‘May the foundation of the Three jewels established in the shrines of Lhasa and Dragmar and this practice of the religion of the Buddha never be abandoned or destroyed. The necessary materials that have been provided shall not be diminished or reduced. From now on, each generation of king, fathers and sons, shall make a vow to this effect. And in order that there be no detraction from that oath and that it shall not be changed, the gods that have departed this world, the gods of this world and the spirits are all called to witness. The king, father and son, ruler and ministers have all so sworn…’

LESSON FOURTEEN

Grammar
More on verbal nouns
How to use a dictionary

Vocabulary

Exercises
14.1 More on verbal nouns

We introduced the concept of making nouns from verbs by adding khen in Lesson 7. For example:

\[
\begin{align*}
dze & \quad \text{'make, do'} \quad \text{dze-khen} \\
\text{dze-khen} & \quad \text{'maker, doer'} \\
sung & \quad \text{'speak'} \quad \text{sung-khen} \\
sung-khen & \quad \text{'speaker'}
\end{align*}
\]

Everything that applies to 'regular' nouns also applies to these forms. For example, plural markers (nam and dag), possessive markers (gi, etc) and agent markers all be added to them.

\[
\begin{align*}
sung-khen & \quad \text{nam} \\
\text{sung-khen nam} & \quad \text{'speakers' (plural marker)}
\end{align*}
\]

\[
\begin{align*}
sung-khen & \quad \text{gyi} \\
\text{sung-khen gyi} & \quad \text{'of the speaker' (possession marker)}
\end{align*}
\]

\[
\begin{align*}
sung-khen & \quad \text{gyi} \\
\text{sung-khen gyi} & \quad \text{'by the speaker' (agent marker)}
\end{align*}
\]

14.2 How to use a Tibetan dictionary

For over a hundred years, students of Tibetan have used Sarat Chandra Das’ *Tibetan-English Dictionary*. This is a very comprehensive work, over 1300 pages long. It is best for historical and literary texts and is sometimes rather weak on dharma terminology. Despite its
shortcomings, it remains the most useful reference for dharma students.

Nitartha International’s *Rangjung Yeshe Tibetan-English Dictionary* is also a very powerful reference tool. There is a free online version at www.nitartha.org. It is also available commercially on CD through the Nitartha website.

Perhaps one day online and CD versions will mean that no one will need to know how to use a Tibetan dictionary—with the computer-based dictionaries you simply type in the word you are searching for. Until that day, however, a practical knowledge of how to use a Tibetan dictionary is essential.

Words are listed in Tibetan dictionaries on the basis of their root letter in the first instance. Thus all words that have the letter ka as their root letter appear before those with the root letter kha, and so on.

If it were not for surmounted, prefixed and subjoined letters, finding a word in a Tibetan dictionary would be quite straightforward!

For the words that have particular root letter, six attributes determine the alphabetic order in which they are listed. These six attributes in order of precedence are:

1. Surmounted letter with or without prefixed ba
2. Prefixed letters
3. Subjoined letters
4. Vowels
5. Final letters
6. Suffix sa

Among words with a particular root letter, dictionary order is determined in the first case by the presence or absence of a surmounted letter. Those without a surmounted letter come first. Think of these words as having a surmounted letter which equals zero. Those with zero surmounted letters precede words with the other surmounted letters. Then come words with surmounted letters in order: surmounted ra, then those with surmounted la and surmounted sa.

Within the group of words with a particular surmounted letter (including zero surmounted letter), the prefix then determines the order, beginning with words with zero prefix, then prefix ga, da, ba etc.

Thirdly, words are ordered according to the subjoined letter, starting with those with zero subjoined letter, followed by ya-ta, ra-ta and la-ta.
Then words are ordered according to the vowel, starting with those with zero added vowel, followed by those with gi-gu, zhab-kyu, dreng-bu and na-ro.

Then words are sorted according to the final letter, starting with those with zero final letter, followed by final ga, nga, da, etc.

Finally, words are sorted according to whether that have a final suffix sa. Those zero final sa are first, and are followed by those with final suffix sa.

Here is an example of some words in dictionary order with some notes to explain how the order is determined:

| ka, with zero surmounted, prefixed or subjoined letters, zero vowel, zero final letter and zero suffix sa | Root letter with final consonants in order |
| Words with suffix sa follow those without | Words with gi-gu, etc, follow those with zero vowel |
| Words with ya-ta etc follow those without. | Then all the vowels, etc. |
| Words with a prefixed letter, in this case da-o, follow those without | Prefixed letter with subjoined letters |
| All words above have zero surmounted letter, now come those with surmounted ra, etc. | Repeat the cycle with each of the final consonants, vowels, etc. |
| Now surmounted letter with each of the non-zero subjoined letters. | Finally, the special case of prefixed ba and surmounted letters |
The same with each of the subjoined letters.

The same with each of the finals and vowels, etc.

**Hint 1.** Words with both a prefix *ba* and a surmounted *sa* are always among the last entries for a given letter. Go straight to the back of the relevant letter section.

**Hint 2.** Words with a prefixed *ba* are often the perfect stem of the verbal root. That is, the form of the verb that is used to express an action in the past. If you are unable to find a particular word with a prefix *ba*, try omitting the prefix. This will often take you to the stem. Not all perfect stems are listed independently in Chandra Das.

**Hint 3.** In Chandra Das’ dictionary, the abbreviation *v.* means ‘see’ (*vide* in Latin). This will often lead you to the stem form.

**Hint 4.** These abbreviations are also useful:

<table>
<thead>
<tr>
<th>Abbreviation</th>
<th>Definition</th>
</tr>
</thead>
<tbody>
<tr>
<td>vb.</td>
<td>verb</td>
</tr>
<tr>
<td>pf.</td>
<td>perfect</td>
</tr>
<tr>
<td>fut.</td>
<td>future</td>
</tr>
<tr>
<td>sbst.</td>
<td>substantive, basically a noun</td>
</tr>
<tr>
<td>imp.</td>
<td>imperative, or the ‘order form’</td>
</tr>
<tr>
<td>n.</td>
<td>name</td>
</tr>
</tbody>
</table>

**Hint 5.** One of the biggest problems for less experienced students is that one Tibetan word may have several completely different meanings. Picking the right meaning can be very difficult. If you can’t find a meaning that seems to fit the context, Read the entire entry. Don’t just accept the first meaning that is listed. You may find a better one in the fine print.
Insert table showing how dictionary order is determined

**VOCABULARY**

**Nouns**

<table>
<thead>
<tr>
<th>Tibetan</th>
<th>Pinyin</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>རུང་ཁུན་</td>
<td>sung-khen</td>
<td>speaker</td>
</tr>
<tr>
<td>རིག་ཆུན་</td>
<td>zig-khen</td>
<td>seer, one who sees</td>
</tr>
<tr>
<td>ཡོད་པ་</td>
<td>yō-pa</td>
<td>possessor, one who has</td>
</tr>
<tr>
<td>མེ་པ་</td>
<td>me-pa</td>
<td>one who lacks</td>
</tr>
</tbody>
</table>

**Adjectives**

<table>
<thead>
<tr>
<th>Tibetan</th>
<th>Pinyin</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>སྐབས་ཀྱུད་</td>
<td>na-tshog</td>
<td>various</td>
</tr>
<tr>
<td>རིང་པོ་ཆེ་</td>
<td>rin-po-che</td>
<td>precious</td>
</tr>
<tr>
<td>སྙང་པོ་</td>
<td>mang-po</td>
<td>many</td>
</tr>
</tbody>
</table>

**EXERCISES**

14.1 Using the principles explained above write the following lists of words in correct alphabetic order.

a. རུང་ཁུན་ རིག་ཆུན་ ཡོད་པ་ མེ་པ་
   འཁལ་ ཨོ་ སྐབས་ཀྱུད་ དགེ་སྦྱོར་

b. རིང་པོ་ཆེ་ ཚུལ་ སྣོན་ བསྟེན་ ཐེ་
   བཞེན་ སྙེན་ སྤྱི་ རྟེ་ བཤེས་

c. རིང་པོ་ཆེ་ སྣོན་ སེམས་ ལ་ སྤིན་
   སྙེན་ སྤྱི་ བྱི་ སྐད་ ལྟོ་
14.2 Turn to the Tibetan-English Glossary in Appendix 5 at the end of this volume. Look up the following words:

a. རོ་བོ་དུས་དུས་དུས་བཞིན་པའི་གཞི
b. རྡོ་དུས་དུས་དུས་བཞིན་པའི་གཞི

c. རོ་བོ་དུས་དུས་དུས་བཞིན་པའི་གཞི

14.3 Grammar and vocab work out.

a. ཡོངས་བོད་ལྟ་ལྔ་མེད་དུ་བཞིན་པའི་གཞི
b. ཡོངས་བོད་ལྟ་ལྔ་མེད་དུ་བཞིན་པའི་གཞི

c. ཡོངས་བོད་ལྟ་ལྔ་མེད་དུ་བཞིན་པའི་གཞི

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14.4 These are not easy. You may have to review the vocabulary from earlier lessons. Have a look at the answers if you get stuck. Good luck!
e. བོད་ཀྱི་དོན་དང་ཐིང་བོད་ལུས་བརྙན་མཁན་
གསར་གོ་བཞིན་པའི་གཞན་
f. བོད་ཀྱི་དོན་དང་ཐིང་བོད་ལུས་བརྙན་མཁན་
གསར་གོ་བཞིན་པའི་

g. དེ་བུ་ཐོགས་བཤིག་པས་བརྙན་མཁན་
བུད་དུ་བསྒྲལ་བདུན་མཁན་
h. བོད་ཀྱི་དོན་དང་ཐིང་བོད་ལུས་བརྙན་མཁན་
ེ་བུ་ཐོགས་བཤིག་པས་

i. བོད་ཀྱི་དོན་དང་ཐིང་བོད་ལུས་བརྙན་མཁན་
བུད་དུ་བསྒྲལ་བདུན་མཁན་
j. བུད་དུ་བསྒྲལ་བདུན་མཁན་
བུད་དུ་བསྒྲལ་བདུན་མཁན་

k. འཛམ་ཐོང་བསྟོད་པ་དེ་དགེ་དོན་
མཆོག་དཔོན་པ་དེ་དགེ་དོན་
LESSON FIFTEEN

Grammar
Continuation markers
Supplications with the pattern
tsal du sol

Vocabulary

Exercises
15.1 Continuation markers: **cing, zhing and shing**

These useful little words are used to link one verb or state to another, giving the sense that second action or state coincides with, or is a continuation of, the first. They are used in the pattern

X cing Y

which means ‘while X, Y’. Being Tibetan, the continuation marker naturally follows the word to which it primarily refers. Remember that the c in cing is pronounce like an unaspirated ch.

These three words are really just three different forms of the one stem. Whether cing, zhing or shing is used is determined by the last consonant of the preceding word, just as in the case of the possession markers in Lesson 10. The rules are as follows:

<table>
<thead>
<tr>
<th>Last letter of preceding syllable</th>
<th>Continuation marker</th>
</tr>
</thead>
<tbody>
<tr>
<td>ས ལ ཨ ཝ</td>
<td>འིང་</td>
</tr>
<tr>
<td>ས ལ ས ཞ འ ཞ ཙ ཞ ཟ and vowels</td>
<td>ཀིཉུད་</td>
</tr>
<tr>
<td>ས</td>
<td>གྷིཉུད་</td>
</tr>
</tbody>
</table>

For example:

```tib
གས་པ་ལ་ཤེས་བི་ིར་ིས་ལ་བས་བས་
ge-wa len zhing dig-pa pang
virtue practice (cont.) misdeed abandon
'while practicing virtue, abandon misdeeds'
```

Here is another similar example, but notice how the final letter of drub affects the continuation marker.

```tib
གས་པ་ལ་འབུལ་ཤེས་བི་ིར་ིས་ལ་བས་བས་
ge-wa drub cing dig-pa pang
virtue accomplish (cont.) misdeed abandon
```
‘while accomplishing virtue, abandon misdeeds’

(This is one of those cases where ‘misdeed’ is singular in Tibetan, but is best translated as the plural ‘misdeeds’ in English.)

Continuation markers are also known as ‘continuative particles’ or ‘gerundial terminations’ in other Tibetan grammars.

15.2 Supplications with the pattern tsal du sol

Many dharma texts are concerned with supplicating, requesting and entreating. The most commonly used word for all these is sol, which means ‘to request’, ‘to ask for’, ‘to beg for’, etc. It follows the verb that you are actually asking for (‘bestow’, ‘grant’, etc) and a preposition with the sense ‘to’ is placed between them. Thus X-tu sol means ‘request to X’

\[
\text{tsal} \quad \text{du} \quad \text{sol}
\]

\textit{bestow -to request}

‘(I) request (you) to bestow…’

Here is another example

\[
\text{gong} \quad \text{su} \quad \text{sol}
\]

\textit{think to request}

‘(I) request (you) to think (of me)’

The words in brackets are not in the Tibetan, and have to be added for our translation to make sense in English.

The prepositions \textit{du} and \textit{su ‘to’}, like the continuation particle and the possession particles also vary (wildly) according to the preceding consonant. We will look at these more closely in Lesson 17. In the mean time, just think of the items in the vocabulary as if they were set phrases.

One simple way to translate these supplicative phrases is with the English phrase ‘please…’. This is the model we will adopt in the vocabulary and exercises.
VOCABULARY

Verbs

- ངོང་སུ་སོལ། gong su sol  please consider
- གི་ན་སུ་སོལ། zig su sol  please look upon
- གཞི་གཞི་ལབ་སུ་སོལ། jin-gyi lab su sol  please bless
- གུང་དང་། tsal du sol  please bestow
- རུང་སུ་སོལ། zhe su sol  please accept

Particles

- སྒིང། cing  continuation marker
- ངེ་ཞིང། zhing  continuation marker
- གྷྲིང་ shing  continuation marker

Nouns

- སྤྱོང་པ་ chô-pa  offering
- དོན་དང་སོ་གསུམ་ kōn-chog-sum  Three Jewels

EXERCISES

15.1. Translate these into English

a. སྐབས་ཕྱོགས་པར་བཏབ

b. སྐབས་ཕྱོགས་པར་བཏབ

c. སྐབས་ཕྱོགས་པར་བཏབ

d. སྐེམས་ཅན་བཤེས་བསྟན་འབྱིན་འཛིན་

བོད་དཔོན་
15.2. Translate these into Tibetan.

a. While accomplishing virtue, I abandon misdeeds.

b. While grasping virtue, I accomplish dharma.

c. Vajrasattva, while holding a bell, sits on a lotus.

d. The victors’ heirs, while creating benefit, accomplish virtue.

e. While nectar is flowing from the Hung, rays of light shine forth.

f. While having wisdom, the sage speaks dharma.

* Hint: chen-pö is chen-po with the agent marker sa
g. The conqueror, while being endowed with qualities, accomplishes liberation.

h. The bodhisattvas, while practicing bodhicitta, create benefit.

i. While looking at me, please think of me.

j. While clearing away afflictions, all the gurus accomplish various benefits.

