

Tön-mi Sambhoṭa's
The Thirty

and a presentation of

Extracts from (Si-tu Paṅ-chen Chö-kyi-jung-nay's) "Explanation of (Tön-mi Sambhoṭa's) 'The Thirty'"

Drawn from Si-tu Paṅ-chen Chö-kyi-jung-nay's
Explanation of (Tön-mi Sambhoṭa's) "The Thirty" and "Usage of Gender," a Treatise on the Thorough Application of the Language of the Snowy Country: Beautiful Pearl Necklace of the Wise

yul gangs can pa'i brda yang dag par sbyor ba'i bstan bcos kyi bce brag sum cu pa dang rtags kyi 'jug pa'i gzhung gi rnam par bshad pa mkhas pa'i mgul rgyan mu tig phreng mdzes

Translated and formulated by Jeffrey Hopkins

chos kyi 'byung gnas (b.1699/1700, d.1774)

- *karma si tu'i **sum rtags** 'grel chen mkhas pa'i mgul rgyan mu tig phreng mdzes*
(title page title)
- *yul gangs can pa'i brda yang dag par sbyor ba'i bstan bcos kyi bce brag **sum cu pa dang rtags** kyi 'jug pa'i gzhung gi rnam par bshad pa mkhas pa'i mgul rgyan mu tig phreng mdzes*
(bibliographical title)

thon mi sambhoṭa (b.7th cent.)

- ***sum cu pa dang rtags** kyi 'jug pa*
(bibliographical title)
- *lung ston pa rtsa ba **sum cu pa dang rtags** kyi 'jug pa*
(title page title)

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The Alphabet

The letters are twofold, अ (a) series and क (ka) series.

The symbols of the vowels, इ (i) and so forth, are four.

The consonants are thirty.

In Sanskrit the word for “letters” is *akṣara* (immutable); “eye” for instance is expressed by many words “drawer” and “seer” and so forth, but as the letters do not become other than themselves (do not have other names or sounds than their own), they are immutable.

As the consonants manifest all stems and words, they are called “manifesters”, in Sanskrit *vyañjana*. As the vowels, in Sanskrit *varṇa* (tone), express all meaning, they are “expressers.”

There are sixteen vowels and thirty three consonants in Sanskrit. Due to dialects and circumstances there are varying numbers, but all agree with regard to differentiating the letters into two groups, vowels and consonants. From the point of view of this differentiation the letters are divided into *ali* or अ (a) series and *kali* or क (ka) series. Here inside the range of snowy mountains what is important and well known about the language which is considered to be pleasing (Tibetan) are four letters that symbolize clearly the function of vowels:

इ (i), उ (u), ए (e), ओ (o)

and thirty letters clearly symbolize the function of consonants:

क (ka),	ख (kha),	ग (ga),	ङ (nga),
च (ca),	छ (cha),	ज (ja),	ञ (nya),
ट (ta),	ठ (tha),	ड (da),	ण (na),
प (pa),	फ (pha),	ब (ba),	म (ma),
त्स (tsa),	त्श (tsha),	द्ज (dza),	व (va),
झ (zha),	ञ (za),	र ('a),	य (ya),
र (ra),	ल (la),	श (sha),	स (sa),
ह (ha),	अ (a)		

In the consonants are ten suffixes; of them five are also prefixes; the non-affixes are twenty.

When the consonants just explained are divided, there are ten suffixes; five from

those suffixes are also prefixes; twenty letters are not affixed either before or after. Thus there are three groups.

The consonants are seven and a half sections; from division into four, four

First, in dividing the consonants into suffixes, prefixes, and non-affixes it is necessary to realize the individual sections of consonants. Four letters are divided into each of seven and a half sections of consonants. The names of each section from the first to the last should be known.

The last two of the first, third, and fourth, the third of the sixth, and the seventh except ཤ་ (*sha*) are asserted as the ten suffixes.

What is the explanation of the ten suffixes mentioned above? They are the last two letters of the first section, the third section, and the fourth section, ག་ (*ga*), ཏ་ (*nga*), ད་ (*da*), ན་ (*na*), བ་ (*ba*), མ་ (*ma*), and the third letter of the sixth section འ་ (*'a*), and excepting ཤ་ (*sha*) the rest of the seventh section ར་ (*ra*), ལ་ (*la*), ས་ (*sa*). As those letters are affixed after all letters, they are called suffixes; the number of suffixes is definite as just ten.

From the ten suffixed letters, the first, third, fifth, sixth, and seventh are also prefixes.

What are the prefixes mentioned above? From the ten suffixed letters, the first ག་ (*ga*), the third ད་ (*da*), the fifth བ་ (*ba*), the sixth མ་ (*ma*), the seventh འ་ (*'a*) are not only suffixed but also prefixed; they are thus also called prefixes. The number of prefixes is definite as just five. *The Usage of Gender* will explain in detail the systems of affixing prefixes and suffixes.

There is no usage or application of two or three bases of stems put together or of such that has a fourth of a vowel added to it.

Having taken out the prefixes and suffixes, the rest of the letters are only bases of stems: ཀ་ (*ka*), ཁ་ (*kha*), ཅ་ (*ca*), ཆ་ (*cha*), ཇ་ (*ja*), ཉ་ (*nya*), ཏ་ (*ta*), ཐ་ (*tha*), ཕ་ (*pa*), བ་ (*pha*), ཚ་ (*tca*), ཛ་ (*tsha*), ཏ་ (*dza*), ས་ (*wa*), འ་ (*zha*), ཟ་ (*za*), ཡ་ (*ya*), ཤ་ (*sha*), ཏ་ (*ha*), འ་ (*a*). Combinations of two, ཅ་ཀ་ (*tsak*), or three ཆ་ཕ་ཁ་ (*tshaphakha*),

of the twenty bases of stems, or with the addition of a vowel as word of four letters, མཛིཡ་ (*waziya*) are not used in expressions of renown in the country of snowy plains. Therefore, it is not feasible to use the letters which are only bases of stems like that.

The letters that are prefixes and suffixes are also used as bases of stems. However, the division into suffixes, prefixes, and bases of stems is of the moment for the following reasons. For instance, in བསྐྱེབས་ (*bsgrubs*) because the stacked letters ས་ (*sa*), ག་ (*ga*), ར་ (*ra*) are that to which the prefix བ་ (*ba*) and the suffixes བ་ (*ba*) and ས་ (*sa*) are affixed, the expression, “the basis of the stem”, obtains with respect to them. In རབ་ (*rab*) the letter ར་ (*ra*) is the basis of the stem and the letter བ་ (*ba*) a suffix, and vice versa in བར་ (*bar*) the letter བ་ (*ba*) is the basis of the stem and the letter ར་ (*ra*) is a suffix.

Also though the ཡ་ (*u*) letter of for instance བསྐྱེབས་ (*bsgrubs*) or any of the four vowels is suitable as a basis of a stem, here as this is not a work of vowels entering and producing live consonants, the expression “basis of stem” is not applied to vowels. The hook, and so forth, which are spoken with the sound ཡ་ (*u*) and so forth are subsidiaries of the bases of stems, subsidiaries of that to which prefixes and suffixes are affixed and not actual bases of stems. For, if we mean a vowel alone as is indicated to such a vowel alone.

Thus, the five prefixes are also used as suffixes and bases of stems. The ten suffixes are used as bases of stems also. The remaining non-affixes are only bases of stems. Thus there are three divisions. With regard to the particular usage of “bases of stems” here, as this is a passage distinguishing the letters that are only bases of stems, I have explained “bases of stems” from the point of view of the twenty letters remaining after the affixes are taken out.

terminators

Affixing the ten suffixed letters to the end of a stem, affix the fourth vowel to that: these should be known as conclusion of furtherance.

Affix any of the aforementioned ten suffixes to the end of a stem or word; affix the fourth vowel, the letter ཨ་ (*o*), the horns, to it. As a temporary subject of discussion or an expression is only concluded by them, they are called conclusion of furtherance and also terminating “words”. (The term “word” is used here metaphorically; no

morpheme alone is ever considered to be a word.)...

Concerning words which have the extra suffix ད་ (*da*) like བསྟན་ (*bstand*; indicated), རྱུང་ (*gyurd*; became), ལྷན་ (*stsald*; bestowed) according to the correct reading from the two suffixes only the sounds ན་ (*na*), ར་ (*ra*), and ལ་ (*la*) are strong; the sound ད་ (*da*) is not manifested other than only a little. Therefore, བསྟན་དོ་ (*bstand do*), རྱུང་དོ་ (*gyurd do*), ལྷན་དོ་ (*stsald do*), བསྟན་དམ་ (*bstand dam*), རྱུང་དམ་ (*gyurd dam*), ལྷན་དམ་ (*stsald dam*) and the like are not popular nor are they even easy to say. Therefore, because from the point of view of both a similar gender and the ease of pronunciation the concordant sounds are definite as only ཏོ་ (*to*) and ཏམ་ (*tam*) and so forth, ཏོ་ (*to*) is obtained at the end of words with the second suffix ད་ (*da*).

Also, exemplifying these morphemes of the conclusion of furtherance it is easy to understand they are endless:

རྟག་གོ་	<i>rtag go</i>	permanent.
བཟང་གོ་	<i>bzang ngo</i>	good.
ཡོད་དོ་	<i>yod do</i>	exists.
ཡིན་ནོ་	<i>yin no</i>	is.
སྒྲུབ་བོ་	<i>sgrub bo</i>	accomplishes.
བསམ་མོ་	<i>bsam mo</i>	thinks.
བྱེད་	<i>bya 'o</i>	does.
འགྱུར་རོ་	<i>'gyur ro</i>	becomes.
སེལ་ལོ་	<i>sel lo</i>	clears away.
བྱས་སོ་	<i>byas so</i>	done.

and so forth.