15.3 Challenge section: mayhem level. These sentences bring together many of the different points of grammar and vocabulary that we have covered to date. Break each one into manageable phrases, ‘reading backwards’ where necessary. We hope you have as much pleasure translating them as we had composing them!

a. བོད་པོ་ཞི་བོད་ཐུབ་མེད་བཞི་སུམ་གྲེལ་བོར

b. སངས་རྒྱས་བོད་མེད་བཞི་སུམ་གྲེལ་བོར

c. སངས་རྒྱས་བོད་མེད་བཞི་སུམ་གྲེལ་བོར

(d. ཕེ་བོ་བོད་བཞི་སུམ་གྲེལ་བོར

(e. གཞི་བོད་མེད་བཞི་སུམ་གྲེལ་བོར
f. ད་མ་འས་བསམ་པར་བོད་པོ་
བོད་པའི་ཐེག་ཆེན་གྱི་རྒྱུ་
བརྟེན་པ་མ་ཐོབ།

g. ཟར་བའི་བསམ་པར་བོད་པོ་
གི་འདིས་འཇིག་ནག་བཤད་པར་
བཟོད་པ་ཐོབ།

h. ཡ་དག་སྒྲོན་པོ་བསམ་པར་བོད་པོ་
ཐེག་ཆེན་སྲིག་བཤད་ཀྱི་བསམ་པ།
བོད་པ་ཐོབ།

i. རྟང་ཁུ་སངས་དོན་བོད་པོ་
འཇིག་ནག་བཤད་ཀྱི་བསམ་པ་
དེ་བོད་པ་ཐོབ།

j. འཕགས་པ་དར་བཤད་ཚོགས་བཟོད།
བདེ་ནི་བཅོས་བཤད་ཀྱི་བཤད་
ཚོགས་པ་ཐོབ།

*ལུན་* is the non-honorific ‘make, do’.
**while accepting**
LESSON SIXTEEN

Grammar
Questions and alternatives with am, etc.
Negation with mi and ma

Vocabulary

Exercises
16.1 Questions and alternatives with am, etc.

You may remember the sentence markers that we introduced in Lesson 9. These are often added to the last word in the sentence and function like full stop in English. The have no intrinsic meaning themselves, but simply serve to mark a break in the narrative.

The question marker ‘am and its cognates listed below are similar to these sentence markers. When they occur at the end of a sentence, they convert a statement into a question. The form they take depends on the last letter of the word that precedes them. As a rule, if the preceding letter ends with a consonant (even if that consonant is silent), then the question marker consists of that consonant plus ‘am.

When the preceding word ends with a vowel, the question marker takes the form ‘am

"dro” 'am…?
(He) goes Does (he) go?

"yö” dam…?
has… Has it…?

"yin” nam…?
is… Is it…?

sung… ngam…?
says… Does (he say) say…?

This particles are also in the middle of sentences where they mean ‘or’. For example:
16.2 Negation with *mi* and *ma*

Two small words *mi* and *ma*, meaning ‘not’, can be used to negate verbs, nouns and adjectives.

- *mi* is used with present and future verbs and adjectives formed from verbs.
- *ma* is used with past and imperative verbs and nouns formed from verbs.

Both *mi* and *ma* are used to negate adjectives.

Inexperienced students of Tibetan often confuse *mi* and *ma* with two identical words *mi* and *ma* which mean ‘man’ and ‘mother’ respectively. Only the context will indicate which is implied.

Here are some examples of the negation of verbs:

- **yin ma yin**
  - ‘be’
  - ‘be not’
  - ‘knowledge’ ‘ignorance’

- **de-wa mi-de-wa ge-wa mi-ga-wa**
  - ‘happy’
  - ‘unhappy’
  - ‘virtue’ ‘non-virtue’

- **tag-pa mi tag-pa**
  - ‘permanent’
  - ‘impermanent’

Here are some examples of negatives in sentences:
de-wa ni dig-pa ne ma jung
‘Happiness does not arise from misdeeds.’

di ni de-wa chen-po ma yin no
‘This is not a great happiness.’

sang-gye name kyi dig-pa ma dze
‘The Buddhas do not perform misdeeds.’

The two negative verbs that we have already studied, min and me, are said to be contractions of ma yin and ma yö, respectively.

**VOCABULARY**

Nouns

<table>
<thead>
<tr>
<th>མས་</th>
<th>le</th>
<th>karma</th>
</tr>
</thead>
<tbody>
<tr>
<td>མི་ི་མ་</td>
<td>mi-she</td>
<td>ignorance</td>
</tr>
<tr>
<td>མི་མན་</td>
<td>sem</td>
<td>mind</td>
</tr>
<tr>
<td>མི་ལ་</td>
<td>drib-pa</td>
<td>obscurations</td>
</tr>
<tr>
<td>མི་ལུ་</td>
<td>den-pa</td>
<td>teachings</td>
</tr>
</tbody>
</table>

Pronouns

<table>
<thead>
<tr>
<th>མ་</th>
<th>rang</th>
<th>self</th>
</tr>
</thead>
</table>

Adjectives

<table>
<thead>
<tr>
<th>མི་ི་མ་</th>
<th>mi-tag-pa</th>
<th>impermanent</th>
</tr>
</thead>
<tbody>
<tr>
<td>མི་ལུ་</td>
<td>mi-ge-wa</td>
<td>unvirtuous</td>
</tr>
</tbody>
</table>

**Notes on vocabulary.** Don’t confuse the noun le, meaning ‘karma’ or ‘action’ in this lessons with the identical preposition le, meaning ‘from’ as used in the sentence 16.1f below. As a general rule of thumb, nine times out of ten le means ‘from’. On only one occasion in ten, it means ‘karma’.

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EXERCISES

16.1. This set of sentences consists of questions using dam, etc. Translate them into English.

a. གཟིན་བཤད་སེང་གི་བོད་པ་

b. གཟིན་སོགས་པོ་བོད་པ་

c. སེམས་བཅོས་བསོད་ནམས་

d. གཟིན་སོགས་ཀས་གཞག་པར་

e. དབང་མི་སོགས་པོ་དེ་དཔོན་

f. གཟིན་སོགས་པོ་དེ་དཔོན་

g. གཟིན་གྱུད་དེ་བོད་པ་

h. གཟིན་གྱུད་དེ་བོད་པ་

i. གཟིན་གྱུད་དེ་བོད་པ་

j. གཟིན་གྱུད་དེ་བོད་པ་

16.2 Translate these simple sentences into Tibetan.
a. Mind is permanent.
b. Ignorance is impermanent.
c. Obscuration arises from unvirtuous action.
d. Is karma permanent?
e. The ignorant mind has obscurations.
f. One’s own action is the source of suffering.
g. All those are not virtue.
h. This is ignorance.
i. Ignorance is the cause of suffering.
j. The cause of suffering is not permanent.

16.3. This section is entitled ‘Negation can be fun’! It uses lots of old vocabulary items, as well as the new ones.

a. རུས་བོ་ན་ཞི་དེ་བ་ས་ཐིག་ཅིག

b. རུས་བོ་ན་ཞི་དེ་བ་ས་ཐིག་ཅིག

c. སིང་བོ་ན་ཞི་དེ་བ་ས་ཐིག་ཅིག

d. སིང་བོ་ན་ཞི་དེ་བ་ས་ཐིག་ཅིག

e. སིང་བོ་ན་ཞི་དེ་བ་ས་ཐིག་ཅིག

f. སིང་བོ་ན་ཞི་དེ་བ་ས་ཐིག་ཅིག་བེད་པ་དེ་ལས་

ཞི་གཉིས་བཟོ
g. ཨྲེམ་མིག་རྟེ་ཉིད་ཉིད་གྱིས་ལོག་
སོགས་དོན།

h. དར་བཞིན་གཉིས་པར་བཞི་བཞི་ཐོབ་པ་
བཅད་དེ།

i. དུས་ཆུ་བཞི་བཞི་དུས་ཆུ་བཞི་ཐོབ་པ་
ཐོག་མེད་པ་སེམས་དཔའ་དང་

j. དེ་བཞིན་གཉིས་པར་བཞི་བཞི་ཐོབ་པ་

* Helpful reminder: dang den-pa = ‘one endowed with’
LESSON SEVENTEEN

Grammar

More about location markers
Addressing by name

Vocabulary

Exercises
17.1 More about location markers

We introduced the location marker la in Lesson 2 and showed you how it indicated the place of an action:

\[\text{ལ་མ་ནི་སེང་ཐི་ལ་ཞུག་མེ་} \]

la-ma ni seng-thri la zhug so

‘The guru sits on a lion-throne.’

There are six other location markers that function like la. Traditionally, Tibetan grammarians grouped all of them together as the la-dön or ‘the seven la-s’ and drew little distinction between the ways in which they functioned.

Of these seven location markers, two, la and na, can be used interchangeably in any situation. The use of the other five is determined by the final consonant of the preceding word, and is shown in the following table.

<table>
<thead>
<tr>
<th>Last letter of preceding syllable</th>
<th>Location marker</th>
</tr>
</thead>
<tbody>
<tr>
<td>1 Any letter</td>
<td>la</td>
</tr>
<tr>
<td>2 Any letter</td>
<td>na</td>
</tr>
<tr>
<td>3 ར་པ་</td>
<td>tu</td>
</tr>
<tr>
<td>4 ར་ན་འི་ཝ་ར་ཝ་ར་ཝ་</td>
<td>du</td>
</tr>
<tr>
<td>5 ར་</td>
<td>su</td>
</tr>
<tr>
<td>6 ར་ and all vowels</td>
<td>-r</td>
</tr>
<tr>
<td>7 ར་ and all vowels</td>
<td>ru</td>
</tr>
</tbody>
</table>
The last two forms are also interchangeable. Usually \(-r\) is added to the preceding vowel, but in some cases where the author needs an extra syllable to complete a line of verse, the form \(ru\) is used. This is just like the possession markers ‘i and yi discussed in Lesson 10.

What are all these location markers for? They have three important functions:

- They indicate the time, place, purpose and direction of an action and can be translated into English as: in, at, on, for, towards, etc
- They are used in the formation of adverbs
- They are used to join two verbs together to form compound verbs. We will discuss these in the next lesson.

1. **Time, place, purpose and direction**

The sentences below indicate how \(na\), \(-r\) and \(ru\) can be substituted for \(la\) without changing the meaning. We have put spaces between the words to make things a bit clearer. Notice that when \(-r\) is used, it just blends into the existing syllable: be careful not to overlook these, because they do affect the meaning of the original syllable.

\[
\begin{align*}
\text{\(la-ma\) ni seng-thri la zhug} \\
\text{\(la-ma\) ni seng-thri na zhug} \\
\text{\(la-ma\) ni seng-thrir zhug} \\
\text{\(la-ma\) ni seng-thri ru zhug} \\
\text{‘The guru sits on a lion-throne.’}
\end{align*}
\]

Here are some examples of these location markers indicating time, place, purpose and direction of an action. Some of these are already familiar; some are new.
<table>
<thead>
<tr>
<th>Tibetan</th>
<th>Pinyin</th>
</tr>
</thead>
<tbody>
<tr>
<td>dön-tu</td>
<td>dir</td>
</tr>
<tr>
<td>'for the sake of'</td>
<td>'here’ (lit. ‘in this [place]’)</td>
</tr>
<tr>
<td>nyin dang tshen du</td>
<td>yid-du ong-wa</td>
</tr>
<tr>
<td>'in day and night’</td>
<td>‘Coming to the mind’</td>
</tr>
<tr>
<td>= ‘during day and night’</td>
<td>= ‘pleasing’</td>
</tr>
<tr>
<td>jang-chub bar-du</td>
<td>dag gi ci-wor</td>
</tr>
<tr>
<td>‘Until enlightenment’</td>
<td>‘On my forehead’</td>
</tr>
<tr>
<td>da-wa’i teng-du</td>
<td>de’i pang na</td>
</tr>
<tr>
<td>‘on the top of a moon (disk)’</td>
<td>‘In his lap’</td>
</tr>
<tr>
<td>(lit. ‘on the lap of that’)</td>
<td></td>
</tr>
<tr>
<td>de’i thug-kar</td>
<td></td>
</tr>
<tr>
<td>‘at his heart’(lit. ‘at the heart of that’)</td>
<td></td>
</tr>
</tbody>
</table>

* Don’t forget the unusual pronunciation of the first syllable: za la-ta da. This is the only common word in which this strange spelling occurs.

2. Adverbs: adding meaning to verbs

An adverb is a word that qualifies or ‘adds meaning to’ a verb. For example, in the sentence ‘I run quickly’, ‘quickly’ is the adverb because it describes how I run.

Study the list of adverbs in the vocabulary section. There are all useful adverbs formed using the prepositions we have described above. Often, they are simply added to existing adjectives to form an adverb. Just as we add –ly to the adjective ‘special’ to form the adverb ‘specially’, the Tibetans add –r to the adjective lhag-pa to form the adverb

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The following are examples of how these adverbs are used.

\[\text{dag ni chö tag-tu dzin no}\]
‘I always hold the dharma.’

\[\text{dig-pa tham-ce so-sor shag}\]
‘Confess all misdeeds individually.’

\[\text{dag ni di-tar chag-tshal lo}\]
‘I prostrate in this way.’

17.2 Addressing by name

We frequently address gurus, deities, etc, in our practices by name or by title. For example: ‘Buddha, think of me!’, ‘O gurus, protect me!’ etc. In Tibetan, we simply use the name or title in its unadorned state. Most Tibetan grammars call this the vocative case. For example:

\[\text{sang-gye dag la gong su sol}\]
‘Buddha, please think of me.’

\[\text{la-ma rin-po-che dag la sheg su sol}\]
‘Precious guru, please come to me.’

The being that is addressed is often marked in English with an ‘O’, as in ‘O gurus, O Buddhas’, etc. Although the ‘O’ is not shown in the Tibetan, it may be inserted in the English to make the sense more obvious.

VOCABULARY

Adverbs
Notes on vocabulary

In the first word lhag-par, don’t forget that both the l and h are pronounced. Yab and yum together refer to a male deity and his female consort.

Box text:
One of the vocabulary items in this lesson is jang-chub. The word jang is said to mean ‘purified’ and chub ‘perfected’, thus enlightenment is the state in which one is both purified and perfected. This is the same word that occurs in the Tibetan translation of the Sanskrit ‘bodhicitta’, jang-chub sem. The word sem means ‘thought’, so the literal meaning of jang-chub sem is ‘enlightenment thought’. A bodhisattva is a jang-chub-sem-pa in Tibetan. The pa is the word for ‘hero’, thus jang-chub-sem-pa means something like ‘hero of enlightenment thought’. This is an example of how the early Tibetan translators used common, simple words to create new, sophisticated philosophical terms. This enabled them to translate the subtleties of Buddhadharma from Sanskrit into Tibetan.

**EXERCISES**

17.1 Preposition paradise: many of these sentences have more than one preposition. Translate them into English. Look out for the vocative in the second sentence.

a. རང་ལེགས་བཅིང་པྲི་ཞིབ་ོ་ཆེན་པོད་པ།

b. རང་ལེགས་བོད་པོན་འོ་གཞུང་བོད་པོན་འོ།
   བལ་ལགས་སུགས།

c. རང་ལེགས་བཅིང་པྲི་ཞིབ་ོ་ཆེན་པོད་པ།

d. རང་ལེགས་བཅིང་པྲི་ཞིབ་ོ་ཆེན་པོད་པ།
   བལ་ལགས་སུགས།

e. རང་ལེགས་བཅིང་པྲི་ཞིབ་ོ་ཆེན་པོད་པ།
   བལ་ལགས་སུགས།

f. རང་ལེགས་བཅིང་པྲི་ཞིབ་ོ་ཆེན་པོད་པ།
   བལ་ལགས་སུགས།
17.2 Translate these sentences into Tibetan. It’s OK to look at the answers to help you along. The important thing is to understand how the Tibetan is constructed.

a. Day and night, I abandon all misdeeds individually.

b. Until enlightenment, I accomplish all virtues individually.

c. All beings reverentially prostrate to the Three Jewels.

d. For the sake of enlightenment, especially make an effort.

e. I grasp the practice of compassion like a bodhisattva.

f. Practice dharma in accordance with the Buddha’s teachings.

g. Vajrasattva sits alone on top of a lotus.

h. All sentient beings are seated at my forebear like a guru.

i. I hold a pleasing flower.

j. The mother sits in the father’s lap.