Also at the end of words with the second suffix ད་ (*da*) there are many, like:

བསྟན་དོ་	<i>bstand to</i>	shown.
རྱུང་དོ་	<i>gyurd to</i>	became.
ལྷན་དོ་	<i>stsald to</i>	bestowed.

ཕྱིན་ཏེ་	<i>phyind to</i>	went.
འདྲིན་ཏེ་	<i>'dzind to</i>	held.

In examples like these:

ཁྱེད་ལ་འོ་	<i>khyod la'o</i>	to you.
འདི་ཡིས་སོ་	<i>'di yis so</i>	by this.
སློང་མོ་པར་རོ་	<i>slong mo par ro</i>	to a beggar.
འབྲུང་ཁྱུངས་ནས་སོ་	<i>'byung khungs nas so</i>	from the source.
བདག་གི་འོ་	<i>bdag gi'o</i>	mine.
ཤིང་ལ་འོ་	<i>shing la'o</i>	on the tree.
རྟག་ཏུ་འོ་	<i>rtag tu'o</i>	always

the conclusion of furtherance is affixed at the end of all the case terminations.

uses of la

From among the ten suffixed letters the tenth being at the end of a stem, to that affix the second of the ཨ་ (a) series. The eighth being at the end of a stem, to that also affix the second, ཨ་ (u) the third being at the end of a stem, to that affix the second of the ཨ་ (a) series. Also the fourth and ninth themselves are the sound of ལ་ (la), accusative, dative of benefit, locative of place and time, and adverbial accusative.

For the purpose of affixing the cases of the sense of ལ་ (la) at the end of any suitable stem affix the second of the ཨ་ (a) series, ཨ་ (u), to the letter ལ་ (sa), the tenth from among those suffixed letters, and ཨ་ (su) is obtained. Similarly, for only one intersyllabic point affix the eighth suffix ལ་ (ra) at the end of any suitable stem, and one obtains, for instance ལྷག་པར་ (lhag par). Also, opening the intersyllabic point, affix the letter ཨ་ (u) to the letter ལ་ (ra), and one obtains ལ་ (ru). By adding the

letter, ལྷ་ (u) to the letter ད་ (da), the third suffix, དུ་ (du) is obtained. Also there are the fourth suffix ཅ་ (na) and the ninth ལ་ (la), the two themselves not adorned with vowels. Thus there are six, and also not indicated from here, as on the occasion of the conclusion of furtherance explained above, implicitly ཏ་ (ta) having been entered by the letter ལྷ་ (u) is obtained. Thus the sense of ལ་ (la) is definite as seven.

Also if those are affixed to that which has the sense of acting to an object, the second case, the accusative, like སྐབས་སུ་མཆིའོ་ (skyabs su mchi'o; goes to refuge), they should be known as the sound of the object (accusative). If they are affixed to that which has the sense of a purposive action (the dative of benefit) like དབུལ་ཕོངས་ལ་སབྱིན་པ་གདོང་ (dbul phongs la sbyin pa gdong; giving gifts to the poor), they should be known as the sound of “for what purpose” (the dative of benefit). If they are affixed to that which has the sense of place or basis (the locative), the seventh case, like ཤར་ཕྱོགས་སུ་ཡོད་ (shar phyogs su yod; exists in the east), they should be known as the sound of support and place (the locative). If they are affixed to that having meaning that from the viewpoint of particularization shows no difference between the object and the action, a sameness of nature, like འོད་དུ་གསལ་ ('od du gsal; clarifies as light), they should be known as the sound of “that alone” (adverbial accusative), even though in general those are called accusative endings. If they are affixed to that which has the sense of an expression of time of the seventh case (locative of time) like ཉི་མ་ཤར་བ་ན་ཚོས་སྟོན་ (nyi ma shar ba na chos ston; teaches doctrine when the sun rises), they should be known as the sound of temporal occasion (the locative of time). As the usage of all those cases mostly accords with the affixing of ཅ་ (na) and ལ་ (la), they are also called the sound of ལ་ (la).

The letter ཏ་ (ta) having ལྷ་ (u) is affixed at the end of the suffixes ག། (ga) and བ་ (ba) and the second suffix ད་ (da). As in the explanation in the passage of the conclusion of furtherance, though ཏུ་ (tu) is not indicated in the text, it is obtained from the sense. After ཏ་ (nga), ད་ (da), ཅ་ (na), མ་ (ma), ར་ (ra), and ལ་ (la), དུ་ (du) should be affixed. At the end of ལ་ (sa) ལྷ་ (su) should be affixed. At the end of the letter འ་ ('a) ར་ (ra) alone or རུ་ (ru) should be affixed. ཅ་ (na) and ལ་ (la) according to the moment should be affixed variously to all suffixes without differentiation.

Also, to express examples of those one by one: (as each case ending has at least four usages the translations given are only exemplary)

རྟལ་ཏུ་	<i>rtag tu</i>	always
རབ་ཏུ་	<i>rab tu</i>	extremely
ཀུན་ཏུ་	<i>kund tu</i>	to all
པ་རོལ་དུ་	<i>pha rold tu</i>	beyond
མཚན་ཏུ་	<i>mtshard tu</i>	wonderfully
གང་དུ་	<i>gang du</i>	where
ཐམས་ཅད་དུ་	<i>thams cad du</i>	at all
གང་ན་དུ་	<i>gtan du</i>	always
ནམ་དུ་	<i>nam du</i>	ever never with negative
ཤར་དུ་	<i>shar du</i>	to the east
དབལ་དུ་	<i>dpal du</i>	gloriously
གུས་སུ་	<i>gyas su</i>	to the right
ལྷར་	<i>lhar</i>	to a god
ལྷ་རུ་	<i>lha ru</i>	to a god
འོག་ལ་	<i>'og la</i>	under
འོག་ན་	<i>'og na</i>	under
ལྗང་ལ་	<i>steng la</i>	on
ལྗང་ན་	<i>steng na</i>	on
ཡོད་ལ་	<i>yod la</i>	concerning the existence
ཡོད་ན་	<i>yod na</i>	concerning the existence
འདོན་དུ་ལ་	<i>'dzind la</i>	concerning having held
འདོན་དུ་ན་	<i>'dzind na</i>	concerning having held
འདོན་དུ་ན་	<i>'dzerd na</i>	concerning having said
སྤྲུལ་དུ་ལ་	<i>stsald la</i>	concerning having bestowed
སྤྲུལ་དུ་ན་	<i>stsald na</i>	concerning having bestowed

གྲུབ་ལ་	<i>grub la</i>	concerning the existence
གྲུབ་ན་	<i>grub na</i>	concerning the existence
ཁྱིམ་ལ་	<i>khyim la</i>	to home
ཁྱིམ་ན་	<i>khyim na</i>	to home
མཐའ་ལ་	<i>mtha' la</i>	to the end
མཐའ་ན་	<i>mtha' na</i>	to the end
ཤར་ལ་	<i>shar la</i>	in the east
ཤར་ལ་	<i>shar na</i>	in the east
རབ་གསལ་ལ་	<i>rab gsal la</i>	in the living room
རབ་གསལ་ན་	<i>rab gsal na</i>	in the living room
གཡས་ལ་	<i>g.yas la</i>	to the right
གཡས་ན་	<i>g.yas na</i>	to the right

and the like.

ལ་ (*la*) and ན་ (*na*) are not affixed to that which has the sense of an adverbial accusative but are affixed to the others. Also, as the five ལྷ་ (*su*), ར་ (*ra*), རུ་ (*ru*), ལུ་ (*tu*), and ཏུ་ (*du*), are affixed equally to that which has the sense of an adverbial accusative but are affixed to the others. Also, as the five ལྷ་ (*su*), ར་ (*ra*), རུ་ (*ru*), ལུ་ (*tu*), ཏུ་ (*du*) are affixed equally to that which has the sense of accusative, dative of benefit, locative of place, locative of time, and adverbial accusative, how are the cases used?

The second case has the sense of the object of the verb in any action by an agent. The second case is affixed limitlessly:

ཤར་ཕྱོགས་སུ་འགྲོ་	<i>shar phyogs su 'gro</i>	goes to the eastern direction
རྡོ་བར་གཟུགས་བརྒྱན་བྱེད་	<i>rdo bar gzugs brnyan byed</i>	makes an image in stone
མཐའ་རུ་ཁྱོལ་	<i>mtha' ru khyol</i>	reaches the end
རྒྱ་གར་དུ་འགྲོ་	<i>rgya gar du 'gro</i>	goes to India

ཐྱབ་ཏུ་ཕྱོགས་	<i>rgyab tu phyogs</i>	turns back
པ་རོལ་ད་ཏུ་ཕྱིན་	<i>pha rold tu phyin</i>	goes beyond
གཟུགས་ལ་ལྟ་	<i>gzugs la lta</i>	looks at the body
མདུན་ན་རྒྱ་	<i>mdun na rgyu</i>	goes in front

and so forth.

Similarly the fourth case is affixed to the object of a purposeful action from the sense that the action benefits the object of the verb or an action in connection with the object. The fourth case is affixed extensively:

ཚོས་ཕྱོགས་སུ་དཀའ་བ་སྦྱང་	<i>chos phyogs su dka' ba sbyad</i>	works hard for the religious direction
དམན་པར་བརྩེ་	<i>dman par brtse</i>	loves the lower
བདུད་ཚི་ཏུ་བསྐྱབ་	<i>bdud rtsi ru bsgrub</i>	practices for elixir, i.e., does some actions in order to make elixir
ཤིང་གཚོད་ཏུ་སྟེ་རེ་དགོས་	<i>shing gcod du sta re dgos</i>	an axe is needed for cutting wood
གྲུབ་ཏུ་རེ་	<i>grub tu re</i>	hopes to accomplish
གར་ལྟ་ལ་སྒྲོན་མེ་ཐོགས་	<i>gar lta la sgron me thogs</i>	raising a torch to see the performance
ཤིང་ལ་ཚུ་འདྲེན་	<i>shing la chu 'dren</i>	leading water to a tree
ཚོགས་ན་ནོར་འགྲེད་	<i>tshogs na nor 'gyed</i>	dispensing riches to the assembly

and so forth.

The following are possessors of a sound manifesting a dative of benefit, and it is not even necessary to say those have the meaning of ཚེད་ (*ched*; for):

དེའི་ཚེད་ཏུ་	<i>de'i ched du</i>	for that
དེའི་ཚེད་ལ་	<i>de'i ched la</i>	for that
དེའི་དོན་ཏུ་	<i>de'i don du</i>	for the purpose/sake of that
དེའི་དོན་ལ་	<i>de'i don la</i>	for the purpose/sake of that
དེའི་ཕྱིར་ཏུ་	<i>de'i phyir du</i>	for the sake of that

The seventh case is affixed to that which has the sense of on what something depends or of to what something belongs.

ཤར་ཕྱོགས་སུ་འོད་སྣང་	<i>shar phyogs su 'od snang</i>	light illuminating in the eastern direction
མེར་མེ་ལྷ་གནས་	<i>mer me lha gnas</i>	the fire god dwells in fire
ལྷོ་བ་རུ་རྫིང་བཅས་	<i>lte ba ru rdzing bcas</i>	having a pond in the center
ལྷ་ཁང་ལ་མཚོན་རྟེན་ཡོད་	<i>lha khang la mchod rten yod</i>	there is a stupa in the temple
ས་འོག་ཏུ་སྟོབས་ལྡན་གནས་	<i>sa 'og tu stobs ldan gnas</i>	the powerful one lives under the ground
གཟུགས་ཁམས་ན་ཚངས་པ་	<i>gzugs khams na tshangs pa</i>	Brahmā is in the form realm
ལྷགས་ལ་གསེར་འབྲུག་	<i>lcags la gser 'byug</i>	apply gold on iron

and so forth. They are easy to understand.

At the time of doing what action to what object does the sub-case of the second case, the accusative, occur? When an action is the entity of its object itself alone, the object and the action are the same entity. Examples of affixing to that which has the sense of such an accusative are:

མཚོག་གསུམ་ལ་སྐྱབས་སུ་ཤེས་	<i>mchog gsum la skyabs su shes</i>	knows as refuge the three Superior Rarities
ལྷར་གསལ་	<i>lhar gsal</i>	visualizes as a god
སྲ་བར་བྱེད་	<i>sra bar byed</i>	hardens
བརྟན་པར་གྱུར་	<i>brtan par gyur</i>	became firm
སྒོལ་མ་ཚེའི་ལྷ་རུ་བསྟེན་	<i>sgrol ma tshe'i lha ru bsten</i>	relies on Tara as the goddess of life
འོད་ཏུ་འཚོར་	<i>'od du 'tsher</i>	sparkles as light
གཅིག་ཏུ་གྱུར་	<i>gcig tu gyur</i>	became one

and so forth. These should be understood, but as they are difficult to understand, a little explanation follows. In མཚོག་གསུམ་ལ་སྐྱབས་སུ་ཤེས་ (*mchog gsum la skyabs su shes*; knowing as refuge the three Superior Rarities) for instance, from a general point of view སྐྱབས་སུ་ཤེས་ (*skyabs su shes*; knowing as refuge) is the verb. As མཚོག་གསུམ་ (*mchog gsum*; the three Superior Rarities) is the object of that verb, the accusative case is affixed to it. From the point of view of particularization, taking into account the non-differentiation of object and verb, there are two types of objects to which the accusative case is affixed, main and secondary. From between the two,

the main is མཚོག་གསུམ་ (*mchog gsum*; the three Superior Rarities) and the secondary or, as what is shown here, what has the sense of an adverbial accusative is following. When the verb is differentiated into the two, object and verb, ཤེས་པ་ (*shes pa*; knowing) is the verb. Since སྐྱབས་ (*skyabs*; refuge) is the object to be known, an adverbial accusative, a case that is a sense of ལ་ (*la*), is affixed to it. Though the two, སྐྱབས་ (*skyabs*; refuge) and ཤེས་པ་ (*shes pa*; knows), are in general different, using them in an action at such a time ཤེས་པ་ (*shes pa*; knows) is སྐྱབས་ (*skyabs*; refuge). As the expression was produced according to such a thought, ཤེས་པ་ (*shes pa*; knows) is not held to be the object-possessor, and སྐྱབས་ (*skyabs*; refuge) is not held to be the object. མཚོག་གསུམ་ (*mchog gsum*; the three Superior Rarities) indicates the object, and སྐྱབས་ (*skyabs*; refuge) and ཤེས་པ་ (*shes pa*; knows), which can be combined into one word, indicate one entity, the object-possessor, Superior Rarities. Therefore, because the entity of the object and the verb are the same, this type of the sense of ལ་ (*la*) is indicated to be the sound of the adverbial accusative in this text. Since in the one entity an actual verb does not occur, the grammars of India said it is not the main accusative but a secondary accusative.

As ལ་ (*la*) and ལྟ་ (*na*) are never affixed for such purposes, at the time of explaining the affixing of ལ་ (*la*) and ལྟ་ (*na*) *Smra-sgo* did not speak of the affixing of them for the adverbial accusative: “དུ་ (*du*) and so forth agree with ལ་ (*la*); ལ་ (*la*) and ལྟ་ (*na*) are extra;” he explained this well.

The seventh case, the locative of time, is affixed to that which has the sense of expressing time.

ཚེས་གཉིས་སུ་ཉི་མ་ཚློག་	<i>tshes gnyis su nyi ma zlog</i>	on two dates the sun reverses
ཉི་མ་མ་ཤར་བར་ལྷང་	<i>nyi ma ma shar bar ldang</i>	rises before sun rise
འཆར་ཁ་རུ་དུས་གདབ་	<i>'char kha ru dus gdab</i>	calculates time from the point of sunrise
རྒྱུན་དུ་ཁ་རྟོན་བྱེད་	<i>rgyun du kha ton byed</i>	continually recites
རྟོག་དུ་བདེན་པར་སྒྲུ་	<i>rtag tu bden par smra</i>	always speaks truthfully
ནམ་ལངས་པ་ན་ཚོས་སྟོན་	<i>nam langs pa na chos</i>	teaches doctrine at dawn

	<i>ston</i>	
སྲོད་ལ་བདུད་བདུལ་	<i>srod la bdud btul</i>	conquers the devils at dusk

and so forth. It should be understood that there are many.

Also, at this point by affixing the negative to the accusative, dative of benefit, and locative those cases will no longer have their characteristics.

གཟུགས་ལ་མ་ལྟོ	<i>gzugs la ma lta</i>	does not look at the body
སློང་བ་པོར་སྤྱིན་པར་མི་བྱུ	<i>slong ba por sbyin par mi bya</i>	does not give to beggars
གཟུགས་ཁམས་ན་དྲི་རོ་མེད་	<i>gzugs khams na dri ro med</i>	there is no smell or taste in the form realm
རྟེན་འཇིག་པར་མི་བྱེད་	<i>rten 'jig par mi byed</i>	does not destroy images.

If you wonder whether those senses of ལ་ (*la*) and the like are the respective case, by negating the actions that are not other than respectively the accusative, the dative of benefit, the locative, and the adverbial, the cases that are put there are not actual ones, but as they are joined with the negative they should be known only as similar to those cases.

Though not actually shown here in Tön-mi Sambhoṭa's work, from among the just explained sound of ལ་ (*la*) the two, འ་ (*na*) and ལ་ (*la*) also have other modes of usage.

The sound འ་ (*na*) is affixed with the sense of differentiation by specialization:

དངོས་སུ་ན་	<i>dngos su na</i>	in actuality
མདོར་བསྐྱུ་ན་	<i>mdor bsdu na</i>	if condensed (in short)
ཡིན་གང་ན་	<i>yin grang na</i>	if counted/considered as existing

and so forth.

འ་ (*na*) is affixed with the sense of reason:

འདི་ཡོད་ན་འདི་བྱུང་	<i>'di yod na 'di byung</i>	if this exists, that arises
མེ་ཡོད་ན་དུ་བ་བྱུང་	<i>me yod na du ba byung</i>	if there is fire, smoke arises

and so forth.

འ་ (*na*) is affixed with the sense of a demonstration by reason (deduction):

འདིར་ཤིང་ཡང་མེད་ན་ ཤིམ་ཤ་པ་ཇི་ལྟར་ཡོད་	<i>'dir shing yang med na shim sha pa ji ltar yod</i>	if there are not trees here, how can there a shimshapa tree?
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འདུས་མ་བྱས་ཡིན་ན་མི་ རྟག་རྒྱུང་ངམ་	<i>'dus ma byas yin na mi rtag rung ngam</i>	if something is uncompounded, is it suitable to be impermanent?
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ན་ (*na*) is affixed with the sense of indicating a contradiction of the former term by the latter term or the non-existence of an existent within the former term in the latter term and so forth:

འདི་སྐོན་དུ་སྤྱིག་པ་སྤྱོད་པ་ ཞིག་ན་ད་ནི་དགེ་བ་ལ་ ཡིད་འཇུག་པར་བྱེད་དོ་	<i>'di sngon du sdig pa spyod pa zhig na da ni dge ba la yid 'jug par byed do</i>	if this one was a doer of evil formerly, now this one is engaging her/his mind in virtue
འདི་སྐོན་ལོར་གྱིས་དབུལ་ བ་ཡིན་ན་ད་ནི་དབུལ་བ་ མ་ཡིན་ལོ་	<i>'di sngon nor gyis dbul ba yin na da ni dbul ba ma yin no</i>	if this one was poor in wealth before, now she is not poor.