17.3 Challenge section: More practice with some of the concepts introduced in recent lessons.

a. སྟེང་སྟེད་ཚོམ་པར་འཇིག་རྟེན་པའི་སྤྲོལ་བོད་
b. གམ་པར་གམ་པར་གམ་ཡི་མེད་པའི་
སོགས་པ་

c. རིག་སོགས་པ་སོགས་པ་བུད་པའི་


d. རུབ་པའི་བོད་པའི་


e. ཚེ་ཤི་ཤིས་ལས་བུད་པའི་


f. རིག་སོགས་པ་འཕགས་པ་བུད་པ་


g. སངས་སོགས་པ་སོགས་པ་སོགས་པ་


h. རུབ་པའི་བོད་པ་བུད་པ་


i. རིག་སོགས་པ་སོགས་པ་བུད་པ་སོགས་པ་


j. སངས་སོགས་པ་སོགས་པ་གཞི་


* Nyam-su len – A very useful phrase: ‘to practice’
LESSON EIGHTEEN

Reading
Refuge prayer

Grammar
18.1 Expressing a wish with shog

Vocabulary

Exercises
Congratulations! Today is a very important day. Look back to the beginning of this book—see how far you have progressed? Give yourself a pat on the back. After many hours of diligent study and preparation you are now ready to read your first piece of Buddhadharma in Tibetan. Most of the vocabulary in this beautiful prayer is already known to you. The additional words that you will need are listed in the vocabulary section below.

The Refuge Prayer

{sang-gye} chö dang tshog gi chog nam la
jang-chub bar-du dag ni kyab-su chi
dag gi jin sog gyi-pa di-dag gi
dro la phen chir sang-gye drub-par shog

Phonetic transcription

Literal translation

We call this a literal translation because it adheres more closely to the structure of the Tibetan than would a more elegant, literary translation.

‘In the Buddha, dharma and the best of assemblies, until enlightenment, I take refuge. By these acts of giving and so on performed by me for the benefit of beings, may I achieve Buddhahood.’
Discussion

Line 1.

ṣaṅga-gye chö dang tshog gi chog nam la

This is a list of the three objects of refuge. To aid your interpretation, we have broken the line of Tibetan into ‘units’ by putting extra spaces between the words. The first two refuge objects are ṣaṅga-gye and chö. You recognise the conjunction dang, ‘and’. It joins the second and third items in the list.

In the phrase tshog gi chog, tshog is a new word meaning ‘assemblies’, and chog means ‘best’ or ‘excellent’. Joined with a possession marker gi, they mean ‘the best of assemblies’.

The nam is the plural marker. This indicates that ‘the best of assemblies’ is plural. The final la is the location marker meaning ‘to’ or ‘in’, indicating what we are going to take refuge ‘in’.

Hence, ‘In the Buddha, dharma and excellent assemblies’.

Line 2.

jang-chub bar-du dag ni kyab-su chi

This line is relatively straightforward: jang-chub bar-du means ‘until enlightenment’. You should also recognise dag ni kyab-su chi: ‘I go for refuge’. Note the subject marker ni. When you are translating Tibetan in your head, it may help to think of the subject marker as meaning ‘As to…’ or ‘As for…’. For example, in this case dag-ni may be thought of as ‘As for me, I…’

Do you remember the pattern kyab-su chi o meaning ‘I got for refuge’? In this line there is no sentence marker o after the verb chi. Tibetan poets are often constrained by the number of syllables per line, in this case nine. The sentence marker is often the first ‘optional’ item to be omitted.

This results in, ‘Until enlightenment, I go for refuge’.
Here is a good example of a text that can be ‘read backwards’. Let’s start with di-dag gi: di-dag is di ‘this’ with the plural marker dag. To these are added the agent marker gi, hence ‘by these’. By these what? By these gyi-pa or ‘acts’. The acts are dag gi jin sog: jin means ‘giving’ and sog means ‘etc’ or ‘and so on’; dag gi is ‘I’ with an agent marker, hence ‘by me’. In English we have to add a verb such as a ‘performed’, ‘undertaken’ or ‘done’ for this to make sense. From all this we get ‘by these acts of giving and so on done by me’.

Let’s take dro la phen chir as a unit: dro is short for dro-wa, the common word for beings (lit. ‘go-ers’) which is well known to you. This phenomenon of shortening common words is very common in dharma texts. Like the case of the missing sentence marker in Line 2, it is also the result of trying to fit a given set of ideas into a limited number syllables. It is the bane of all students of Tibetan. Sometimes it helps to think of Tibetan as being written in telegraphic code!

The word phen means ‘benefit’. Remember that ph is and aspirated p and is nothing like the ph in phone. chir means ‘in order to’, hence ‘in order to benefit’.

Let’s skip to the last phrase drub-par shog: shog is said to be the imperative of the verb ong ‘to come’, and drup-pa means ‘accomplish’. Together they mean ‘may I accomplish’. For more details see the Grammar section below.

We are very familiar with words sang-gye meaning ‘Buddha’ but we cannot say ‘may I accomplish Buddha’ in English. We have to translate sang-gye as either ‘Buddhahood’ or ‘enlightenment’.

Thus Line 4 reads ‘May I accomplish buddhahood in order to benefit beings’.

**Punctuation:** note that the she, the vertical dash at the end of a line, is omitted if the last letter in the line is a ga. Perhaps the downstroke of the ga looks enough like a she anyway!
18.1 Expressing a wish with shog

The desire or wish for something is often expressed with the word shog, which is said to be the imperative of the verb ong, ‘to come’. The word shog is added after the thing or action that is desired. When shog follows a verb, the verb takes the relevant pa or wa ending, and r is added to it. Some Tibetan grammars call the this the ‘infinitive form’.

Here are some examples

{sang-gye drub-par shog}
‘May I achieve buddhahood.’

{rin-chen me-tog bab-par shog}
May precious flowers fall!

{dug-ngal tham-ce sel-war shog}
May all suffering be dispelled!

VOCABULARY

Vocabulary

<table>
<thead>
<tr>
<th>tshog</th>
<th>assembly</th>
</tr>
</thead>
<tbody>
<tr>
<td>jin</td>
<td>giving</td>
</tr>
<tr>
<td>sog</td>
<td>‘and so on’</td>
</tr>
<tr>
<td>gyi-pa</td>
<td>done, performed</td>
</tr>
<tr>
<td>dro</td>
<td>being</td>
</tr>
<tr>
<td>(short for dro-wa)</td>
<td></td>
</tr>
<tr>
<td>phen</td>
<td>benefit</td>
</tr>
<tr>
<td>shog</td>
<td>‘come!’</td>
</tr>
</tbody>
</table>
18.1 **Recommendation:** if you don’t already know it, it memorise the Refuge Prayer. Write it down and carry it in your wallet or stick it to your computer screen.

18.2. Translate these sentences into English

a. གཞན་བཞི་བཞི་བཞི་བཞི་བཞི་བཞི་བཞི།

b. བཞི་བཞི་བཞི་བཞི་བཞི་བཞི་བཞི།

c. བཞི་བཞི་བཞི་བཞི་བཞི་བཞི་བཞི།

d. བཞི་བཞི་བཞི་བཞི་བཞི་བཞི་བཞི།

e. བཞི་བཞི་བཞི་བཞི་བཞི་བཞི།

f. བཞི་བཞི་བཞི་བཞི་བཞི་བཞི།

g. བཞི་བཞི་བཞི་བཞི་བཞི་བཞི།
18.3 Translate these into Tibetan.

a. རུལ་ཀུན་གཉེན་པོ་ལ་ཐམས་ཅད་ཀྱི་མི་མིན་བསྡུས་པ་

b. རུལ་ཀུན་གཉེན་པོ་ལ་ཐམས་ཅད་ཀྱི་འབྱུང་གནས་ཀྱི་མི་མིན་བསྡུས་པ་

c. རུལ་ཀུན་གཉེན་པོ་ལ་ཐམས་ཅད་ཀྱི་དབང་པོ་ལ་སངས་སྤྱོད་ཀུན་མོ་མི་མིན་བསྡུས་པ་

d. རུལ་ཀུན་གཉེན་པོ་ལ་ཐམས་ཅད་ཀྱི་བོད་མཆོང་ཀྱི་མི་མིན་བསྡུས་པ་

e. རུལ་ཀུན་གཉེན་པོ་ལ་ཐམས་ཅད་ཀྱི་པའི་དབང་པོ་ལ་སངས་སྤྱོད་ཀུན་མོ་མི་མིན་བསྡུས་པ་

f. རུལ་ཀུན་གཉེན་པོ་ལ་ཐམས་ཅད་ཀྱི་དབང་པོ་ལ་སངས་སྤྱོད་ཀུན་མོ་མི་མིན་བསྡུས་པ་

g. རུལ་ཀུན་གཉེན་པོ་ལ་ཐམས་ཅད་ཀྱི་བོད་མཆོང་ཀྱི་མི་མིན་བསྡུས་པ་

h. རུལ་ཀུན་གཉེན་པོ་ལ་ཐམས་ཅད་ཀྱི་བོད་མཆོང་ཀྱི་མི་མིན་བསྡུས་པ་

i. རུལ་ཀུན་གཉེན་པོ་ལ་ཐམས་ཅད་ཀྱི་བོད་མཆོང་ཀྱི་མི་མིན་བསྡུས་པ་

j. རུལ་ཀུན་གཉེན་པོ་ལ་ཐམས་ཅད་ཀྱི་བོད་མཆོང་ཀྱི་མི་མིན་བསྡུས་པ་

18.3 Translate these into Tibetan.

a. རུལ་ཀུན་གཉེན་པོ་ལ་ཐམས་ཅད་ཀྱི་མི་མིན་བསྡུས་པ་

b. རུལ་ཀུན་གཉེན་པོ་ལ་ཐམས་ཅད་ཀྱི་འབྱུང་གནས་ཀྱི་མི་མིན་བསྡུས་པ་

c. རུལ་ཀུན་གཉེན་པོ་ལ་ཐམས་ཅད་ཀྱི་དབང་པོ་ལ་སངས་སྤྱོད་ཀུན་མོ་མི་མིན་བསྡུས་པ་

d. རུལ་ཀུན་གཉེན་པོ་ལ་ཐམས་ཅད་ཀྱི་བོད་མཆོང་ཀྱི་མི་མིན་བསྡུས་པ་

e. རུལ་ཀུན་གཉེན་པོ་ལ་ཐམས་ཅད་ཀྱི་པའི་དབང་པོ་ལ་སངས་སྤྱོད་ཀུན་མོ་མི་མིན་བསྡུས་པ་

f. རུལ་ཀུན་གཉེན་པོ་ལ་ཐམས་ཅད་ཀྱི་དབང་པོ་ལ་སངས་སྤྱོད་ཀུན་མོ་མི་མིན་བསྡུས་པ་

g. རུལ་ཀུན་གཉེན་པོ་ལ་ཐམས་ཅད་ཀྱི་བོད་མཆོང་ཀྱི་མི་མིན་བསྡུས་པ་

h. རུལ་ཀུན་གཉེན་པོ་ལ་ཐམས་ཅད་ཀྱི་བོད་མཆོང་ཀྱི་མི་མིན་བསྡུས་པ་

i. རུལ་ཀུན་གཉེན་པོ་ལ་ཐམས་ཅད་ཀྱི་བོད་མཆོང་ཀྱི་མི་མིན་བསྡུས་པ་

j. རུལ་ཀུན་གཉེན་པོ་ལ་ཐམས་ཅད་ཀྱི་བོད་མཆོང་ཀྱི་མི་མིན་བསྡུས་པ་

18.3 Translate these into Tibetan.

a. རུལ་ཀུན་གཉེན་པོ་ལ་ཐམས་ཅད་ཀྱི་མི་མིན་བསྡུས་པ་

b. རུལ་ཀུན་གཉེན་པོ་ལ་ཐམས་ཅད་ཀྱི་འབྱུང་གནས་ཀྱི་མི་མིན་བསྡུས་པ་

c. རུལ་ཀུན་གཉེན་པོ་ལ་ཐམས་ཅད་ཀྱི་དབང་པོ་ལ་སངས་སྤྱོད་ཀུན་མོ་མི་མིན་བསྡུས་པ་

d. རུལ་ཀུན་གཉེན་པོ་ལ་ཐམས་ཅད་ཀྱི་བོད་མཆོང་ཀྱི་མི་མིན་བསྡུས་པ་

e. རུལ་ཀུན་གཉེན་པོ་ལ་ཐམས་ཅད་ཀྱི་པའི་དབང་པོ་ལ་སངས་སྤྱོད་ཀུན་མོ་མི་མིན་བསྡུས་པ་

f. རུལ་ཀུན་གཉེན་པོ་ལ་ཐམས་ཅད་ཀྱི་དབང་པོ་ལ་སངས་སྤྱོད་ཀུན་མོ་མི་མིན་བསྡུས་པ་

g. རུལ་ཀུན་གཉེན་པོ་ལ་ཐམས་ཅད་ཀྱི་བོད་མཆོང་ཀྱི་མི་མིན་བསྡུས་པ་

h. རུལ་ཀུན་གཉེན་པོ་ལ་ཐམས་ཅད་ཀྱི་བོད་མཆོང་ཀྱི་མི་མིན་བསྡུས་པ་

i. རུལ་ཀུན་གཉེན་པོ་ལ་ཐམས་ཅད་ཀྱི་བོད་མཆོང་ཀྱི་མི་མིན་བསྡུས་པ་

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19

LESSON NINETEEN

Reading  The Four Immeasurable Thoughts
Grammar  19.1  The auxiliary verb gyur, ‘become’
          19.2  The command markers cig, etc
Vocabulary
Exercises
The Four Immeasurable Thoughts

Phonetic transcription

`sem-cen tham-ce de-wa dang de-wa’i gyu dang`
`den-par gyur cig`

`dug-ngal dang dug-ngal gi gyu dang drel-war gyur cig`

`dug-ngal me-pa’i de-wa dang min-dral war gyur cig`

`ne-ring chag-dang nyi dang dral wa’i dang-nyom chen-po la ne-par gyur cig`

Literal translation

‘May all sentient beings become endowed with happiness and the cause of happiness.

‘May (they) become free from suffering and the cause of suffering.

‘May (they) not become free from happiness that is without suffering.

‘May (they) dwell in great equanimity free from attachment and aversion to (those) near and far.’

VOCABULARY

<table>
<thead>
<tr>
<th>gyu</th>
<th>cause</th>
</tr>
</thead>
<tbody>
<tr>
<td><code>gyu</code></td>
<td><code>cause</code></td>
</tr>
<tr>
<td><code>dang den-pa</code></td>
<td><code>be</code></td>
</tr>
</tbody>
</table>
Notes on vocabulary: The last word on the list ne-pa ‘abide’ causes much grief among less experienced readers of Tibetan. Beginners often assume that the root letter is ga and that the word is pronounced it gen, with a silent sa suffix. This would be a reasonable assumption. In fact, the root letter is na. The ga is a silent prefix and the sa is a final consonant that turns na into ne (Lesson 7).

Line 1.
sem-cen tham-ce de-wa dang de-wa'i gyu
dang den-par gyur cig

The first line of this very well-known and well-loved prayer is a single sentence. The opening words are by now old friends. They are the subject of the sentence, and indeed are the subject of the following lines as well. The subject is not repeated explicitly in Lines 2-4, but we will add it in our English translation of these lines. The subject marker ni has not been used: this is quite common.
Let’s skip to the last unit of this line to find the verb: dang den-par gyur cig. In a Tibetan sentence, the verb is usually at the end. We introduced dang den-pa ‘be endowed with’ in Lesson 9.