ན་ (*na*) is affixed with the sense of reinforcing the meaning of the second term from the point of view of an inadmissible term or a guess. This is called “difficult as admissible”:

ལྷས་བརྟུང་ན་མིས་ལྷ་ཅི་ སྐོས་	<i>lhas btud na mis lta ci smos</i>	if gods pay homage, what need is there to consider humans!
རབ་བྱུང་རྣམས་བྱིམ་ལ་ འབྲེམ་པ་བྱེད་ན་བྱིམ་པ་ རྣམས་ལྷ་ཅི་སྐོས་	<i>rab byung rnams khyim la 'khrem par byed na khyim pa rnams lta ci smos</i>	if renunciates desire the household, what need is there to consider householders!

and so forth.

ན་ (*na*) is affixed with the sense of reinforcing the second term by forcibly taking the former term as suitable:

བྱིམ་པ་ལྷ་འདོད་པ་ལ་སྤྱོད་ ན་རབ་བྱུང་རྣམས་ཀྱང་ འདོད་པ་ལ་སྤྱོད་པར་བྱེད་ དོ་	<i>khyim pa lta 'dod pa la sred na rab byung rnams kyang 'dod pa la sred par byed do</i>	if householders are attached to the wish to view, the clergy also are attached to the wish to view
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དུད་འགྲོ་རྣམས་སྐྱུན་པ་ ཉིད་ན་མིའིང་དེ་སྟོབ་ཏུ་དག་ མཐོང་ངོ་	<i>dud 'gro rnam blun pa nyid na mi'ang de lta bu dag mthong ngo</i>	if beasts are just stupid, humans also look like that.
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ན་ (*na*) is affixed with the sense of the optative.

བདག་བྱང་རྒྱལ་ཐོབ་ན་ཅི་ མ་རུང་	<i>bdag byang chub thob na ci ma rung</i>	if I attained enlightenment, how could it not be proper!
སེམས་ཅན་ཐམས་ཅད་ བདེ་བ་དང་ལྷན་ན་སྟོམ་མོ་	<i>sems can thams cad bde ba dang ldan na snyam Mind-Only School</i>	thinks, if all sentient beings had happiness!

and so forth.

ན་ (*na*) is affixed with the sense of the ground of doubt:

ས་བོན་ནི་བཏབ་ན་འདི་ ལས་ལྷུ་གུ་འབྱུང་ངམ་མི་ འབྱུང་	<i>sa bon ni btab na 'di las myu gu 'byung ngam mi 'byung</i>	if a seed is planted, will a sprout arise from it or not?
ཚོས་ནི་བསྟན་ཟེན་ན་ གཞན་གྱིས་རྟོགས་སམ་མ་ རྟོགས་	<i>chos ni bstan zin na gzhan gyis rtogs sam ma rtogs</i>	if doctrine was taught, was it understood by the others or not?

Also, the sound ལ་ (*la*) is affixed with the sense of a continuative, drawing remaining words:

མཉམ་པར་བཞག་ལ་དེ་ལོ་ ན་ཉིད་སེམས་	<i>mnyam par bzhag la de kho na nyid sems</i>	set in meditative equipoise, contemplates suchness
ལག་པ་བསྟལ་ལ་ཟས་ཟ་	<i>lag pa bsnyal la zas za</i>	having washed the hands, ate food.

ལ་ (*la*) is affixed with only the sense of conjunction between two terms:

བདེ་བ་དང་ལྷན་ལ་བཞོད་ བ་མི་མངའ་བ་	<i>bde ba dang ldan la bnod pa mi mnga' ba</i>	having happiness, not having harm
གསལ་ཞིང་དངས་ལ་དྲི་མ་ མེད་པ་	<i>gsal zhing dangs la dri ma med pa</i>	bright and glittering, without stain

and so forth. Such examples occur extensively...

Also, to express my view about the adverbial accusative in detail, let us consider examples:

འདུས་བྱས་སུ་གྲུབ་	<i>'dus byas su grub</i>	established as a compounded phenomenon
ཚོས་སུ་གནས་	<i>chos su gnas</i>	abides as a phenomenon
མི་སུ་བར་ངེས་	<i>mi slu bar nges</i>	ascertains as non-deceptive
ཚོས་ཉིད་དུ་གསལ་	<i>chos nyid du gsal</i>	clarifies as the noumenon
དགྲ་ཉིད་དུ་གསལ་	<i>dgra bcom du grub</i>	established as a foe destroyer

and so forth. It is correct to state those as exemplifying the adverbial accusative, but it is not correct to affix the letter ལ་ (*la*) to them:

འདུས་བྱས་ལ་གྲུབ་	<i>'dus byas la grub</i>	established in compounded phenomena
ཚོས་ལ་གནས་	<i>chos la gnas</i>	abides in doctrine
མི་བསྐྱབ་ལ་ངེས་	<i>mi bslu ba la nges</i>	ascertains in the non-deceptive
ཚོས་ཉིད་ལ་གསལ་	<i>chos nyid la gsal</i>	clarifies in the noumenon
དགྲ་བཅོམ་ལ་གྲུབ་	<i>dgra bcom la grub</i>	established for a foe destroyer

Because by affixing ལ་ (*la*), the support and supporter or the object of the verb and the verb become clearly different words, some even becoming the sounds of the locative, some the accusative, and some the dative of benefit; they are not sounds of the adverbial accusative of the same entity of verb and object. Therefore, actual examples of ལ་ (*la*) for the adverbial accusative cannot be stated.

genitive and instrumental

With regard to distinguishing the cases which have ཡི་ (*i*):

The system of the concordance of ཡི་ (*i*) with the ten suffixed letters is the following.

With respect to stems that have any of those ten suffixes affixed at the end, the specifics of the system of how to use concordantly the morphemes of the cases to which the letter ཡི་ (*i*) is affixed will be shown.

First, the explanation of the genitive sound:

The first concords with the first and second. རྟེན་ (*kya*) is affixed to the third, the fifth, and the tenth; the seventh to the seventh itself; རྟེན་ (*gya*) is affixed to the rest: affixing ཡི་ (*i*) to those is the place of the genitive,

The first suffix ག་ (*ga*) concords with stems that have suffixed either the first of the ten suffixes ག་ (*ga*) or the second ཏ་ (*nga*). Similarly, རྟེན་ (*kya*) is affixed concordantly to the suffixed third suffix ཏ་ (*da*), fifth བ་ (*ba*), and tenth ས་ (*sa*). Affix the seventh འ་ (*'a*) itself concordantly to those which have the terminating letter འ་ (*'a*), the seventh, whether the letter is actually present or not. The letter ཡ་ (*ya*) is affixed at the end of the letter འ་ (*'a*) when needing to fill a verse, although since in this text the function of the suffixes is mainly shown, it is not actually mentioned. རྟེན་ (*gya*) itself is affixed concordantly to what has the terminations of the rest of the others, the four, ར་ (*na*), མ་ (*ma*), ར་ (*ra*), ལ་ (*la*).

By affixing the bent, the letter ཡི་ (*i*), one by one to all of them གི་ (*gi*), རྟེན་ (*kyi*), འི་ (*'i*), ཡི་ (*yi*), རྟེན་ (*gyi*) are obtained. By affixing those individually with their respectively concordant stem terminations, one gets

བདག་གི་	<i>bdag gi</i>	of me, my
གང་གི་	<i>gang gi</i>	of whom or of what
ཐམས་ཅད་ཀྱི་	<i>thams cad kyi</i>	of all
རབ་ཀྱི་	<i>rab kyi</i>	of extreme
ཕྱོགས་ཀྱི་	<i>phyogs kyi</i>	of direction
དེའི་	<i>de'i</i>	of that
ང་ཡི་	<i>nga yi</i>	of me, my
གདམས་ཀྱི་	<i>gtan gyi</i>	of final
ལམ་ཀྱི་	<i>lam gyi</i>	of path
གསེར་ཀྱི་	<i>gser gyi</i>	of gold
དབལ་ཀྱི་	<i>dpal gyi</i>	of glory

Those in other books are called the sixth case. As they are a sound that has the meaning of expressing mutual relationship of the meaning of stems, support and what is supported, or branch and possessor of branch, and so forth, they are called the place of the genitive or relation.

With respect to this, in pure ancient literature a possessor of the secondary suffix ཅུ་ is (*da*) indeed seen to draw ཉི་ (*kyi*) itself, but nowadays since the second the suffix ཅུ་ (*da*) is mostly not used, affixing ཉི་ (*gyi*) itself appears. Yet, if it is compared with other morphemes, drawing ཉུ་ (*kya*) itself, being pleasant to speak, is a good idea. Thus, with second suffix ཅུ་ (*da*) the genitive should be affixed as in

ཀུན་དུ་ཉི་	<i>kund kyi</i>	of all
རབ་འབྱོར་དུ་ཉི་	<i>rab 'byord kyi</i>	of Rapjor
བཀའ་སླུང་དུ་ཉི་	<i>bka' stsal d kyi</i>	of propouncement

Also, the method of how to apply those sounds of the genitive with helping words is the following:

བདག་གི་ནོར་	<i>bdag gi nor</i>	the wealth of mine
གང་གི་དྲིན་	<i>gang gi drin</i>	the kindness of whom, which kindness
ཐམས་ཅད་ཉི་དོན་	<i>thams cad kyi don</i>	the purpose of all
རབ་ཉི་ཕུལ་	<i>rab kyi phul</i>	fulfillment of perfection
ཕྱོགས་ཉི་གླང་པོ་	<i>phyogs kyi glang po</i>	the elephant of the quarters
དེའི་ཚུལ་	<i>de'i tshul</i>	the system of that
དེ་ཡི་ཕྱོགས་སུ་ཅི་ཞིག་སྐྱེང་	<i>de yi phyogs su ci zhi g lhung</i>	what fell in the direction of that
གཏན་ཉི་དོན་	<i>gtan gyi don</i>	final meaning
ལམ་ཉི་ཡོན་ཏན་	<i>lam gyi yon tan</i>	qualities of the path
གསེར་ཉི་རྒྱན་	<i>gser gyi rgyan</i>	ornament of gold
དབལ་ཉི་བེུ་	<i>dpal gyi be'u</i>	curl of glory, glorious curl, spiritual thread of glory
ཀུན་ཉི་མཚོག་	<i>kun gyi mchog</i>	supreme of all
རབ་འབྱོར་དུ་ཉི་ཚུལ་	<i>rab 'byord kyi tshul</i>	system of Rap Jor

བཀའ་སྣུལ་དུ་གྱི་སྣང་པོ་	<i>bka' stsal d kyi snying po</i>	the essence of a pronouncement
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and so forth, they are easy to understand.