The word gyur is a common verb meaning ‘become’. When gyur is used as an auxiliary verb with a main verb (in this case dang den-pa), a r is attached to the main verb, hence dang den-par gyur ‘become endowed with’. We will look at this in detail in the grammar section.

The last word cig is a command marker. Some Tibetan grammar books call this an imperative particle. It turns a statement into a command, a suggestion or a wish. This is also discussed in the grammar section of this lesson.

The object consist of two things, de-wa and de-wa’i gyu, joined with dang meaning ‘and’. You should certainly recognise de-wa, ‘happiness’. The word gyu means ‘cause’, so de-wa’i gyu with a possession marker ‘i means ‘cause of happiness’.

Line 2.

The subject of this line is still sem-cen tham-ce from Line 1. Again the verb is the last part of the sentence. The construction of the verb is similar to Line 1, but this time we have dang drel-wa, which means ‘free from’. It is also compounded with gyur cig, and means ‘may (they) become free from’. You should now be able to work out what dug-ngal dang dug-ngal gi gyu means.

Line 3.

The subject is still sem-cen tham-ce. Look closely at the second half of the sentence. This is the verbal construction. It is similar to the verbal construction in Line 2, with the important distinction that Line 3 includes the negative marker mi. Because it is followed by a word that has the prefix a-chung, the mi is nasalised and is pronounced min (Lesson 10). With this negation marker, the verb means something like ‘may (they) not be free from’. We have to add the word ‘they’. In fact ‘parted from’ is a better translation that ‘free from’.

The object is de-wa, which you know. What kind of de-wa? This de-wa is dug-ngal me-pa ‘without suffering’. The word me-pa is a
derivation from the verb me ‘to lack’, with a pa ending to make a verbal noun (Lesson 7). The possession marker ‘i turns dug-ngal me-pa into an adjective (remember dam-pa’i chô? See Lesson 12)

**Line 4.**

فهم

ne-ring chag-dang ni dang dral wa’i

dang-nyom chen-po la ne-par gyur cig

The subject is still sem-chen tham-ce. The verbal construction ne-par gyur cig is similar to the construction in Lines 1 and 2, with the auxiliary gyur and the command marker cig. The main verb is ne, ‘abide’, hence ‘may (they) become abiding’, although in English we would say ‘may they abide’.

The la is the location marker which indicates where they will abide, i.e. in dang-nyom chen-po or ‘great equanimity’. You know the adjective chen-po. Observe how it follows the noun it qualifies (Lesson 2).

The first two units ne-ring chag-dang nyi and dang dral wa’i also form an adjectival construction that describe the dang-nyom chen-po. You recognise dang-drel-wa from Line 2 meaning ‘free from’. Free from what? Free from ne-ring chag-dang nyi.

This is one of those typical Tibetan phrases that appear to be written in telegraphic code and that are so challenging for students: ne, ring, chag and dang are abbreviations of ne-wa, ring-po, chag-pa and dang-wa respectively. Literally they mean ‘near-far attachment-aversion’. We must flesh this out in English: ‘attachment and aversion to those near and far’.

The word nyi usually means ‘itself’, but here is ‘state of’.

Note how the whole construction of the first two units becomes adjectival with the addition of the possession marker ‘i to the dang-drel-wa.
19.1 Auxiliary verbs: gyur, ‘become’

The word gyur meaning ‘become’ is one of a group of verbs known as auxiliary verbs. Perhaps they are called auxiliary verbs because they ‘help’ the main verb form a new construction. There are three different examples of the use of the auxiliary verb gyur in the reading we have just studied:

\[
\begin{align*}
\text{dang den-par gyur} & \quad \text{dang drel-war gyur} \\
\text{‘become endowed with’} & \quad \text{‘become free from’} \\
\text{ne-par gyur} & \\
\text{‘become abiding in’}
\end{align*}
\]

In each of these three cases, an r is added to the main verb dang den-pa, dang dral wa and ne-pa before gyur. Some texts refer to this form of the verb, i.e. the verb with pa or wa with an added r, as the infinitive. This is a common construction. When auxiliary verbs are used with a main verb, the main verb is in this infinitive form.

There is one thing to bear in mind with gyur: while its basic meaning is ‘become’, it may also simply mean ‘be’. Sometimes it is not even necessary to translate it into English. For example, it may be better to translate ne-par gyur as ‘they abide’.

Don’t confuse this use of the final letter –r with the la-dön –r ending that gives an adverbial sense or that acts as a locations marker, e.g. lhag-par ‘especially’, or seng-thhir ‘on the lion-throne’ (See Lesson 17.1).

19.2 The command markers cig, zhig and shig

We learned how to make supplications with the pattern tsal du sol ‘please bestow on me…’ in Lesson 15. Another way to express a wish or desire is to turn it into a command using one of the command markers cig, zhig or shig.

These three are all variant forms of a single stem, just like the possession markers kyi, gi and gyi. You are now familiar with the idea that the form of a marker may depend on the final consonant of the preceding syllable. The rules for cig etc. are as follows.
<table>
<thead>
<tr>
<th>Last letter of preceding syllable</th>
<th>Command marker</th>
</tr>
</thead>
<tbody>
<tr>
<td>ད་ ས་ ལ་</td>
<td>ང་</td>
</tr>
<tr>
<td>ས་ ལ་ ས་ ས་ ས་ ས་ ས་ ས་</td>
<td>པ་</td>
</tr>
<tr>
<td>ས་</td>
<td>པ་</td>
</tr>
</tbody>
</table>

Because cig makes a statement into a command, it has to take a particular form of the verb known as the imperative stem. To date we have skirted around the thorny question of verbal stems. In theory, every Tibetan verb has four stems: present, perfect (past), future and imperative. We will have more to say about these later. At this stage, let us have a look at the imperative forms of the verbs stems which are used with cig.

<table>
<thead>
<tr>
<th>Present stem</th>
<th>Imperative with cig</th>
</tr>
</thead>
<tbody>
<tr>
<td>སྒུན་ drub</td>
<td>སྒུན་ drub cig</td>
</tr>
<tr>
<td>accomplish</td>
<td>accomplish!</td>
</tr>
<tr>
<td>སྐྱེས་ gyur</td>
<td>སྐྱེས་ gyur cig</td>
</tr>
<tr>
<td>become</td>
<td>become!</td>
</tr>
<tr>
<td>བཞིན་ sang</td>
<td>བཞིན་ song shig</td>
</tr>
<tr>
<td>dispel</td>
<td>dispel!</td>
</tr>
<tr>
<td>བཟོ་ je</td>
<td>བཟོ་ jö shig</td>
</tr>
<tr>
<td>make</td>
<td>make!</td>
</tr>
<tr>
<td>ཞེས་ dro</td>
<td>ཞེས་ song zhig</td>
</tr>
<tr>
<td>go</td>
<td>go!</td>
</tr>
<tr>
<td>སོང་ dzin</td>
<td>སོང་ zung shig</td>
</tr>
<tr>
<td>hold</td>
<td>hold!</td>
</tr>
<tr>
<td>སོང་ sung</td>
<td>སོང་ sung shig</td>
</tr>
</tbody>
</table>
In some cases the imperative stem is the same as the regular present stem in the left-hand column (e.g. drub). In others, such as sung 'to protect' and the other sung 'to say', the imperative differs only in the prefix or suffix. In the cases of gyur, dro and dzin there is a very radical change in the root.

EXERCISES

19.1 Review the Refuge Prayer from the previous lesson. Try reciting it.

19.2 **Recommended**: memorise the Four Immeasurable Thoughts.

19.3 Translate the following sentence into English. Some are simple statements; some are commands.

a. བོད་ལྕན་པར་བསྟན་པ

b. བོད་ལྕན་པར་བསྟན་པ

c. བོད་ལྕན་པར་བསྟན་པ

d. བོད་ལྕན་པར་བསྟན་པ
19.4 Translate these sentences into Tibetan.

a. May I be free from suffering!

b. May I become endowed with wisdom!

c. May beings not become free from bodhicitta!

d. May all beings achieve liberation!

e. Bodhisattvas are free from attachment and aversion.
f. May I be free from attachment and aversion to those near and far.

g. May all I and all sentient beings become endowed with the cause of happiness.

h. Until enlightenment, may I not be parted from (free from) bodhicitta.

i. Until all beings achieve liberation, I will hold the practices of the bodhisattvas.

j. For the sake of beings, may the precious gurus always abide!
Lesson Twenty

Reading  The Dedication Prayer

Vocabulary

Grammar  More about adverbs
          The conjunctions kyang, etc

Exercises
The Dedication Prayer

This volume opened with the Invocation of Manjushri, the deity of learning. The most fitting way to conclude it is therefore to dedicate the merit of our efforts to the swift enlightenment of all living beings.

Phonetic transcription

jam-pel pa-wô ji-tar khyen-pa dang
kûn-tu-zang-pô de yang de-zhin-du
de dag kûn gyi je-su dag lob cîng
gê-wa di-dag tham-ce rab-tu ngo

Literal translation

‘Just as cognisance is performed by the hero Manjushri, so too Samantabhadra does likewise. While I am learning from all those examples, I fully dedicate all these virtues.’
VOCABULARY

<table>
<thead>
<tr>
<th>Tibetan</th>
<th>English</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>བསམ་སྐྱེལ ་  jam-pel</td>
<td>Manjushri</td>
<td></td>
</tr>
<tr>
<td>བས་པོ་  pa-po</td>
<td>hero</td>
<td></td>
</tr>
<tr>
<td>རྨ་ཟླ  ji-tar</td>
<td>in which way</td>
<td></td>
</tr>
<tr>
<td>ཡུལ་པོ་  khyen-pa</td>
<td>know</td>
<td></td>
</tr>
<tr>
<td>སུ་སྟེང་པོ་  kün-tu zang-po</td>
<td>Samantabhadra</td>
<td></td>
</tr>
<tr>
<td>དེ་ཡང་  de-yang</td>
<td>furthermore</td>
<td></td>
</tr>
<tr>
<td>དེ་ཞིང་ ཡུ་  de-zhing-du</td>
<td>in that way</td>
<td></td>
</tr>
<tr>
<td>བས་  kün</td>
<td>all</td>
<td></td>
</tr>
<tr>
<td>བས་སུ་  je-su</td>
<td>after</td>
<td></td>
</tr>
<tr>
<td>བས་ལོབ  lob</td>
<td>learn</td>
<td></td>
</tr>
<tr>
<td>བས་རུབ་  rab-tu</td>
<td>exceedingly</td>
<td></td>
</tr>
<tr>
<td>བས་ངོ་  ngo</td>
<td>dedicate</td>
<td></td>
</tr>
</tbody>
</table>

DISCUSSION

Line 1.

བསམ་སྐྱེལ་པའི་ བས་ རྨ་ཟླ་ ཡུལ་པོ་ ཡུལ་པོ་ བས་ བས་ བས་ བས་
jam-pel pa-wö  ji-tar  khyen-pa dang

The opening words jam-pel are one of the shorter versions of the Tibetan name of Manjushri, Jam-pel-yang. See the box text in this section for more information on the etymology of these.

You may recognise pa from jang-chub sem-pa ‘bodhisattva’: pa with the noun suffix wo is the word for hero, pa-wo. Don’t forget the rule for the pronunciation of the letter ba: it is nearly always wa, unless it means ‘cow’. So too ba naro is pronounce wo, not *bo. The word pa-
wo also has an agent marker s (Lesson 13), indicating that Manjushri is the active agent or ‘doer’ of the verb (in this case, khen-pa ‘know’).

The adverb ji-tar consists of ji ‘how’ or ‘what’ and tar ‘way’ or ‘manner’. It ends with r to give an adverbial sense ‘in whatever way’ or ‘just like’. (See the grammar section in this lesson)

The verbal noun khen-pa means ‘the knowing’, or ‘the cognisance’.

Hence we arrive at, ‘Just like the knowing (that is done) by Manjushri’, or a little more elegantly, ‘Just like cognisance (that is performed) by Manjushri’.

The dang at the end connects this line and the next.

Line 2.

kün-tu-zang-pö  de yang  de-zhin-du

kün-tu zang-po is the Tibetan translation of the Sanskrit name Samantabhadra. It also ends in an agent marker s, indicating that kün-tu zang-po is the main doer of the verb.

The trick is that the verb is not explicitly stated in this line. It is represented by the first de, meaning ‘that’, hence ‘that knowing’ or ‘that cognisance’. We have to add the words ‘was done by’ in English for this line to make sense.

The word yang is a handy one with a variety of meanings. Here it means ‘also’. We will discuss this further in the grammar section.

The line ends with de-zhin-tu, which means ‘like’ that ‘in that same way’. This is the partner of the ji-tar in the previous line. They often occur together: ‘In whatever way…, in that same way…’.

Put it all together and we get, ‘That also (was done) by Samantabhadra in the same way’, the sense being that the sublime omniscience practiced by Manjushri was also practiced by Samantabhadra.

Line 3.

de dag kün gyi je-su  dag  lob cing
The de dag ‘those’ refers to the ‘knowings’ or ‘cognisances’ in the first two lines. The word kūn is interchangeable with tham-ched and means ‘all’. The possession marker gyi connects de-dag kūn and je-sū which means ‘after’ or ‘according to’. The Tibetan says ‘after of those’, in English we simply say ‘after those’. You know dag, meaning ‘I’. Finally, lob is ‘learn’ and cing is the continuation marker (Lesson 15.1). The Tibetan expression is ‘while learning after’; we would say ‘we learning from’.

This line may be translated as ‘While I am learning from all of those’.

Line 4.

The first unit is relatively simple: ‘all these virtues’. The line ends with rab-tu ‘very, exceedingly’, etc, but here ‘fully’. The main verb is ngo ‘dedicate’ and refers back to the dag ‘I’ in Line 3: ‘I fully dedicate all these virtues’.

GRAMMAR

20.1 More about adverbs

Adverbs are words that ‘add meaning to verbs’. The formal definition of an adverb is that they qualify a verb. Any word that ends in –ly in English is an adverb: quickly, fully, finally, etc.

In the reading we encountered three common adverbial expressions: ji-tar, de-zhin-du and rab-tu. The final r and the du and the tu and all members of the la-dōn class of location markers (Lesson 17.1).

As mentioned ji-tar and de-zhin-du (or the shorter form de-zhin) are often encountered as a pair meaning, ‘in whatever way X, in that same way Y’. Another very common pair is ji-tar and de-tar, which has the same sense.

The adverb rab-tu
20.2 The conjunctions kyang, etc

Conjunctions are words like ‘and’ in English that are use to join two or more ideas together. We have already encountered one conjunction, dang, the Tibetan word for ‘and’, in an earlier lesson.

The reading contains a second conjunction yang, which is one of a family of three kyang, yang and ‘ang.

Like other such sets which we have encountered, these three are really just variations of a single stem form. The form that is used depends on the final consonant of the preceding word according to the following rules:

<table>
<thead>
<tr>
<th>Last letter of preceding syllable</th>
<th>Conjunction</th>
</tr>
</thead>
<tbody>
<tr>
<td>མ་ ས་ བ་ ཞ་</td>
<td>kyang</td>
</tr>
<tr>
<td>མ་ ས་ བ་ ཞ་</td>
<td>yang</td>
</tr>
<tr>
<td>མ་ ས་ བ་ ཞ་ and vowels</td>
<td>‘ang</td>
</tr>
</tbody>
</table>

Their meaning is somewhat variable depending on the context, but generally when they follow a noun (or a pronoun de in this case), they mean ‘and’, ‘even’ or ‘also’.