There is other affixing of གྱི་ (*gyi*) and so forth also without the meaning of case.

འདི་ནི་བདེན་གྱི་གཞན་ནི་གཉི་ལུག་གོ་	<i>'di ni bden gyi gzhan ni gti mug go</i>	this is the truth, but the other is ignorance
བདག་ཅག་གི་སྐབས་ནི་སྣོན་པ་སངས་རྒྱས་ཡིན་གྱི་དྲག་པ་སོགས་མ་ཡིན་ཅོ་	<i>bdag cag gi skyabs ni ston pa sangs rgyas yin gyi drag pa sogs ma yin no</i>	our refuge is the teacher Buddha, but not Rudra and so forth.
འདི་ལྟར་འཐད་མོད་གྱི་འོན་ཀྱང་	<i>'di ltar 'thad mod kyi 'on kyang</i>	it is indeed correct this way, but

Thus, གྱི་ (*gyi*) and so forth are affixed for word ornaments showing the latter term as contradictory or not in concordance with the former term. [It should be noted that གྱི་ (*gi*) and so forth are also used as merely conjunctions, having the sense of “and” or merely a semi-colon.]

Second, the explanation of the sound of the instrumental:

Having affixed the tenth to those, they should be known as the agentive.

By affixing the tenth suffix, the letter ས་ (*sa*) to those, གི་ (*gi*) and so forth, the sounds of the sixth case explained above, གིས་ (*gis*), གྱིས་ (*kyis*), འིས་ (*'is*), ཡིས་ (*vis*), གྱིས་ (*gyis*) are obtained. As they indicate application to an action by an agent, they occur as the third case; in other words they should be understood as the place of the instrumental.

The system of applying those at the end of stems is similar to the occasion of the genitive:

བདག་གིས་	<i>bdag gis</i>	by me
གང་གིས་	<i>gang gis</i>	by what or whom
ཐམས་ཅད་གྱིས་	<i>thams cad kyis</i>	by all
རབ་གྱིས་	<i>rab kyis</i>	by the extreme

ཕྱོགས་ཀྱིས་	<i>phyogs kyis</i>	by direction
དེའིས་	<i>de 'is</i>	by that
གཞན་ཀྱིས་	<i>gzhan kyis</i>	by an other
ལམ་ཀྱིས་	<i>lam gyis</i>	by path
གསེར་ཀྱིས་	<i>gser gyis</i>	by gold
དཔལ་ཀྱིས་	<i>dpal gyis</i>	by glory
ཀུན་དུ་ཀྱིས་	<i>kund kyis</i>	by all
རབ་འབྱོར་དུ་ཀྱིས་	<i>rab 'byord kyis</i>	by Rap-jor
ཟེལ་དུ་ཀྱིས་	<i>zild kyis</i>	by brilliance

They are indeed easy to understood, but འིས་ ('is) at the end of འ་ ('a) does not occur in the modern system of language; for the sake of making the literature easier, the termination is contracted, omitting the letter འི་ ('i) of འིས་ ('is). It must be understood that the nonoccurrence is not caused by not being obtained because such appearances manifestly obtain not only in what is shown here, but also in the letters of the long stones at the time of the Religious Kings Mes-dpon and so forth.

Also, the way of how to apply those sounds of the instrumental with helping words is the following:

བདག་གིས་བསྟེན་	<i>bdag gis bsten</i>	relied upon by me
གང་གིས་བསྐྱབས་	<i>gang gis bsgrubs</i>	accomplished by whom
ཐམས་ཅད་ཀྱིས་ འདུད་	<i>thams cad kyis 'dud</i>	all bowed down
རབ་ཀྱིས་བསྐྱར་	<i>rab kyis bskur</i>	serve with the extreme
ཕྱོགས་ཀྱིས་དབྱེ་	<i>phyogs kyis dbye</i>	differentiating by direction
དེའིས་མཚོན་	<i>de 'is mtshon</i>	symbolized/characterized by that

Or, according to the newly devised language:

དེས་མཚོན་	<i>des mtshon</i>	symbolized by that
དེ་ཡིས་ཐམས་ཅད་དབང་དུ་ བྱེད་	<i>de yis thams cad dbang du byed</i>	all controlled by that

གཞན་གྱིས་གསོས་	<i>gzhan kyis gsos</i>	healed/nurtured by other
ལམ་གྱིས་འཚོ་	<i>lam gyis 'tsho</i>	lives by the path
གསེར་གྱིས་བྱུགས་	<i>gser gyis byugs</i>	applied with gold
དབལ་གྱིས་རྒྱན་	<i>dpal gyis rgyan</i>	decorated/adorned with glory
ཀུན་དུ་གྱིས་སྐྱོང་	<i>kund kyis skyong</i>	protected by all
རབ་འབྱོར་དུ་གྱིས་གསོལ་	<i>rab 'byord kyis gsol</i>	asked by Rapjor
ཟེལ་དུ་གྱིས་མནན་	<i>zild kyis mnan</i>	overwhelmed by brilliance

They should be understood from extensive application.

Though in Smra-sgo གིས་ (*gis*) and so forth, are described as affixed as discordant ornaments, it is not seen to be correct. Why? He states དེ་ལྟར་ཡིན་མོད་གྱིས་ (*de ltar yin mod kyis*; is like that, but) and འོན་ཀྱིས་ཀྱང་ (*'on gyis kyang*; but) as examples. However, if one examines his idea with regard to the former example, it appears he was thinking of the likes of རྟག་པར་ཡོད་གྱིས་མི་རྟག་པར་མ་ཡིན་ལོ་ (*rtag par yod kyis mi rtag par ma yin no*; as it is permanent, it is not impermanent). However, since those sounds, གྱིས་ (*kyis*) and so forth, of such type are the instrumental case having the sense of reason, they are not discordant ornaments. If one examines his idea with regard to the latter example, it appears he was thinking of the likes of བསྐྱབ་ཏུ་རུང་གིས་ཀྱང་མི་བསྐྱབ་བོ་ (*bsgrub tu rung gis kyang mi bsgrub bo*; as it was fit for being achieved, but it was not achieved). Since the sound that is the discordant ornament is ཀྱང་ (*kyang*; although), it is not གིས་ (*gis*) because that has the meaning of reason.¹ Therefore, such sounds of the instrumental like such kinds and others like བྱེད་དུ་རུང་གིས་གྱིས་ཤིག་ (*byed du rung gis gyis shig*; as it is fitting to do, do it) should be understood as having the sense of reason.

ornament-conjunction

The sounds of ornament-conjunction.

Having rubbed out the vowel, affix the second; they

¹ As can be seen from the translation of this example, it is not clear how གིས་ (*gis*) here has the sense of reason.

become the two, word-ornaments and conjunction.

After rubbing out the vowel, the bent (མི་, *i*) of the two ཀྱི་ (*kyi*) and འི་ (*'i*) from among those sounds of the genitive explained above, and affixing the second suffix, the letter ཏ་ (*nga*), to each ཀྱང་ (*kyang*) and འང་ (*'ang*) are obtained. Though not explained here, the sound ཡང་ (*yang*), which is obtained implicitly from the text, is the third. Those three are sounds applied as two words showing the latter term to be concordant or discordant and as a conjunction to a basis or to another meaning.

The system of how to apply those with stems is the following. From the viewpoint of both similar gender and euphony of expression affix only ཀྱང་ (*kyang*) at the end of the male suffixes ག་ (*ga*), ད་ (*da*), བ་ (*ba*), ས་ (*sa*), and the second suffix ད་ (*da*). Similarly, affix འང་ (*'ang*) to a stem having an འ་ (*'a*) termination either manifestly or not, and affix the sound ཡང་ (*yang*) at the end of ཏ་ (*nga*) and མ་ (*ma*). From the viewpoint of only euphony of expression affix just ཡང་ (*yang*) after the three ན་ (*na*), ར་ (*ra*), ལ་ (*la*). When needing to fill a gap in a verse of a stanza, the sound ཡང་ (*yang*) should be affixed. For example:

རྟག་ཀྱང་	<i>rtag kyang</i>	permanent also/but
བཀའ་ཀྱང་	<i>bkab kyang</i>	covers also/but
བྱས་ཀྱང་	<i>byas kyang</i>	done also/but
བསྟན་ཀྱང་	<i>bstan kyang</i>	shown also/but
འབྲོར་དུ་ཀྱང་	<i>'byord kyang</i>	connected also/but
སྤྲུལ་དུ་ཀྱང་	<i>stsald kyang</i>	bestowed also/but
ལྷ་འང་	<i>lha'ang</i>	god also/but
ལྷ་ཡང་དུས་སྤུ་ཆར་འབེབས་ཤིང་	<i>lha yang dus su char 'bebs shing</i>	the god also sent rain at the right time
གང་ཡང་	<i>gang yang</i>	any
ལམ་ཡང་	<i>lam yang</i>	path also/but
ཡིན་ཡང་	<i>yin yang</i>	is also/but

ཚར་ཡང་	<i>char yang</i>	to the pair also/but
གསལ་ཡང་	<i>gsal yang</i>	clear also/but

and the like; one should understand them to be extensive.