EXERCISES

20.1 Revise the Refuge Prayer and the Four Immeasurable Thoughts.

20.2 Learn the vocabulary items from this lesson.

20.3 Translate the following sentences into English

a. ཤབ་དཔེ་ནི་ནི་ཨེ་ཨེ་དཔེ་ནི་ཨེ་ཨེ

b. ཤབ་དཔེ་ནི་ནི་ཨེ་ཨེ་དཔེ་ནི་ཨེ་ཨེ
c. འཕོཊཊཊཊཊཊཊཊཊཊཊཊཊཊཊཊཊཊཊཊཊཊཊཊཊཊཊཊཊཊཊཊཊཊཊཊཊཊཊཊཊཊཊཊཊཊཊཊཊཊཊཊཊཊཊཊཊཊཊཊཊཊཊཊཊཊཊཊཊཊཊཊཊཊཊཊཊཊཊཊཊཊཊཊཊཊཊཊཊཊཊཊཊཊཊཊཊཊཊཊཊཊཊཊཊཊཊཊཊཊཊཊཊཊཊཊཊཊཊཊཊཊཊཊཊཊཊཊཊཊཊཊཊཊཊཊཊཊཊཊཊཊཊཊཊཊཊཊཊཊཊཊཊཊཊཊཊཊཊཊཊཊཊཊཊཊཊཊཊཊཊཊཊཊཊཊཊཊཊཊཊཊཊཊཊཊཊཊཊཊཊཊཊཊཊཊཊཊཊཊཊཊཊཊཊཊཊཊཊཊཊཊཊཊཊཊཊཊཊཊཊཊཊཊཊཊཊཊཊཊཊཊཊཊཊཊཊཊཊཊཊཊཊཊཊཊཊཊཊཊཊཊཊཊཊཊཊཊཊཊཊཊཊཊཊཊཊཊཊཊཊཊཊཊཊཊཊཊཊཊཊཊཊཊཊཊཊཊཊཊཊཊཊཊཊཊཊཊཊཊཊཊཊཊཊཊཊཊཊཊཊཊཊཊཊཊཊཊཊཊཊཊཊཊཊཊཊཊཊཊཊཊཊཊཊཊཊཊཊཊཊཊཊཊཊཊཊཊཊཊཊཊཊཊཊཊཊཊཊཊཊཊཊཊཊཊཊཊཊཊཊཊཊཊཊཊཊཊཊཊཊཊཊཊཊཊཊཊཊཊཊཊཊཊཊཊཊཊཊཊཊཊཊཊཊཊཊཊཊཊཊཊཊཊཊཊཊཊཊཊཊཊཊཊཊཊཊཊཊཊཊཊཊཊཊཊཊཊཊཊཊཊཊཊཊཊཊཊཊཊཊཊཊཊཊཊཊཊཊཊཊཊཊཊཊཊཊཊཊཊཊཊཊཊཊཊཊཊཊཊཊཊཊཊཊཊཊཊཊཊཊཊཊཊཊཊཊཊཊཊཊཊཊཊཊཊཊཊཊཊཊཊཊཊཊཊཊཊཊཊཊཊཊཊཊཊཊཊཊཊཊཊཊཊཊཊཊཊཊཊཊཊཊཊཊཊཊཊཊཊཊཊཊཊཊཊཊཊཊཊཊཊཊཊཊཊཊཊཊཊཊཊཊཊཊཊཊཊཊཊཊཊཊཊཊཊཊཊཊཊཊཊཊཊཊཊཊཊཊཊཊཊཊཊཊཊཊཊཊཊཊཊཊཊཊཊཊཊཊཊཊཊཊཊཊཊཊཊཊཊཊཊཊཊཊཊཊཊཊཊཊཊཊཊཊཊཊཊཊཊཊཊཊཊཊཊཊཊཊཊཊཊཊཊཊཊཊཊཊཊཊཊཊཊཊཊཊཊཊཊཊཊཊཊཊཊཊཊཊཊཊཊཊཊཊཊཊཊཊཊཊཊཊཊཊཊཊཊཊཊཊཊཊཊཊཊཊཊཊཊཊཊཊཊཊཊཊཊཊཊཊཊཊཊཊཊཊཊཊཊཊཊཊཊཊཊཊཊཊཊཊཊཊཊཊཊཊཊཊཊཊཊཊཊཊཊཊཊཊཊཊཊཊཊཊཊཊཊཊཊཊཊཊཊཊཊཊཊཊཊཊཊཊཊཊཊཊཊྦ

d. འཕོཊཊཊཊཊཊཊཊཊཊཊཊཊཊཊཊཊཊཊཊཊཊཊཊཊཊཊཊཊཊཊཊཊཊཊཊཊཊཊཊཊཊཊཊཊཊཊཊཊཊཊཊཊཊཊཊཊཊཊཊཊཊཊཊཊཊཊཊཊཊཊཊཊཊཊཊཊཊཊཊཊཊཊཊཊཊཊཊཊཊཊཊཊཊཊཊཊཊཊཊཊཊཊཊཊཊཊཊཊཊཊཊཊཊཊཊཊཊཊཊཊཊཊཊཊཊཊཊཊཊཊཊཊཊཊཊཊཊཊཊཊཊཊཊཊཊཊཊཊཊཊཊཊཊཊཊཊཊཊཊཊཊཊཊཊཊཊཊཊཊཊཊཊཊཊཊཊཊཊཊཊཊཊཊཊཊཊཊཊཊཊཊཊཊཊཊཊཊཊཊཊཊཊཊཊཊཊཊཊཊཊཊཊཊཊཊཊཊཊཊཊཊཊཊཊཊཊཊཊཊཊཊཊཊཊཊཊཊཊཊཊཊཊཊཊཊཊཊཊཊཊཊཊཊཊཊཊཊཊཊཊཊཊཊཊཊཊཊཊཊཊཊཊཊཊཊཊཊཊཊཊཊཊཊཊཊཊཊཊཊཊཊཊཊཊཊཊཊཊཊཊཊཊཊཊཊཊཊཊཊཊཊཊཊཊཊཊཊཊཊཊཊཊཊཊཊཊཊཊཊཊཊཊཊཊཊཊཊཊཊཊཊཊཊཊཊཊཊཊཊཊཊཊཊཊཊཊཊཊཊཊཊཊཊཊཊཊཊཊཊཊཊཊཊཊཊཊཊཊཊཊཊཊཊཊཊཊཊཊཊཊཊཊཊཊཊཊྦ

e. བཀྲ་ུན་བོ་དགེ་བའི་ཡུལ་ལོག་བྱེད།

f. རྩ་སྐད་དགེ་བའི་ཡུལ་ལོག་བྱེད།

g. སེམས་ཅན་བོ་དགེ་བའི་ཡུལ་ལོག་བྱེད།

h. སེམས་ཅན་བོ་དགེ་བའི་ཡུལ་ལོག་བྱེད།

i. རྩ་སྐད་དགེ་བའི་ཡུལ་ལོག་བྱེད།

j. རྩ་སྐད་དགེ་བའི་ཡུལ་ལོག་བྱེད།

20.4 Finally, translate these sentences into Tibetan.
a. Manjushri is a hero.

b. Samantabhadra is also a hero.

c. I will emulate (use ‘learn after’) Manjushri.

d. I will also emulate Samantabhadra.

e. Just as Manjushri cognises, I will also cognise in that same way.

f. I emulate the practices of the bodhisattvas.

g. The gurus dedicate merit.

h. I dedicate this merit.

i. I dedicate this merit for the sake of enlightenment.

k. Just as the gurus dedicate merit, I dedicate merit for the sake of enlightenment in the same way.
APPENDIX ONE

ALPHABET WORK SHEETS
APPENDIX TWO

KEY TO EXERCISES

1.2

a. This is the guru.
b. That is not a Buddha.
c. That is the sangha.
d. This is a sentient being.
e. This is a Buddha.
f. This is me.
g. That is not the dharma.
h. This is not the sangha.
i. The Buddha is the guru.
j. I am not a guru.

1.3

a. de ni sang-gye yin
b. di ni la-ma min
c. dag ni la-ma min
d. di ni gen-dûn min
e. de ni chô yin
f. di ni sem-cen yin
g. de ni la-ma yin
h. la-ma ni sang-gye yin
i. di ni chō min
j. dag ni sang-gye min

1.4
a. I am a sentient being.
b. That is not a sentient being.
c. That is not the sangha.
d. I am the guru.
e. That is the dharma.
f. That is not me.
g. This is the dharma.
h. This is not the Buddha.
i. I am the Buddha.
j. That is not the sangha.

1.5
a. dag ni la-ma yin
b. de ni sang-gye min
c. di ni gen-dün yin
d. dag ni sem-cen yin
e. sang-gye ni la-ma yin
f. de ni gen-dün min
g. dag ni sem-cen min
h. di ni sang-gye min
i. dag ni sang-gye yin
j. de ni sem-cen min

2.3
a. This is the holy Buddha.
b. That is not the holy guru.
c. The Buddha is a refuge.
d. Chenrezig is a protector.
e. This is not a refuge.
f. All the gurus are the protector.
g. The protector is a refuge.
h. All sentient beings prostrate to the Buddha.
i. The holy guru is the refuge.
j. The dharma is a refuge.

2.4
a. dag ni la-ma la kyab-su chi o
b. dag ni sang-gye la kyab-su chi o
c. dag ni chö la kyab-su chi o
d. dag ni gen-dün la kyab-su chi o
e. sem-cen ni sang-gye la chag-tshal lo
f. dag ni la-ma la chag-tshal lo
g. dag ni sang-gye la chag-tshal lo
h. dag ni chö la chag-tshal lo
i. dag ni gen-dün la chag-tshal lo
j. sem-cen ni sang-gye la chag-tshal lo

2.5
a. I take refuge in the Buddha.
b. Sentient beings prostrate to the dharma.
c. Sentient beings prostrate to the sangha.
d. I take refuge in the dharma.
e. The guru takes refuge in the Buddha.
f. I prostrate to the lama.
g. I prostrate to the dharma.
h. Sentient beings prostrate to Chenrezig.
i. The lama prostrates to the Buddha.
2.6

a. dag ni la-ma yin  

b. di ni sang-gye yin  

c. sang-gye ni kyab-ne yin  

d. la-ma ni gön-po yin  

e. cen-re-zig ni kyab-ne yin  

f. chö ni kyab-ne yin  

g. di ni cen-re-zig dam-pa yin  

h. dag ni sang-gye tham-ce la chag-tshal lo  

i. sang-gye tham-ce kyab-ne yin  

j. sang-gye ni la-ma yin  

2.7

a. All the Buddhas are refuges.  

b. The holy lama is a protector.  

c. I prostrate to all the gurus.  

d. I prostrate to all the Buddhas.  

e. All the gurus are a refuge.  

f. I take refuge in the refuges.  

g. All sentient beings prostrate to the holy guru.  

h. All the Buddhas are protectors.  

i. Chenrezig is the holy guru.  

j. The holy guru is the refuge.  

3.3

a. I have a guru.  

b. Sentient beings have a refuge.  

c. Vajrasattva has a vajra.  

d. Chenrezig has a lotus.  

e. The Buddha sits on a lion-thone.  

f. The guru has a scripture.
g. Chenrezig sits on a lotus.

h. Chenrezig has a mala.

i. All sentient beings have a protector.

j. Varjasattva has a bell.

3.4

a. la-ma la seng-thri yö

b. la-ma la threng-wa yö

c. dor-je-sem-pa ni pe-ma la zhug so

d. sang-gye tham-ce ni seng-thri la zhug so

e. cen-re-zig la pe-ma yö

f. sem-cen tham ce la gön-po yö

g. la-ma la dor-je yö

h. dor-je-sem-pa ni pe-ma la zhug

i. dag la dor-je yö

j. la-ma ni seng-thri la zhug so

3.5

a. I prostrate to the gurus.

b. I take refuge in the Buddhas.

c. I have a guru and a protector.

d. The Buddhas are the protectors.

e. The guru has a mala and a bell.

f. The lama and all the Buddhas are the refuge.

g. Vajrasattva sits on a lion-throne and lotus.

h. The gurus have a refuge.

i. The Buddhas are a refuge.

j. Chenrezig has a lotus and mala.

3.6

a. dag la dor-je dang dril-bu yö
b. la-ma nam ni pe-ma la zhug so

c. cen-re-zig dang la-ma nam ni gön-po yin

d. la-ma ni sang-gye nam la chag-tshal lo

e. sang-gye nam dang la-ma nam ni kyab-ne yin

f. gön-po nam la dor-je yō

g. dor-je-sem-pa la dor-je dang dril-bu yō

h. la-ma nam dang sang-gye nam ni seng-thri la zhug so

i. sem-cen tham-ce ni la-ma dam-pa nam la kyab-su chi o

j. cen-re-zig ne pe-ma dam-pa la zhug so

3.7 That vertical stroke at the end of each sentence is called she. It is a scribal device to mark the end of a clause or a sentence. Will talk about that some more later.

a. འབྲོང་པ་ལྷ་ཐར་བར

b. སེམས་ཅོན་ལྷ་ཐེག་པ་བར

c. སེམས་ཅོན་ལྷ་ཐེག་པ་བར

4.3

a. There is no happiness in samsara.
b. In samsara there is suffering.
c. The lama has no misdeeds.
d. There is no virtue in samsara
e. The Buddha has no blemish.
f. Sentient beings have no happiness.
g. The sangha has no suffering.
h. There are misdeeds in samsara.
i. The protectors have no suffering.
j. Chenrezig is without blemish.
4.4
a. sang-gye la dug-ngal me
b. khor-wa la dug-ngal yö

c. khor-wa la de-wa me
d. kyab-ne la kyön me
e. khor-wa la ge-wa me
f. dag la la-ma me
g. sem-cen la de-wa me
h. sem-cen la kyab-ne me
i. gön-po la dig-pa me
j. la-ma la kyön me

4.5
a. the cause of misdeed
b. the mala of the guru
c. the cause of happiness
d. the refuge of samsara
e. the cause of virtue
f. the guru’s happiness
g. the varja of Vajrasattva
h. the suffering of misdeed
i. the virtue of the guru
j. the guru’s lotus

4.6
a. khor-wa la dug-ngal chen-po yö
b. khor-wa la de-wa tag-pa me
c. sem-cen tham-ce la dug-ngal chen-po yö
d. sang-gye nam la ge-wa yö
e. dag la de-wa tag-pa me
f. la-ma nam la ge-wa chen-po yö
g. gen-dün la de-wa chen-po yö
h. khor-wa la ge-wa’i gyu yö
i. sem-chen tham-ce la kyab-ne tak-pa yö
j. sang-gye tham-ce la ge-wa chen-po yö

5.2
a. ka gi-gu ki
b. ma gi-gu mi
c. na na-ro no
d. da dreng-po de
e. sa na-ro so
f. zha zhab-kyu zhu
g. la na-ro lo
h. cha zhab-kyu chu
i. ja gi-gu ji
j. ma na-ro mo
k. kha na-ro kho
l. na gi-gu ni
m. nga na-ro ngo
n. zha na-ro zho
o. da zhab-kyu du
p. ra gi-gu ri
q. ma dreng-po me
r. pha na-ro pho
s. ba zhab-kyu bu
t. tsa na-ro tso

5.3
a. སྒྲི་ e. ཤི་ c. ཀྲ d. རི e. འི

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5.4

a. Nectar falls from the Hung.
b. Light shines from the Hung
c. Dharma arises from the Buddha.
d. Happiness arises from the guru.
e. Suffering arises from a misdeed.
f. Virtue arises from the dharma.
g. Nectar arises from that.
h. Blemishes arise from misdeeds.
i. Rays of light shine from the Buddha.
j. Dharma arises from the guru.