Also with respect to how to apply them with meaning: If they are applied as a concordant word ornament:

གསལ་ཡང་གསལ་	<i>gsal yang gsal</i>	bright even brighter
མཛེས་ཀྱང་མཛེས་	<i>mdzes kyang</i> <i>mdzes</i>	beautiful even more beautiful

and the like.

If they are applied as discordant ornaments:

བརྟུང་ཀྱང་ཁྲོ་	<i>btud kyang khro</i>	bowing down but angry
མཛེས་ལྡན་བསྐྱེད་	<i>mdza 'ang bslu</i>	friendly but deceiving

and the like.

If they are applied with sense of conjunction:

གཟུགས་འདི་ནི་མཛེས་ཤིང་འོད་ ཀྱང་འཕྲོ་	<i>gzugs 'di ni mdzes</i> <i>shing 'od kyang 'phro</i>	this form is beautiful, and light also emanates
མིས་མ་བཟང་སྐྱེས་ཀྱང་བརྟུང་	<i>mis ma zad lhas kyang</i> <i>btud</i>	not only humans but also gods bow down
འདི་ནི་ལྷ་ཏུ་ལའང་ཡིན་ལ་ སྣོན་པོ་འང་ཡིན་ཅོ་	<i>'di ni u tpa la 'ang yin</i> <i>la sngon po 'ang yin no</i>	this is a lotus and is also blue
གང་ཡང་ཕྱོགས་བརྒྱའི་བདེ་ གཤེགས་ཐམས་ཅད་ལ་	<i>gang yang phyogs</i> <i>bcu 'i bde gshegs thams</i> <i>cad la</i>	to all of the Sugatas of any of the ten directions

and so forth. You should understand them upon carried them out in many ways.

Regarding this some state as an example of a concordant ornament

ལྷ་ཏུ་ལའང་ཡིན་ལ་སྣོན་པོ་འང་ ཡིན་	<i>u tpa la 'ang yin la</i> <i>sngon po 'ang yin</i>	is lily and also is blue
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and as example of the other, a discordant ornament:

རྗེ་ལྷ་ར་བད་མ་ཚུ་ནང་དུ་སྐྱེས་ ཀྱང་ཚུ་ཡིས་གོས་པ་མེད་དེ་ བཞིན་འདི་ནི་འཛིག་རྟེན་དུ་	<i>ji ltar pad ma chu nang</i> <i>du skyes kyang chu yis</i> <i>gos pa med de bzhin 'di</i> <i>ni 'jig rten du skyes</i> <i>kyang 'jig rten gyis ma</i> <i>gos</i>	just as a lotus grows in water yet is not polluted by water, so this one is born in the world but is not polluted by the world
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སྐྱེས་ཀྱང་འཛིག་རྟེན་གྱིས་མ་ གོས་		
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Those examples are not seen to be correct because they are suitable as examples of conjunction and not suitable as examples of word ornaments because the former has the meaning of conjoining two concordant qualities, lily and blue, to one base, and the latter has the meaning of conjoining two discordant qualities, being produced in water and not being covered by water, to one base.

Therefore, stating that some ornaments of poetry like examples of indefiniteness and insulting examples and so forth are examples of the two word ornaments is similarly [not correct].

Also, from Smra-sgo, “ཡང་ (yang) is also addition.” Having taken this as expressing “determination” through changing བསྐྱེན་ (bsnan; addition), to བརྟེན་ (brnan; determination), he speaks of ཡང་ (yang) as having the sense of repetition or determination as in the example:

ཡང་དང་ཡང་དུ་གསུང་བ་ གང་	<i>yang dang yang du gsung pa gang</i>	which was said again and again
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and so forth. However, determination has the meaning of taking something to be special, and therefore, it is not the same as repetition. With Smra-sgo’s “repetition” remaining as meaning “addition” without changing the spelling, ཡང་ becomes the sound of repetition or addition like ཡང་ཡང་ (yang yang; again), སྐར་ཡང་ (slar yang; again), དེ་ནས་ཡང་ (de nas yang; then also), ཡང་གསུངས་པ་ (yang gsungs pa; also said).

The likes of the sound of ཡང་ (yang) in འོན་ཀྱང་ (’on kyang) is not similar to the sound ཀྱང་ (kyang) of this passage.

continuative

The explanation of the sound of continuation:

Having rubbed out the རྩ་ (u) in རྩ་ (su) of the sense of ལ་ (la), affix the first of third to that; affix the third of the vowels to that; that is the continuative.

Having rubbed out the hook, the རྩ་ (u) letter, of the རྩ་ (su) from among the sense

of ལ་ (*la*) explained earlier, ས་ (*sa*) remains. To this, affix the first of the third series of consonants, the letter ཏ་ (*ta*). To that again affix the rising, the third vowel ཨ་ (*e*), upon it. Thus ཏེ་ (*ste*) is obtained. Affixing that at the end of any stem or word serves as the meaning of drawing the remainder of what is to be indicated; therefore, it is called the sound of having remainder [that is, the sound of a continuative].

In what is explicitly indication in this text, no other occurs than just the sound ཏེ་ (*ste*). By the logic of what was said above at the time of application with the individual stem endings, only euphony applies; the non-euphonic is not to be affixed even if it is similar gender. Thus, according to a perfect reading of the letters, as the letter ཏེ་ (*ste*) with the sound ས་ (*sa*) is pleasant to speak after ག་ (*ga*), ཏ་ (*nga*), བ་ (*ba*), མ་ (*ma*), འ་ (*'a*), it is so affixed. ཏེ་ (*ste*) is extremely unpleasant to speak at the end of ན་ (*na*), ར་ (*ra*), ལ་ (*la*), and at the end of the second suffix ཏ་ (*da*) and at the end of ས་ (*sa*); therefore, since the former sound ས་ (*sa*) and the letter ས་ (*sa*) of ཏེ་ (*ste*) are mixed into one, they do not manifest individually, [and hence] the letter ས་ (*sa*) is not necessary; having rubbed out the letter ས་ (*sa*), ཏེ་ (*te*) alone is affixed at the end of those. Such application is derived from the meaning of the thought of Tön-mi Sambhoṭa's book. Similarly, at the end of ཏ་ (*da*) also the one having the sound ཏེ་ (*de*) is seen to agree with the thought of this book with respect to the object to which it is affixed and is seen to agree with Smra-sgo's commentary on the root text; thus the sound ཏེ་ (*de*) is described as affixed for the continuative to ཏ་ (*da*). Just as ཏེ་ (*du*) is affixed at the end of ཏ་ (*da*) at the time of the sense of ལ་ (*la*), so it is logical to affix ཏེ་ (*de*) at the end of the letter ཏ་ (*da*).

Therefore, the sounds of the continuative that depend on the differences of the suffixes are three: ཏེ་ (*ste*), ཏེ་ (*te*), and ཏེ་ (*de*). Because the affixing of the above explained ལ་ (*la*) and the to be explained རྣ་ (*nas*) as continuatives do not depend on the differences of the suffixes, they should be understood as independent morphemes.

The following are expressions of examples of how to apply the three ཏེ་ (*ste*), ཏེ་ (*te*), and ཏེ་ (*de*) at the end of either stems or words: [the translations, as always, are only exemplary]

བཞག་སྟེ་	<i>bzhag ste</i>	putting
བྱུང་སྟེ་	<i>byung ste</i>	occurring
བཀའ་སྟེ་	<i>bkab ste</i>	covering
ལམ་སྟེ་	<i>lam ste</i>	path,
བྱ་སྟེ་	<i>bya ste</i>	doing
ཁྱོད་ཀྱི་སྟེ་	<i>khyod kyi ste</i>	yours,
མདུན་དུ་སྟེ་	<i>mdun du ste</i>	in front,
ཡིན་ཏེ་	<i>yin te</i>	is,
འགྱུར་ཏེ་	<i>'gyur te</i>	becomes,
གསལ་ཏེ་	<i>gsal te</i>	clear,
བུམ་པར་ཏེ་	<i>bum par te</i>	to the pot
བསྟན་ཏེ་	<i>bstand te</i>	taught
གྱུར་དེ་ཏེ་	<i>gyurd te</i>	became/having become
བསལ་དེ་ཏེ་	<i>bsald te</i>	having cleared away
བྱས་ཏེ་	<i>byas te</i>	having done
བསྐྱབས་ཏེ་	<i>bsgrubs te</i>	having accomplished
དེ་ཡིས་ཏེ་	<i>de yis te</i>	by that
ཡོད་དེ་	<i>yod de</i>	exists,
བཤད་དེ་	<i>bshad de</i>	having explained

Those are just easy to understand.

continuative

The explanation of the sound of continuation:

Having rubbed out the ལྷ་ (u) in ལྷ་ (su) of the sense of ལ་ (la), affix the first of third to that; affix the third of the vowels to that; that is the continuative.

Having rubbed out the hook, the ཨྱ (u) letter, of the ཨྱ (su) from among the sense of ཨྱ (la) explained earlier, ཨྱ (sa) remains. To this, affix the first of the third series of consonants, the letter ཨྱ (ta). To that again affix the rising, the third vowel, ཨྱ (e), upon it. Thus ཨྱ (ste) is obtained. Affixing that at the end of any stem or word serves as the meaning of drawing the remainder of what is to be indicated; therefore, it is called the sound of having remainder [that is, the sound of a continuative].