5.5

a. ö-zer ni cen-re-zig ne thro
b. dü-tsi ni la-ma ne bab
c. de-wa ni chö le jung
d. ge-wa ni sang-gye ne jung
e. dü-tsi ni hung le jung
f. ö-zer ni kyab-ne ne thro
g. dug-ngal ni khor-wa le jung
h. chö ni la-ma ne jung
i. dü-tsi ni dor-je-sem-pa le bab
j. ge-wa ni la-ma ne jung

5.6

a. These are gurus.
b. These are vajras.
c. These are not rays of light.
d. These lack a refuge.
e. Sentient beings lack a refuge.
f. Prostrate to the gurus.
g. I have virtues.
h. The gurus possess great virtue.
i. These are the great protectors.
j. The Buddhas sit on the lion-throne.

6.1

a. This is the lama  
b. I have a protector.
c. Sentient beings have no refuge.
d. I prostrate to the Buddhas.
e. All sentient beings prostrate to the refuges.
f. Chenrezig is a great protector.
g. This is the Buddha.
h. They are a great refuge.
i. The holy dharma arises from the Buddha.
j. All rays of light shine from the refuge.

6.2

a. dag la la-ma me  
b. di ni sang-gye yin  
c. dor-je-sem-pa ni gön-po chen-po yin  
d. sem-cen tham-ce ni kyab-ne dam-pa la kyab-su chi o  
e. sang-gye ni la-ma dam-pa yin  
f. chö dam-pa ni kyab-ne tak-pa yin  
g. cen-re-zig ni pema chen-po la zhug so  
h. dag la threng-wa dam-pa dang dor-je yö  
i. khor-wa la dug-ngal chen-po yö  
j. ge-wa ni de-wa’i gyu yin
6.3

a. All the gurus are the great refuge.
b. The nectar falls from all the refuges.
c. Chenrezig and all the gurus are the great protectors
d. Great rays of light shine from the guru’s lion-throne.
e. Vajrasattva has a bell and a holy vajra.
f. I prostrate to the gurus and all the refuges.
g. The gurus and all the protectors have great happiness.
h. Chenrezig sits on a lotus and holy lion-throne.
i. All sentient beings take refuge in all the Buddhas.
j. I have a holy vajra and a holy bell.

6.3

a. These are not the holy sangha.
b. The holy gurus are seated on a lion throne and lotus.
c. Chenrezig and the great refuges are the holy protectors.
d. Vajrasattva and Chenrezig are the great protectors.
e. Holy nectar falls from the great Hung.
f. Holy rays of light shine from Vajrasattva.
g. In samsara, there are suffering and great misdeeds.
h. All the buddhas have great virtue.
i. All sentient beings have great virtue.
j. I prostrate to all the gurus and all the buddhas.

7.2

a. ka zhab-kyu ku na kūn
b. ga ra gar
c. cha dren-po che na chen
d. da nga dang
e. ba na-ro bo da bō
f. ca da ce
g. cha zhab-kyu chu ba chub  
h. ga zhab-kyu gu sa gü  
i. pa ra par  
j. cha na-ro cho sa chö  
k. ca gi-gu ci ga cig  
l. ma dreng-po me da me  
m. da ma dam  
n. la dreng-po le na len  
o. ya na-ro yo da yö  
p. la zhab-kyu lu nga lung  
q. la ga lag  
r. ma gi-gu mi na min

7.3

a. ཐིན་ b. ས་ c. དོན་
d. དེབ་ e. ཞིག་ f. ས་
g. དེབ་ h. ས་ i. ས་
j. དེབ་ k. ཐིན་ l. ཐིན་
m. མོ་ n. ཐིན་ o. འོར་
p. ཐིན་ q. ཐིན་ r. ཐིན་

7.4

a. The Buddha is the one who accomplishes virtue.  
b. The guru is the one who abandons misdeeds.  
c. The Buddha is the one who accomplishes liberation.
d. The abandoning of misdeeds is the practice of the victors’ sons.

e. The Buddha is one who creates compassion.

f. The guru is one who accomplishes liberation.

g. The Buddha is the one who accomplishes the dharma.

h. Vajrasattva is the one who possesses a vajra.

i. This one who possesses a lotus is Chenrezig.

j. That one who accomplishes great compassion is Chenrezig.

7.5

a. The renunciation of all misdeeds is the practice of the lama.

b. The one who sits on a great lotus is Chenrezig.

c. The one who accomplishes great compassion is the victors’ son.

d. The Buddha is the one who accomplished great liberation.

e. The one who possessed a vajra and a bell is Vajrasattva.

f. This which falls from the Hung is sacred nectar.

g. The one who sits on the great lion-throne is the holy guru.

h. That one who created liberation from samsara is the Buddha.

i. That one who lacks blemish is a Buddha.

j. This one who possesses white rays of light is Vajrasattva.

8.1

a. ga la-ta la  b. ka ya-ta kya  c. pa ra-ta tra

d. ma ra-ta ma  e. ba la-ta la  f. kha ya-ta khya

g. pha ya-ta cha  h. ba ya-ta ja  i. ka ya-ta kya

j. za la-ta da  k. ta ra-ta tra  l. da ra-ta dra

m. pa ya-ta ca  n. ka la-ta la  o. pha ra-ta thra

p. kha ra-ta thra  q. sa la-ta sa  r. ba ra-ta dra

s. ga ya-ta gya  t. ma ya-ta nya
8.2

a. ka ya-ta kya gi-gu kyi
b. ga la-ta la zhab-kyu lu
c. pa ra to tra gi-gu tri
d. ga ya-ta gya dreng-pu dre
e. kha ya-ta khya na-ro khyo
f. pha ya-ta cha gi-gu chi
g. ka ya-ta kya zhab-kyu kyu
h. da ra-ta dra gi-gu dri
i. pha ya-ta cha dreng-bu che
j. ba ya-ta ja zhab-kyu ju
k. da ra-ta dra zhab-kyu dru
l. ba ra-ta dra dreng-bu dre
m. ba la-ta la na-ro lo
n. kha ra-ta thra gi-gu thri
o. ba ya-ta ja gi-gu ji
p. sa ra-ta sa zhab-kyu su
q. sa la-ta la dreng-bu le
r. ma ya-ta nya zhab-kyu nyu
s. ta ra-ta tra dreng-bu tre
t. ba ra-ta dra na-ro dro

8.3

a. b. c. d. e.

f. g. h. i. j.

k. l. m. n. o.

p. q. r. s. t.
8.4

a. /SLA/NA_RO b. /KHYA/GI_KU c. /SRA/GI_KU d. /ZLA/NA_RO e. /MYA/NA_RO

f. /BLA/ZHABS_KYU_09 g. /BRA/NA_RO h. /BRA/ZHABS_KYU_06 i. /BRA/'GRENG_BU j. /BYA/'GRENG_BU

k. /PHRA/ZHABS_KYU_06 l. /PHYA/'GRENG_BU m. /PHYA/GI_KU n. /KHRA/GI_KU o. /BYA/GI_KU

p. /DRA/GI_KU q. /DRA/ZHABS_KYU_06 r. /GRA/GI_KU s. /GYA/ZHABS_KYU_05 t. /SRA/'GRENG_BU

9.2

a. I eulogise the Tathagata.
b. I make offerings to the Buddha.
c. The guru possesses merit.
d. The bodhisattvas possess diligence.
e. Sentient beings eulogise the guru.
f. The gurus possess bodhicitta.
g. They are possessors of merit.
h. The gurus are endowed with diligence.
i. The Tathagatas are refuges.
j. I prostrate to the tathagatas.

9.3

a. dag "r'wa nam tō
b. di dor-je dzin-khen yin
c. dag pe-ma dzin khen chö-bül
(d. la-ma dig-pang-khen yin
e. dig-pa pang-khen "r'wa-zhin sheg nam tō
f. sang-gye khor ce-zhug so
g. sem-cen དགོང་ཞིང་ཤེད་པི་ སྣོད་པའི་སྐྱེ་བུ་ཞིག་མེད་པའི་སྐྱེ་བུ་གཞི་
h. jang-chub sem-pa དགོང་ཞིང་ཤེད་པི་ སྣོད་པའི་སྐྱེ་བུ་
i. dag སྣོད་ལྔ་སྐྱེ་བུ་བུལ།
j. com-den-de se སྣོད་སྐྱེ་བུ་ལྔ་སྐྱེ་བུ་བུལ།

9.4
k. The guru is endowed with merit.
l. I prostrate to the Buddha together with his retinue.
m. I make offerings to the tathagatas together with their heirs.
n. I eulogise the bodhisattva together with his retinue.
o. Sentient beings are those who experience suffering.
p. The guru is endowed with diligence.
q. Shakyamuni is seated together with the sangha.
r. The Buddha is endowed with compassion.
s. I make offerings to the conquerors together with the heirs of the victors.
t. Chenrezig is endowed with bodhicitta.

9.5
a. la-ma tham-ce ni ge-wa dang den-pa yin
b. dag ni sang-gye la chö-pa bül
c. sem-ce tham-ce ni kön-chog-sum la je-su yi-rang
d. sang-gye nam ni jang-chub-sem dang den-pa yin
e. sem-cen tham ce ni la-ma dam-pa la chö-pa bül
f. de-zhin sheg-pa ni yön-ten tham-ce dang den-pa yin
g. sem-cen ni dug-ngal na-tshog dang den-pa yin
h. dag ni la-ma dang kön-chog-sum la tö
i. khor-wa ni dug-ngal chen-po dang den-pa yin
j. jang-chub sem-pa ni jang-chub-sem chen-po dang den-pa yin

10.1

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a. a o ga ra-ta dra na-ro dro  
b. a na-ro o nga ong  
c. ga o za gi-gu zi ga sa zig  
d. ga o ca gi-gu ci ga cig  
e. ba o ra tsa-ta tsa na-ro tso na tsön  
f. ma o dza da dze  
g. ra ta-ta ta ga tag  
h. sa ga-ta ga na-ro go  
i. ga o sa zhyab-kyu su ma sum  
j. a o ba ya-ta ja zhyab-kyu ju nga jung  
k. ra dza-ta dza na-ro dzo ga sa dzog  
l. ra na-ta na ma sa nam  
m. ba o sa ga-ta ga ra-ta dra la drel  
n. sa ta-ta ta dreng-po te  
o. ba o sha da she  
p. a o ba ya-ta ja na-ro jo ra jor  
q. ra nya-ta nya dreng-po nye ra nyer  
r. ba o sa ga-ta ga ra-ta dra zhab-kyu dru ba sa drub

10.2

a. la-ma  
b. sang-gye  
c. chö  
d. gen-dün  
e. sem-cen  
f. dag  
g. di  
h. de  
i. tham-ce  
j. dam-pa  
k. yin  
l. min  
m. shakya-thub-pa  
n. chag-tshal lo  
o. kyab-su chi  
p. jang-chub sem-pa  
q. cen-re-zig  
r. jam-pel-yang  
s. dor-je-chang  
t. kön-chog-sum  
u. gön-po  
v. kyab-ne

10.3
a. di ni la-ma yin no
b. di ni sang-gye min no
c. sang-gye ni la-ma yin no
d. la-ma ni gön-po yin no
e. sang-gye ni gön-po yin no
f. di ni kyab-ne yin no
g. sang-gye ni kyab-ne yin no
h. la-ma ni kyab-ne yin no
i. gön-po ni sang-gye yin no
j. di ni gön-po yin no

10.4
a. This is the Buddha.
b. That is not the lama.
c. I prostrate to the Buddha.
d. Sentient beings prostrate to Shakymuni.
e. Chenrezig is a bodhisattva.
f. The holy lama is a protector.
g. The Three Jewels are the refuge.
h. I take refuge in the sangha.
i. Shakyamuni is the holy lama.
j. Vajradhara is the protector.

10.5
a. di ni sang-gye yin
b. de ni la-ma yin
c. dag ni sang-gye la chag-tshal lo
d. sem-cen ni la-ma la chag-tshal lo
e. cen-re-zig ni jang-chub sem-pa yin no
f. la-ma dam-pa ni gön-po yin no
g. kön-chog-sum ni kyab-ne yin no
h. dag ni gen-dün la kyab-su chi o
i. sang-gye ni la-ma dam-pa yin
j. dor-je sem-pa ni gön-po dam-pa yin

10.6

a. This is the buddha.
b. That is the guru.
c. I prostrate to the Buddha.
d. Sentient beings prostrate to Shakyamuni.
e. Chenrezig is a bodhisattva.
f. The holy guru is the refuge.
g. The Three Jewels are the refuge.
h. I take refuge in the sangha.
i. Shakyamuni is the holy guru.
j. Vajrasattva is the holy protector.

11.1

a. cha na-ro cho sa chō 
b. ca na cen
c. ya gi-gu yi na yin
d. ra sa re
e. da ma dam
f. ca da ce
g. yo na-ro yo da yō 
h. sa dreng-bu se nga seng
i. da nga dang
j. cha dreng-bu che na chen
k. ma dreng-bu me da me
l. za dreng-bu ze ra zer

11.2

a. ba la-ta la
b. pha ya-ta cha ga chag
c. kha ra-ta thra gi-gu thri

d. da ra-ta dra gi-gu dril la dril

e. ba ya-ta ja nga jang

f. ga ya-ta gya gi-gu gyi sa gyi

g. ra ga-ta ga ya-ta gya sa gye

h. a-o pha ra-ta thra na-ro thro

i. a-o ba ya-ta ja zhab-kyu ju nga jung

j. sa ka-ta ka ya-ta kya ba sa kyab

k. a-o pha ra-ta thra dreng-bu thre nga threng

l. sa ra-ta ra sa se

11.3

a. sa  
b. ga  
c. da

d. za  
e. da  
f. sa

g. na  
h. tha  
i. tsha

j. da  
k. na  
l. pa

11.4

a. sa nga sa sang  
b. da-o ga dreng-bu ge  
c. o-a da zhab-kyu du na dün  
d. ga-o za gi-gu zi ga sa zig  

e. ba-o da ga dag  
f. sa dreng-bu se ma sa sem  
g. ga-o na sa ne  

h. tha ma sa tham  
i. a-o tsha la tshal  
j. ba-o da dreng-bu de  
k. ra na-ta na ma sa nam  
l. da-o pa a pa

12.2

a. The sage is the source of qualities.

b. The guru is the source of wisdom.
c. The dharma is the source of compassion.
d. The sage is the excellent guru.
e. The bodhisattva is endowed with qualities.
f. This is the source of benefit.
g. The sage is the creator of compassion for the sake of beings.
h. I practice virtue because of liberation.
i. The guru is endowed with wisdom.
j. The sage is endowed with qualities.

12.3

a. གཉིས་པ་ཞི་བཟོད་ནམ་ཐབས་པར་དུ་བོད་པ་བོ།

b. གཉིས་པ་ཞི་བཟོད་ནམ་ཐབས་པར་དུ་བོད་པ་བོ།

c. དགོངས་པ་ཐེན་པོ་དེ་བཟོད་ནམ་ཐབས་པ་བོ།

d. གཉིས་པ་ཞི་བཟོད་ནམ་ཐབས་པར་དུ་བོད་པ་བོ།

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13.2

a. Chenrezig sees all sentient beings.

b. The Buddhas spoke the holy dharma.

c. The guru holds a flower.

d. The holy dharma reduces suffering.

e. The lion throne is ornamented by flowers.

f. The bodhisattva holds the dharma.

g. The Buddha reduces all afflictions.

h. All the Buddhas see the sentient beings of samsara.

i. All the gurus look at me with their compassion.

j. Light-rays of compassion illuminate me.

13.3

a. གོའི་ཐོབ་མཛོད་པའི་ཉིད་ཐེག་པ་བེད་ཙམ

b. གོའི་ཐོབ་མཛོད་པའི་ཉིད་ཐོབ་མཛོད་པའི་ཉིད་ཀྱི་བེད

c. གདུལ་ཀེས་ཐོབ་མཛོད་པའི་ཉིད་མཛོད་པའི་ཉིད་ཀྱི་བེད
d. ཉོན་མཆི་བོ་མཆི་བོ་ལ་མཐུན་བུ་བོ་

e. གསར་བཀོད་གཞི་ང་བོ་རིང་

f. དཔལ་མི་ཀི་ཚིག་ལས་སུམ་གྱི་

h. སྐབུ་དམངས་སྐབས་མཐུན་བུ་བོ་

i. རྒྱལ་སུལ་སྐི་མིས་མཐུན་བུ་

j. སྐབུ་དམངས་སྐི་མིས་མི་

14.1

a. ཆེ། ཆེ། ཆེ། ཆེ། ཆེ། ཆེ། ཆེ། ཆེ། ཆེ།
b. The speaker of the dharma has various qualities.

b. This possessor of qualities is the Buddha.

c. The qualities of the speaker of the dharma are many.

d. Liberation is accomplished by the buddha.

e. The bodhisattva is the precious guru.

f. The qualities possessed by the Buddha are many.

g. The one that lacks faults is the precious sangha.

h. Those who accomplish virtue are the bodhisattvas.

i. To one who makes an effort, there is a great happiness.
j. The happiness of one who practices the holy dharma is great.

14.4

a. This one who observes all sentient beings is Chenrezig.
b. That one who creates great compassion is the precious guru.
c. This one who holds a vajra and bell is Vajrasattva.
d. Those who possess a protector have great happiness.
e. Those who make an effort for the sake of beings accomplish great virtue.
f. The holy gurus create benefit for all sentient beings.
g. All the tathagatas are endowed with bodhicitta.
h. Those endowed with bodhicitta are the tathagatas.
i. All the bodhisattvas are endowed with great compassion.
j. All those endowed with great compassion are bodhisattvas.
k. I prostrate to the Three jewels accompanied by their retinues!

15.1

a. Please think of me.
b. Please look at me.
c. Please bless me.
d. Please bestow happiness on all sentient beings.
e. Please accept my offering.
f. Please bless all beings.
g. Please bestow happiness on me.
h. Please think of me with great compassion.
i. Please look at all sentient beings in samsara with great compassion.
j. Please accept these offerings of me and all sentient beings.
15.2 Don’t worry if your word order differs from these answers. The sense is the important thing.

a. གོ་བོ་འཛིན་གྱི་ཐོ་བོ་འབུ་བོ་བུ་ཁྱབ་ཐོས་མཚན།

b. གོ་བོ་འཛིན་གྱི་ཐོ་བོ་འབུ་བོ་བུ་ཁྱབ་ཐོས་མཚན།

c. གོ་བོ་འཛིན་གྱི་ཐོ་བོ་འབུ་བོ་བུ་ཁྱབ་ཐོས་མཚན།

b. གོ་བོ་འཛིན་གྱི་ཐོ་བོ་འབུ་བོ་བུ་ཁྱབ་ཐོས་མཚན།

d. གོ་བོ་འཛིན་གྱི་ཐོ་བོ་འབུ་བོ་བུ་ཁྱབ་ཐོས་མཚན།

e. གོ་བོ་འཛིན་གྱི་ཐོ་བོ་འབུ་བོ་བུ་ཁྱབ་ཐོས་མཚན།

f. གོ་བོ་འཛིན་གྱི་ཐོ་བོ་འབུ་བོ་བུ་ཁྱབ་ཐོས་མཚན།

g. གོ་བོ་འཛིན་གྱི་ཐོ་བོ་འབུ་བོ་བུ་ཁྱབ་ཐོས་མཚན།

h. གོ་བོ་འཛིན་གྱི་ཐོ་བོ་འབུ་བོ་བུ་ཁྱབ་ཐོས་མཚན།

i. གོ་བོ་འཛིན་གྱི་ཐོ་བོ་འབུ་བོ་བུ་ཁྱབ་ཐོས་མཚན།

j. གོ་བོ་འཛིན་གྱི་ཐོ་བོ་འབུ་བོ་བུ་ཁྱབ་ཐོས་མཚན།
* ‘Being endowed with…’

15.3

a. While prostrating to the Three Jewels, I take refuge.

b. Sentient beings, while abandoning misdeeds, accomplish virtue.

c. All sentient beings, while abandoning various misdeeds, accomplish great virtue.

d. The tathagatas and their heirs, while diminishing the suffering of samsara, accomplish liberation.

e. Protector Vajrasattva, while holding a vajra and bell, sits on a lotus.

f. The guru and all the refuges, for the sake of sentient beings in samsara, while striving, hold (them) with practice compassion.

g. All the Buddhas and their heirs, while dispelling the sufferings of samsara, create great benefit.

h. Chenrezig, while banishing with light-rays of compassion the suffering of all beings, creates lasting happiness.

i. While holding the practices of the bodhisattvas, I create benefit and great happiness for all sentient beings.

j. Holy guru and Three Jewels: while accepting these offerings of mine, look upon me with your great compassion!

16.1

a. Is this virtuous karma?

b. Is that the karma of misdeeds?

c. Do sentient beings have obscurations?

d. Is this the teaching of the Buddha?

e. Does one’s own mind possess qualities?

f. Is there permanent happiness in samsara?

g. Does the bodhisattva not practice compassion?
h. Does the guru sit on a lion-throne?
i. Do I grasp the dharma?
j. Are these teachings the source of benefit and happiness?

16.2

a. སི་ཉིད་ཞིག་ལེགས་པོ་དུ་རིགས་པའི་ཞིག་ཡོད་དེ།
b. སི་ཉིད་ཞིག་ལེགས་པོ་དུ་རིགས་པའི་ཞིག་ཡོད་དེ།
c. སི་ཉིད་ཞིག་ལེགས་པོ་དུ་རིགས་པའི་ཞིག་བཤད།
d. སི་ཉིད་ཞིག་ལེགས་པོ་དུ་རིགས་པའི་ཞིག་བཤད།
e. སི་ཉིད་ཞིག་ལེགས་པོ་དུ་རིགས་པའི་ཞིག་བཤད།
f. སི་ཉིད་ཞིག་ལེགས་པོ་དུ་རིགས་པའི་ཞིག་བཤད།
g. སི་ཉིད་ཞིག་ལེགས་པོ་དུ་རིགས་པའི་ཞིག་བཤད།
h. སི་ཉིད་ཞིག་ལེགས་པོ་དུ་རིགས་པའི་ཞིག་བཤད།
i. སི་ཉིད་ཞིག་ལེགས་པོ་དུ་རིགས་པའི་ཞིག་བཤད།
j. སི་ཉིད་ཞིག་ལེགས་པོ་དུ་རིགས་པའི་ཞིག་བཤད།

16.3

a. Suffering is not permanent.
b. Is suffering impermanent?
c. Happiness does not arise from misdeeds.
d. One endowed with wisdom does not perform misdeeds.
e. All samsara is impermanent.
f. One endowed with wisdom does not collect non-virtuous karma.

g. Obscurations are not collected in one’s own mind.

h. The tathagata does not create non-virtue.

i. The bodhisattva does not abandon the practice of compassion.

j. Happiness does not arise for one who does not practice virtue.

17.1

a. I practice dharma for the sake of sentient beings.

b. All Buddhas! Please come here.

c. I take refuge day and night.

d. There are varied, pleasing offerings.

e. All sentient beings take refuge until enlightenment.

f. Precious guru! Please be seated on my forehead always.

g. Father and mother are seated on a moon (disk).

h. The mother is seated in the father’s lap.

i. Nectar falls from the Hung on the moon (disk) at the father’s heart.

j. I will always grasp the dharma until enlightenment.

17.2

a. ཡི་ཐོབ་ཐོབ་མཆུ་ཐོབ་དབུ་མ་

ཐམས་ཅད་སོར་སུ་།

b. ཡི་ཐོབ་ཐོབ་མཆུ་ཐོབ་གཏོན་

ཐམས་ཅད་སོར་སུ་།

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c. The Buddhas possess virtuous karma.

d. The Buddhas possess virtuous karma.

e. The Buddhas possess virtuous karma.

f. The Buddhas possess virtuous karma.

g. The Buddhas possess virtuous karma.

h. The Buddhas possess virtuous karma.

i. The Buddhas possess virtuous karma.

j. The Buddhas possess virtuous karma.

17.3

a. The Buddhas possess virtuous karma.
b. All sentient beings have non-virtuous karma.
c. Non-virtuous karma is the cause of suffering.
d. All suffering is impermanent.
e. In one’s own mind are various obscurations.
f. In accordance with dharma, I practice virtue.
g. I confess all misdeeds.
h. The mother sits in the father’s lap.
i. I request the gurus to be seated always at my crown day and night until enlightenment.
j. Rays of light shine from the Hung on the lotus and moon-disk at the heart of the father.

18.2

a. May the nectar of the wisdom of all the Buddhas arise.
b. May precious rays of light shine on me.
c. May all afflictions be cleaned away.
d. May various precious flowers fall upon me.
e. May all sentient beings achieve Buddhahood.
f. May I obtain the fruit of the holy dharma.
g. May I and all sentient beings achieve bodhisattva-hood.
h. May the rays of light of the compassion of all the bodhisattvas shine on me.
i. May I attain the state of Vajrasattva.
j. May the precious bodhicitta arise in me.

18.3

a. པར་བུ་ཐོབ་མི་འཐུས་འཕྲུལ་བ་དེ་བ་
b. པར་བུ་ཐོབ་མི་འཐུས་འཕྲུལ་བ་དེ་བ་

པར་བུ་ཐོབ་
c. རྩ་ཆུ་ཞེས་བའི་ཐོན་མ།
དབེན་པར་ཐུབ་པའི་བཟོ་བོ་ཤེས་

d. སེམས་ཅན་བཞི་བཟང་ནུས་པ་
རྒྱུད་པར་ཤེས་

e. སྟོད་གཞི་བཞི་བཟང་ནུས་པར་
འགོ་པར་ཤེས་

f. སེམས་ཅན་བཞི་བཟང་ནུས་པར་
འགོ་པར་ཤེས་

g. སེམས་ཅན་བཞི་བཟང་ནུས་པ་
ཞེས་པ་ཤེས་

h. སྟོད་གཞི་བཞི་བཟང་ནུས་པ་
ཞེས་པ་ཤེས་

i. སྟོད་གཞི་བཞི་བཟང་ནུས་པ་
ཞེས་པ་ཤེས་

j. སྟོད་གཞི་བཞི་བཟང་ནུས་པ་
ཞེས་པ་ཤེས་
19.3

a. All sentient beings become endowed with happiness.
b. All sentient beings become free from suffering.
c. Misdeeds are the cause of great suffering.
d. May beings become free from all suffering.
e. May I never be parted (free) from wisdom.
f. Until enlightenment, may I never be parted (free) from the guru and the Three Jewels.
g. O precious guru, may you always abide at my forehead.
h. May my ignorance be dispelled.
i. May all the obscurations of my mind be dispelled.
j. By these actions of the Buddhas, may all sentient beings achieve liberation.

19.4

a. "\text{བདེ་གཞི་སོགས་བལ་པོ་བོ་མོངས་}
   
   ཤུན་འཛིན་"

b. "\text{བདེ་གཞི་འི་མངོན་ཤིང་པ་བོ་མོངས་}
   
   དགེ་བཙན་འབོལ་ན་ཤིང་བོ་མོངས་}
   
   ཤུན་འཛིན་"

c. "\text{ད་པོམ་ཐུབ་བོ་མོངས་}
   
   ཤུན་འཛིན་"

d. "\text{བཐོད་པ་བོ་མོངས་}
   
   ཤུན་འཛིན་"
20.3

a. I will emulate Manjushri.

b. I will also emulate Samantabhadra.

c. Beings emulate the Buddhas.

d. Manjushri is one who knows all.

e. Just as the gurus act, I will act in that same way.
f. Just as the Buddhas trained, I will train in that same way.

g. Just as all sentient beings will become non-existent, I will become non-existent in that same way.

h. Just as Avalokiteshvara sees all, in that same way he also knows all.

i. I dedicate all merit.

j. For the sake of the accomplishment of liberation of all sentient beings in Samsara, I dedicate all these merits.

20.4

a. བོད་ཀྱང་བརྙན་པོ་བཟོན་་བཞི་ནི་

b. གཞལ་བརོད་པོ་བཟོན་་བཞི་ནི་

c. སྤྲོལ་ཞེས་བོརོད་པོ་བཟོན་་བཞི་ནི་

d. སྤྲོལ་ཞེས་བོརོད་པོ་བཟོན་་བཞི་ནི་

e. ཞྭ་མཆོག་བླ་མ་ཐེགས་པའི་སྤྱོན་པོ་སངས་རྒྱས་གྱི་ཐོབ་དཔོན་ནི་སངས་རྒྱས་གྱི་ཐོབ་དཔོན་

f. སྤྲོལ་ཞེས་བོརོད་པོ་བཟོན་་བཞི་ནི་

g. སྤྲོལ་ཞེས་བོརོད་པོ་བཟོན་་བཞི་ནི་

h. སྤྲོལ་ཞེས་བོརོད་པོ་བཟོན་་བཞི་ནི་
i. ཞབས་སེམས་པ་ཙུག་བཞི་
བདག་ཞིག་པར་ངངས།

j. སློབ་ཙུམ་ཞི་བཞི་ནི་བོད་དུ་བཞི
བདག་ཞིག་སངས་སློབ་ཙུམ་བདག་ཞི།
དེ་བཞིན་དུ་རབ་བཞི།
## APPENDIX THREE

### GRAMMATICAL TABLES

#### POSSESSION MARKERS

<table>
<thead>
<tr>
<th>Last letter of preceding syllable</th>
<th>Possession marker</th>
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<tbody>
<tr>
<td>-셉 -셋</td>
<td>gi</td>
</tr>
<tr>
<td>-셌 -셍 -셎</td>
<td>kyi</td>
</tr>
<tr>
<td>-셏 -שים -씹</td>
<td>gyi</td>
</tr>
<tr>
<td>-셐 and vowels</td>
<td>'i or yi</td>
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#### AGENT MARKERS

<table>
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<tr>
<td>-셉 -숀</td>
<td>gi</td>
</tr>
<tr>
<td>-숀 -สอน -솝</td>
<td>kyi</td>
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<tr>
<td>-สอน -สอน -솝</td>
<td>gi</td>
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<tr>
<td>-สอน and vowels</td>
<td>* or yi</td>
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#### SEVEN POSITION MARKERS
### Last letter of preceding syllable

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<td>Any letter</td>
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<tr>
<td>3</td>
<td>꟫ y’</td>
<td>tu</td>
</tr>
<tr>
<td>4</td>
<td>꟫ ꟫’ y’ ꟫’ ŭ’ ꟫’ ꟫’</td>
<td>du</td>
</tr>
<tr>
<td>5</td>
<td>꟫’</td>
<td>su</td>
</tr>
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<td>6</td>
<td>꟫’ and all vowels</td>
<td>-r,</td>
</tr>
<tr>
<td>7</td>
<td>꟫’ and all vowels</td>
<td>ru</td>
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### FINAL CONSONANTS

#### Final Consonant

<table>
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<td>꟫ ꟫ ꟫ ꟫</td>
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<tr>
<th>Medial vowel</th>
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<th>Front</th>
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<tr>
<td>a</td>
<td>-el*</td>
<td>-il</td>
</tr>
<tr>
<td>o</td>
<td>-e</td>
<td>-en</td>
</tr>
<tr>
<td>u</td>
<td>-o</td>
<td>-in</td>
</tr>
<tr>
<td>i</td>
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<td>-en</td>
</tr>
<tr>
<td>e</td>
<td>-e</td>
<td>-en</td>
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* Exception: when reading dharma texts aloud, al often retains its original pronunciation and is not shifted forward to become el.
## Subjoined Letters