In what is explicitly indication in this text, no other occurs than just the sound ཨྱ (ste). By the logic of what was said above at the time of application with the individual stem endings, only euphony applies; the non-euphonic is not to be affixed even if it is similar gender. Thus, according to a perfect reading of the letters, as the letter ཨྱ (ste) with the sound ཨྱ (sa) is pleasant to speak after ཨྱ (ga), ཨྱ (nga), ཨྱ (ba), ཨྱ (ma), ཨྱ ('a), it is so affixed. ཨྱ (ste) is extremely unpleasant to speak at the end of ཨྱ (na), ཨྱ (ra), ཨྱ (la), and at the end of the second suffix ཨྱ (da) and at the end of ཨྱ (sa); therefore, since the former sound ཨྱ (sa) and the letter ཨྱ (sa) of ཨྱ (ste) are mixed into one, they do not manifest individually, [and hence] the letter ཨྱ (sa) is not necessary; having rubbed out the letter ཨྱ (sa), ཨྱ (te) alone is affixed at the end of those. Such application is derived from the meaning of the thought of Tön-mi Sambhoṭa's book. Similarly, at the end of ཨྱ (da) also the one having the sound ཨྱ (de) is seen to agree with the thought of this book with respect to the object to which it is affixed and is seen to agree with Smra-sgo's commentary on the root text; thus the sound ཨྱ (de) is described as affixed for the continuative to ཨྱ (da). Just as ཨྱ (du) is affixed at the end of ཨྱ (da) at the time of the sense of ཨྱ (la), so it is logical to affix ཨྱ (de) at the end of the letter ཨྱ (da).

Therefore, the sounds of the continuative that depend on the differences of the suffixes are three: ཨྱ (ste), ཨྱ (te), and ཨྱ (de). Because the affixing of the above explained ཨྱ (la) and the to be explained ཨྱ (nas) as continuatives do not depend on the differences of the suffixes, they should be understood as independent morphemes.

The following are expressions of examples of how to apply the three ཨྱ (ste), ཨྱ (te), and ཨྱ (de) at the end of either stems or words: [the translations, as always,

are only exemplary]

བཞག་སྟེ་	<i>bzhag ste</i>	putting
བྱུང་སྟེ་	<i>byung ste</i>	occurring
བཀའ་སྟེ་	<i>bkab ste</i>	covering
ལམ་སྟེ་	<i>lam ste</i>	path,
བྱ་སྟེ་	<i>bya ste</i>	doing
ཁྱོད་ཀྱི་སྟེ་	<i>khyod kyi ste</i>	yours,
མདུན་དུ་སྟེ་	<i>mdun du ste</i>	in front,
ཡིན་ཏེ་	<i>yin te</i>	is,
འགྱུར་ཏེ་	<i>'gyur te</i>	becomes,
གསལ་ཏེ་	<i>gsal te</i>	clear,
བུམ་པར་ཏེ་	<i>bum par te</i>	to the pot
བསྟན་ཏེ་	<i>bstand te</i>	taught
གྱུར་ཏེ་	<i>gyurd te</i>	became/having become
བསལ་ཏེ་	<i>bsald te</i>	having cleared away
བྱས་ཏེ་	<i>byas te</i>	having done
བསྐྱབས་ཏེ་	<i>bsgrubs te</i>	having accomplished
དེ་ཡིས་ཏེ་	<i>de yis te</i>	by that
ཡོད་དེ་	<i>yod de</i>	exists,
བཤད་དེ་	<i>bshad de</i>	having explained

Those are just easy to understand.

From Ma-go (*smra sgo*):

The sound སྟེ་ (*ste*), the continuative, is asserted as threefold, conjunction, thesis, and other drawing. Conjunction is a uniting into a series of time or the same time two terms, an “agent” and an “action,” or two actions. Assertion is that which clarifies the former term. Other drawing [of remaining expression] shows only the existence of a remainder other than

the above two.

The meaning of the passage is an explanation of the divisions of the meaning of the systems of drawing remaining expression. As that is mostly a good explanation, I will elaborate a little here.

If ལྷེ་ (*ste*) and so forth are divided from the viewpoint of how they draw remaining expression, there are three—conjunction, thesis, and other drawing. With respect to the first, conjunction:

1. By using as the former term an “agentive” and as the latter term a “verbal” the continuative is affixed with the sense of a series of time with respect to the drawer [the sounds ལྷེ་ (*ste*) and so forth] and what is drawn [the remaining expression].
2. Using verbals for both the former and latter terms the continuative is affixed with series of time.
3. Also using verbals, the continuative is affixed with no sense of former and later time.

Thus, there are three [types of conjunction]. To exemplify the first:

མདའ་འཕངས་ཏེ་ སྔག་	<i>mda' 'phangs te phog</i>	having shot the arrow, it hit
ལྷ་བསྐྱབས་ཏེ་གུབ་	<i>lha bsgrubs te grub</i>	having practiced the god, it is established

To exemplify the second:

ལྷ་མཚོད་དེ་ལས་བྱ་	<i>lha mchod de las bya</i>	having worshipped a god, performs the activity
བྱུག་འཚལ་ཏེ་ བཤད་	<i>phyag 'tshal te bshad</i>	having bowed down, explains

and so forth. To exemplify the last:

འཇུ་མ་དམུལ་ཏེ་མདངས་ སྤྱད་	<i>'dzum dmul te mdangs phyung</i>	smiling, brilliance issued forth
འཕར་ཏེ་འགྲོ་	<i>'phar te 'gro</i>	flying, goes
ཚེག་སྒྲ་དང་བཅས་ཏེ་འབར་	<i>tsheg sgra dang bcas te 'bar</i>	with the sound of burning, blazes

and so forth.

Those concord with affixing the morphemes རྣས་ (*nas*) and ཅིང་ (*cing*) and

so forth [that is, ཤིང་ (*shing*) and ཞིང་ (*zhing*)].

Thesis is the drawing of the latter as a clarifier or proof of an asserted former term. That also has many inner divisions: drawing differentiations, drawing proof, drawing definition, drawing extensive explanation and so forth. To exemplify drawing differentiations:

དངོས་པོ་ནི་གསུམ་སྟེ་བཅ་ པོ་དང་སེམས་པ་དང་ལྡན་ མེན་འདུ་བྱེད་དོ་	<i>dngos po ni gsum ste bem po dang shes pa dang ldan min 'du byed do</i>	[effective] things are threefold—matter, consciousness, and non- associated compositional factors
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To exemplify drawing proof:

རྟག་པ་ཡིན་ཏེ་ཡོད་པ་གང་ ཞིག་འདུས་བྱས་མ་ཡིན་པའི་ སྤྱིར་	<i>rtag pa yin te yod pa gang zhig 'dus byas ma yin pa'i phyir</i>	is permanent because of existing and not being compounded
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To exemplify drawing definition:

སངས་རྒྱས་ཏེ་མ་རིག་པའི་ གཉིད་སངས་པ་དང་ཤེས་བྱ་ ལ་སློ་གྲོས་རྒྱས་པའོ་	<i>sangs rgyas te ma rig pa'i gnyid sangs pa dang shes bya la blo gros rgyas pa'o</i>	Buddha: awakened from the sleep of ignorance and extended intelligence to the knowable
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To exemplify drawing extensive explanation:

བསྐྱབ་པ་ཀུན་གྱི་གཞི་འཛིན་ ཅིང་ཞེས་གསུངས་ཏེ་བསྐྱབ་ པ་ནི་སྣུག་པ་ཚུལ་སྤྱི་དང་ སྣུག་པ་སེམས་དང་སྣུག་པ་ ཤེས་རབ་གྱི་བསྐྱབ་པ་གསུམ་ དུ་ནང་པ་ལ་གྲགས་པ་དང་ སྤྱི་རོལ་པ་ལའང་ཚངས་པར་ སྦྱོང་པའི་བརྒྱལ་ལྷགས་གྱི་ བསྐྱབ་པ་མང་དུ་འབྱུང་བས་	<i>bslab pa kun gyi gzhi 'dzin cing zhes gsungs te bslab pa ni lhag pa tshul khrim dang lhag pa sems dang lhag pa shes rab kyi bslab pa gsum du nang pa la grags pa dang phyi rol pa la'ang tshangs par spyod pa'i brtul zhugs kyi bslab pa mang du 'byung bas</i>	It says, “holding the points of all trainings”: the trainings are renowned to Buddhists as the three trainings, higher morality, higher meditation, and higher wisdom, and [the term] also occurs as the many trainings of the modes of conduct of practicing purity among Outsiders, whereby...
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Other drawing is the other sounds which show only the existence of remainder of expression and which are not included into the two, conjunction and promise:

ཤར་གྱི་ཕྱོགས་ན་དབང་པོ་སྟེ་ སྟོ་ཡི་ཕྱོགས་ན་འཆི་བདག་ གོ་	<i>shar gyi phyogs na dbang po ste lho yi phyogs na 'chi bdag go</i>	in the eastern quarter, Indra; in the southern quarter, the god of death
ཁྱོད་ནི་དཔལ་ཏེ་ཁྱོད་ནི་ མགོན་	<i>khyod ni dpal te khyod ni mgon</i>	you are glorious; you are the protector

and so forth.

With respect to this point the assertion by some that the sound of the continuative is only སྟེ་ (*ste*) is incorrect because like what was said above affixing སྟེ་ (*ste*) to some of the suffixes has the fault of difficult reading and because there is the fault of the non-occurrence of affixing དེ་ (*de*) with the sense of a continuative, and because there is also the fault of contradicting the well known pure books of the past.

disjunction and conjunction

Disjunction and conjunction:

When the sixth is affixed to the ten suffixed letters, they are disjunctio-conjunction.

By affixing the sixth of the suffixes, the letter མ་ (*ma*), to those ten suffixed letters, གམ་ (*gam*), ངམ་ (*ngam*), དམ་ (*dam*), རམ་ (*nam*), བམ་ (*bam*), མམ་ (*mam*), འམ་ (*'am*), རམ་ (*ram*), ལམ་ (*lam*), སམ་ (*sam*) are obtained, and by the logic of the former explanations ཏམ་ (*tam*) is obtained implicitly. Thus there are eleven; they are affixed as a sound **differentiating** individually the meaning of terms, or **disjunction**, and as a sound of **joining** the meaning of terms in one direction, or **conjunction**.