### Subjoined ya: ya-ta

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<th>/Ga</th>
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<td>usual pronunciation</td>
<td>ka</td>
<td>kha</td>
<td>ga</td>
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<td>with ya-ta</td>
<td>kya</td>
<td>khya</td>
<td>gya</td>
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<tr>
<td>now pronounced</td>
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### Row 4

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<th>/Ba</th>
<th>/Ma</th>
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<td>pha</td>
<td>ba</td>
<td>ma</td>
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<td>with ya-ta</td>
<td>ca</td>
<td>cha</td>
<td>ja</td>
<td>nya</td>
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<tr>
<td>now pronounced</td>
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<td></td>
<td></td>
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### Subjoined ra: ra-ta

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<td>da</td>
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<td>thra</td>
<td>dra</td>
</tr>
<tr>
<td>Now pronounced</td>
<td></td>
<td></td>
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<table>
<thead>
<tr>
<th>Row 1</th>
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<th>/Kha</th>
<th>/Ga</th>
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<tr>
<td>Usual pronunciation</td>
<td>ka</td>
<td>kha</td>
<td>ga</td>
</tr>
<tr>
<td>With ra-ta</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>------------</td>
<td>---</td>
<td>---</td>
<td>---</td>
</tr>
<tr>
<td>Now pronounced</td>
<td>tra</td>
<td>thra</td>
<td>dra</td>
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<table>
<thead>
<tr>
<th>Row 4</th>
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<td>Usual pronunciation</td>
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<td>pha</td>
<td>ba</td>
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</table>

<table>
<thead>
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<th>With ra-ta</th>
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<th></th>
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</thead>
<tbody>
<tr>
<td>now pronounced</td>
<td>tra</td>
<td>thra</td>
<td>dra</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Others</th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>Usual pronunciation</td>
<td>ma</td>
<td>sa</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>With ra-ta</th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>still pronounced (i.e. no change)</td>
<td>ma</td>
<td>sa</td>
</tr>
</tbody>
</table>

**Subjoined** la: la-ta

| Consonant |  |  |  |  |
|-----------|---|---|---|
| Usual pronunciation | ka | ga | ba | sa | za |

<table>
<thead>
<tr>
<th>Consonant</th>
<th></th>
<th></th>
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<tbody>
<tr>
<td>with ra-ta is now pronounced</td>
<td>la</td>
<td>la</td>
<td>la</td>
<td>la</td>
<td>da</td>
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# COMMAND MARKERS

<table>
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<th>Last letter of preceding syllable</th>
<th>Command marker</th>
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<tr>
<td>/GA/TSEG</td>
<td>cig</td>
</tr>
<tr>
<td>/NGA/TSEG /NA/TSEG /MA/TSEG /RA/TSEG /LA/TSEG /'A/TSEG or vowels</td>
<td>zhig</td>
</tr>
<tr>
<td>/SA/TSEG</td>
<td>shig</td>
</tr>
</tbody>
</table>
APPENDIX FOUR

GRAMMATICAL TERMS FOR NON-GRAMMARIANS

- singular
- plural
- noun
- verb
- pronoun
- adjective
- adverb
- locative
- agentive
- instrumental
## APPENDIX FIVE

### A. TIBETAN-ENGLISH GLOSSARY (PHONETIC)

<table>
<thead>
<tr>
<th>Tibetan</th>
<th>English</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>‘i</td>
<td>བི</td>
<td>possession marker</td>
</tr>
<tr>
<td>bab</td>
<td>བབ་</td>
<td>fall</td>
</tr>
<tr>
<td>bar-du</td>
<td>བད་ནུ</td>
<td>until</td>
</tr>
<tr>
<td>cen</td>
<td>ཏན།</td>
<td>possessing</td>
</tr>
<tr>
<td>cen-re-zig</td>
<td>བོད་ནགས་ལེགས་པ།</td>
<td>Avalokiteshvara</td>
</tr>
<tr>
<td>chag-pa</td>
<td>བཀག་པ།</td>
<td>attachment</td>
</tr>
<tr>
<td>chag-tshal lo</td>
<td>བཀག་ཐོ་ལོ།</td>
<td>prostrate</td>
</tr>
<tr>
<td>chen-po</td>
<td>བཞེན་པོ།</td>
<td>great</td>
</tr>
<tr>
<td>chir</td>
<td>གཞི་</td>
<td>because of</td>
</tr>
<tr>
<td>chö</td>
<td>གོང་</td>
<td>dharma</td>
</tr>
<tr>
<td>chog</td>
<td>ཡོག་</td>
<td>excellent</td>
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<tr>
<td>chö-pa</td>
<td>ཀྲོ་པ་</td>
<td>offering</td>
</tr>
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<td>chö-pa bül</td>
<td>ཀྲོ་པ་བུལ་</td>
<td>make offerings</td>
</tr>
<tr>
<td>cig</td>
<td>གཞི་</td>
<td>command marker</td>
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<tr>
<td>cig-tu</td>
<td>གཞི་ཀུ་</td>
<td>alone</td>
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<tr>
<td>cing</td>
<td>གཞི་ཞི་</td>
<td>continuation marker</td>
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<tr>
<td>ci-wo</td>
<td>གཞི་ཞི།</td>
<td>forehead</td>
</tr>
<tr>
<td>com-den-de</td>
<td>ཕྲུད་མོ་དེན་པ་</td>
<td>conqueror</td>
</tr>
</tbody>
</table>
dag  

\text{plural marker}

dag  

I

dam-pa  

holy

dang ce-pa  

together with

dang den-pa  

derived with

dang drel-wa  

be free from

dang  

and

dang-wa  

aversion

de  

that

den-pa  

teachings

de-zhin sheg-pa  

tathagata

de-wa  

happiness

de-yang  

furthermore

de-zhing-du  

in that way

di dag  

these (non-hon.)
di nam  

these (usually hon.)
di  

this
dig-pa  

misdeed
dön-du  

for the benefit of
dor-je  

vajra
dor-je-sem-pa  

Vajrasattva
drib-pa  

obscuration
dril-bu  

bell
dro  

being (=dro-wa)
dro-wa  

being
drub-khen  

one who accomplishes
dug-ngal  

suffering
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<th>English</th>
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<td>都提</td>
<td>nectar</td>
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<td>dze-khen</td>
<td>都善</td>
<td>maker, doer</td>
</tr>
<tr>
<td>dzin</td>
<td>都林</td>
<td>grasp, hold</td>
</tr>
<tr>
<td>gen-dün</td>
<td>都僧</td>
<td>sangha</td>
</tr>
<tr>
<td>ge-wa</td>
<td>都法</td>
<td>virtue</td>
</tr>
<tr>
<td>gong su sol</td>
<td>都精酥</td>
<td>please consider</td>
</tr>
<tr>
<td>gön-po</td>
<td>都翁</td>
<td>protector</td>
</tr>
<tr>
<td>gü-par</td>
<td>都巴</td>
<td>reverentially</td>
</tr>
<tr>
<td>gyel-se</td>
<td>都列世</td>
<td>victors’ heir</td>
</tr>
<tr>
<td>gyen</td>
<td>都燕</td>
<td>ornament</td>
</tr>
<tr>
<td>gyi-pa</td>
<td>都仪趴</td>
<td>act</td>
</tr>
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<td>gyu</td>
<td>都尤</td>
<td>cause</td>
</tr>
<tr>
<td>gyur</td>
<td>都尤</td>
<td>become</td>
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<tr>
<td>gyur</td>
<td>都尤</td>
<td>imperative: become!</td>
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<tr>
<td>hung</td>
<td>都Hung</td>
<td>Hung</td>
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<tr>
<td>jam-pel</td>
<td>都杰Req</td>
<td>Manjushri</td>
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<td>jang-chub</td>
<td>都朗俱</td>
<td>enlightenment</td>
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<td>都朗俱慈悲</td>
<td>bodhicitta</td>
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<td>都世域缘</td>
<td>rejoice</td>
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<td>jin</td>
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<td>giving</td>
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<tr>
<td>jin-gyi lob tu sol</td>
<td>都金髓流头珠</td>
<td>please bless</td>
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<td>ji-tar</td>
<td>都塔</td>
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<td>jom</td>
<td>都蒙</td>
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<td>都肿</td>
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<td>khyen-pa</td>
<td>know</td>
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<tr>
<td>Kön-chog-sum</td>
<td>Three Jewels</td>
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<td>kün</td>
<td>all</td>
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<tr>
<td>Kün-tu zang-po</td>
<td>Samantabhadra</td>
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<tr>
<td>Kyab-su chi o</td>
<td>take refuge</td>
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<td>Kyön</td>
<td>blemish</td>
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<td>La</td>
<td>to, in</td>
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<td>Lag-len</td>
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<td>Le</td>
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<td>Len</td>
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<td>Lob</td>
<td>learn</td>
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<td>Mang-po</td>
<td>many</td>
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<tr>
<td>Me</td>
<td>to lack</td>
<td></td>
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<tr>
<td>Me-pa</td>
<td>one who lacks</td>
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<td>Me-tog</td>
<td>flower</td>
<td></td>
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<tr>
<td>Mi-ge-wa</td>
<td>unvirtuous</td>
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<tr>
<td>Min</td>
<td>to be not</td>
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<td>Mi-she</td>
<td>ignorance</td>
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ne  
ne-pa
ngo
ni
nye-wa
nyi
nyin
nyön-mong
ö-ser
pang
pang-khen
pa-po
pe-ma
phen
phen-pa
rab-tu
rang
rim-gyi
ring-po
rin-po-che
sang-gye
sel
sem
sem-cen
seng-thri
ser
she-rab

from
abide, dwell, remain
dedicate
subject marker
near
itself, state of
day
afflictions
light-rays
lap
renouncer
hero
lotus
benefit
benefit
exceedingly
self
by stages, gradually
far
precious
Buddha
illuminate
mind
sentient beings
lion-throne
gold
wisdom
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<th>Tibetan Word</th>
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<td>‘come!’</td>
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<td>always</td>
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<td>tang-nyom</td>
<td>equanimity</td>
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<tr>
<td>tar</td>
<td>like</td>
</tr>
<tr>
<td>teng-tu</td>
<td>above, on top of</td>
</tr>
<tr>
<td>tham-ce</td>
<td>all</td>
</tr>
<tr>
<td>thar-pa</td>
<td>liberation</td>
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<td>threng-wa</td>
<td>mala (prayer-beads)</td>
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<td>thro</td>
<td>shine</td>
</tr>
<tr>
<td>thub-pa</td>
<td>sage</td>
</tr>
<tr>
<td>thug-je</td>
<td>compassion</td>
</tr>
<tr>
<td>thug-ka</td>
<td>heart (honorific)</td>
</tr>
<tr>
<td>tö</td>
<td>praise</td>
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<td>tsal du sol</td>
<td>please bestow</td>
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<td>night</td>
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<td>tshog</td>
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<td>diligence</td>
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<td>yab</td>
<td>father (honroific)*</td>
</tr>
<tr>
<td>yin</td>
<td>to be</td>
</tr>
<tr>
<td>yó</td>
<td>to have</td>
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<tr>
<td>Term</td>
<td>Meaning</td>
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<td>yö-pa</td>
<td>one who has, possessor</td>
</tr>
<tr>
<td>yum</td>
<td>mother (honorific)*</td>
</tr>
<tr>
<td>zhe su sol</td>
<td>please accept</td>
</tr>
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<td>zhin-du</td>
<td>according to, while</td>
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<td>zhing</td>
<td>continuation marker</td>
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<td>zhug</td>
<td>to sit, stand, remain</td>
</tr>
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<td>zig su sol</td>
<td>please look upon</td>
</tr>
<tr>
<td>zig</td>
<td>look</td>
</tr>
<tr>
<td>zig-pa</td>
<td>seer, one who sees</td>
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<tr>
<td>Tibetan</td>
<td>English</td>
</tr>
<tr>
<td>---------</td>
<td>---------</td>
</tr>
<tr>
<td>kün</td>
<td>all</td>
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<tr>
<td>kün-tu zang-po</td>
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<td>sangha</td>
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<td>ge-wa</td>
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<td>please consider</td>
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<td>act</td>
</tr>
<tr>
<td>gyur</td>
<td>become</td>
</tr>
<tr>
<td>drub-khen</td>
<td>one who accomplishes</td>
</tr>
<tr>
<td>dro</td>
<td>being (=dro-wa)</td>
</tr>
<tr>
<td>dro-wa</td>
<td>being</td>
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<td>gyu</td>
<td>cause</td>
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<td>drib-pa</td>
<td>obscuration</td>
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<td>Term</td>
<td>Meaning</td>
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<td>---------------</td>
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<td>conqueror</td>
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<td>ji-tar</td>
<td>in which way</td>
</tr>
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<td>jam-pel</td>
<td>Manjushri</td>
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<tr>
<td>jom</td>
<td>overcome</td>
</tr>
<tr>
<td>je-su</td>
<td>after</td>
</tr>
<tr>
<td>je-su yi-rang</td>
<td>rejoice</td>
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<td>nyi</td>
<td>itself, state of</td>
</tr>
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<td>day</td>
</tr>
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<td>nye-wa</td>
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</tr>
<tr>
<td>tag-tu</td>
<td>always</td>
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<td>tag-pa</td>
<td>permanent</td>
</tr>
<tr>
<td>tar</td>
<td>like</td>
</tr>
<tr>
<td>teng-tu</td>
<td>above, on top of</td>
</tr>
<tr>
<td>tö</td>
<td>praise</td>
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<td>English</td>
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<td>den-pa</td>
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<td>thug-ka</td>
<td>heart (honorific)</td>
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<td>compassion</td>
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<td>thub-pa</td>
<td>sage</td>
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<tr>
<td>dag</td>
<td>plural marker</td>
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<td>and</td>
</tr>
<tr>
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<td>together with</td>
</tr>
<tr>
<td>dang den-pa</td>
<td>endowed with</td>
</tr>
<tr>
<td>dang drel-wa</td>
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<td>རྒྱུད་ཀྱིས་</td>
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<tr>
<td>these (usually non-hon.)</td>
<td>རྒྱུད་ཀྱིས་</td>
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<td>this</td>
<td>རྒྱུད །</td>
</tr>
<tr>
<td>Three Jewels</td>
<td>བཞི་བཞི་འཕོ་འི་བཞི་</td>
</tr>
<tr>
<td>to, in</td>
<td>ལ་</td>
</tr>
<tr>
<td>together with</td>
<td>ཨེ་མཁྱེན་</td>
</tr>
<tr>
<td>until</td>
<td>འབྲ་དུ་</td>
</tr>
<tr>
<td>unvirtuous</td>
<td>རྒྱུད་ཀྱིས་</td>
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<tr>
<td>English</td>
<td>Tibetan</td>
</tr>
<tr>
<td>------------------</td>
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</tr>
<tr>
<td>vajra</td>
<td>༽་རྩོད་</td>
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<tr>
<td>Vajrasattva</td>
<td>འཇིགས་དབང་རྒྱུན་།</td>
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<td>various</td>
<td>རྟགས་</td>
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<td>very</td>
<td>བོད་ཀྱི་</td>
</tr>
<tr>
<td>victors’ heir</td>
<td>རླུག་སྡོམས།</td>
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<td>virtue</td>
<td>སོགས་</td>
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<td>wisdom</td>
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<td>དོད་ཆེས་</td>
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<tr>
<td>dor-je-sem-pa</td>
<td>འཇིགས་དབང་རྒྱུན་།  དོད་ཆེས་པ</td>
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<td>na-tshog</td>
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<tr>
<td>she-rab</td>
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