Their suitability at the end of stems and words is similar to that on the occasion of conclusion of furtherance. In general affixing མ་ (*ma*) to a suffix that is the same as the suffix is concordant, but, as an exception, the syllable ཏམ་ (*tam*) is affixed at the end of stems with the second suffix ད་ (*da*). To exemplify those in order:

རྟག་གམ་	<i>rtag gam</i>	permanent or/and
མཐོང་ངམ་	<i>mthong ngam</i>	sees or/and

ཡོད་དམ་	<i>yod dam</i>	exists or/and
ཡིན་ནམ་	<i>yin nam</i>	is or/and
གྲུབ་བམ་	<i>grub bam</i>	established or/and
སྒོམ་མམ་	<i>sgom mam</i>	meditates or/and
རིགས་ཀྱི་བུའམ་	<i>rigs kyi bu'am</i>	child of lineage or/and
འདི་ཉིད་དུའམ་	<i>'di nyid du'am</i>	to this itself or/and
གསེར་རམ་	<i>gser ram</i>	gold or/and
མཚལ་ལམ་	<i>mtshal lam</i>	is or/and
བྲམ་སམ་	<i>byas sam</i>	done or/and
ཁྱོད་ཀྱིས་སམ་	<i>khyod kyis sam</i>	by you or/and
འཛིན་དམ་	<i>'dzind tam</i>	held or/and
གྱུར་དམ་	<i>gyurd tam</i>	become or/and
འཚལ་དམ་	<i>'tshald tam</i>	sought or/and

and so forth.

How to apply them with meaning is the following. Disjunction, or differentiating as two or more differentiations from one basis of division:

ཚོས་ནི་གཉིས་ཏེ་འདུས་བྲམ་ སམ་འདུས་མ་བྲམ་སོ་	<i>chos ni gnyis te 'dus byas sam 'dus ma byas so</i>	phenomena are two, uncompounded or uncompounded
ཡུང་པོ་ནི་ལྔ་སྟེ་གཟུགས་སམ་ ཚོར་བའམ་འདུ་ཤེས་སམ་འདུ་ བྱེད་དམ་རྣམ་པར་ཤེས་པའི་ ཡུང་པོའོ་	<i>phung po ni lnga ste gzugs sam tshor ba'am 'du shes sam 'du byed dam rnam par shes pa'i phung po'o</i>	the aggregates are five: the aggregates of forms and feelings and discriminations and compositional factors and main minds

and so forth. Conjunction, or collecting into one meaning two or more terms:

འདུས་བྲམ་སམ་འདུས་མ་བྲམ་ ནི་ཚོས་སོ་	<i>'dus byas sam 'dus ma byas ni chos so</i>	the uncompounded and the uncompounded are phenomena
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གཟུགས་སམ་ཚོར་བའམ་འདུ་ ཤེས་སམ་འདུ་བྱེད་དམ་ནམ་ བར་ཤེས་བ་ནི་ཡུང་པོའོ་	<i>gzugs sam tshor ba'am 'du shes sam 'du byed dam rnam par shes pa ni phung po'o</i>	forms and feelings and discriminations and compositional factors and main minds are the aggregates
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They should be understood through extension.

There are other examples to be considered:

འཇིག་རྟེན་མཐའ་དང་ལྡན་ ནམ་མི་ལྡན་	<i>'jig rten mtha' dang ldan nam mi ldan</i>	the world has limits or does not have?
རྟག་གམ་མི་རྟག་	<i>rtag gam mi rtag</i>	permanent or impermanent?

and the like. Though these have words of questioning and doubt, as they have the sense of analyzing and differentiating differences of meaning, such sounds of འམ་ ('am) and so forth are also definite as only sounds of disjunction.

Also, at this point some hold that after the suffixes ད་ (da), བ་ (ba), and ས་ (sa) ཏམ་ (tam) is affixed, but this is only the great absurdity of carrying too far the drawing of similar gender.

ablative of origin

Affixing the tenth to the fourth and the ninth of the ten suffixed letters is the place of the ablative of origin.

By affixing the tenth, the letter ས་ (sa), to each of the two, the fourth འ་ (na), and the ninth ལ་ (la) of those ten suffixed letters, འས་ (nas) and ལས་ (las) are obtained. Since they are equally affixed with the sense of showing a thing's separation from a thing or a thing's arising from a thing, they are the place of the ablative of origin, explained in other books as the fifth case...

As those are independent morphemes, the system of application is applied without distinction at the end of all suffixes, terminations of stems, without depending on differences of suffixes.

How to affix them with the sense of the ablative is the following:

སངས་རྒྱལ་ལས་ཚོས་ཚོས་ ལས་འཕགས་པའི་ཚོགས་	<i>sangs rgyas las chos chos las 'phags pa'i tshogs tshogs las snying po ye shes khams thob</i>	from Buddha the doctrine is obtained, from the doctrine the group of Superiors is obtained, from the group the
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ཚོགས་ལས་སྒྲིང་པོ་ཡི་ཤེས་ ཁམས་ཐོབ་མཐར་	<i>mthar</i>	essential wisdom constiuent is obtained
གསེར་ཁ་ནས་གསེར་	<i>gser kha nas gser</i>	gold from the gold mine
རྒྱ་མཚོ་ནས་ནོར་བུ་	<i>rgya mtsho nas nor bu</i>	jewel from the ocean
བ་ལས་འོ་མ་	<i>ba las 'o ma</i>	milk from a cow
མཁས་པ་ལས་རིག་པ་	<i>mkhas pa las rig pa</i>	understanding from the skillful

and the like.

Though not the actual ablative or origin, as there is an arising from something, the following are likenesses of the ablative of origin.

རྟ་ལས་སྐྱང་	<i>rta las lhung</i>	falls from a horse
རི་ལས་སྐྱང་	<i>ri las lhung</i>	falls from a mountain
སྐྱས་ནས་བབས་	<i>skas nas babs</i>	descends from a ladder
ཤར་ཕྱོགས་ནས་འོད་སྐྱང་	<i>shar phyogs nas 'od snang</i>	light shines from the eastern direction

and the like.

Also as in the likes of:

དུ་བ་ལས་མེར་ཤེས་	<i>du ba las mer shes</i>	understands fire from smoke
ཚུ་སྐྱར་ལས་ཚུར་ཤེས་	<i>chu skyar las chur shes</i>	understands the presence of water from a sea gull
སྐྱེས་ཤིང་འཇིག་པ་ལས་ དངོས་པོར་རྟོགས་	<i>skyes shing 'jig pa las dngos por rtogs</i>	realizes as an effective thing thing from production and disintegration

only the sound ལས་ (*las*) is affixed for reason. Because knowing fire and so forth, which are endowed with reasons, arises from the reason of seeing smoke and so forth, the sound ལས་ (*las*) in those cases is a fifth case that is a likeness of the ablative of origin.

The system of affixing for separation out and inclusion:

Separation out and inclusion are also like that.

Those immediately preceding sounds, ལས་ (*las*) and རས་ (*nas*), not only are ablatives of origin but also are affixed with the sense of separating out whatsoever

differences of kind, actions, and qualities from a base to which the case is affixed. Besides that, only the sound རྣས་ (*nas*) is affixed with the sense of inclusion, holding what is between, places, time, things, and so forth.

Let us exemplify them along with their divisions. Separation from a base by way of differences of kind, actions, and qualities:

མིའམ་ཅི་ལས་དྲི་ཟ་ཐ་དང་ དཱ་	<i>mi'am ci las dri za tha dad do</i>	smell-eaters are different from those called “human-or-what”
བཤེས་གཉེན་ངན་པ་ལ་ བཀུར་སྟི་བྱེད་པ་ལས་སྟེ་ མཚོན་པ་ཉིད་ལེགས་	<i>bshes gnyen ngan pa la bkur sti byed pa las lha mchod pa nyid legs</i>	worshipping a god is better than serving a bad friend
ཡང་སོས་ལས་ཐིག་ནག་པ་ སྤྱག་བསྐྱེད་ཆེ་	<i>yang sos las thig nag pa sdug bsngal che</i>	the black drop hell has greater sufferings than the reviving hell
སྟེ་ཆེན་པོ་ལས་བདེ་བར་ གཤེགས་པ་ཡོན་ཏན་དུ་མས་ འཕགས་སོ་	<i>lha chen po las bde bar gshegs pa yon tan du mas 'phags so</i>	the Sugata surpasses Maheshvara with many qualities

and the like. To those the sound ལས་ (*las*) alone is affixed.

Similarly, just the sound ལས་ (*las*) is also affixed with the sense of only separating out from one or more bases without being taken out from among those.

རྟག་པ་དང་དངོས་པོའི་ ཚོས་ལས་དེ་བཞིན་ཉིད་ གཞན་ལོ་	<i>rtag pa dang dngos po'i chos las de bzhin nyid gzhan no</i>	suchness is other than permanent and effective phenomena
ཟ་བ་དང་དགོད་པ་དང་སྐྱོ་ བ་དང་འགྲོ་བ་ལ་སོགས་པ་ སྐྱོད་ལམ་ཕལ་བ་རྣམས་ ལས་མཚོན་རྟེན་ལ་ཕྱག་ དང་སྐྱོར་བ་བྱེད་པ་ལེགས་ སྟེ་	<i>za ba dang dgod pa dang smra ba dang 'gro ba la sogs pa spyod lam phal ba rnams las mchod rten la phyag dang skor ba byed pa legs so</i>	bowing down and circumambulating a stūpa is better than common activities—eating, laughing, talking, going, and so forth

ཁ་དོག་རྣམས་ལས་དཀར་ པོ་ཉིད་མཛེས་སོ་	<i>kha dog rnam las dkar po nyid mdzes so</i>	from among the colors white itself is most beautiful
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and the like.

Separating out like singling out from among a collection by way of differences of kind and so forth:

མི་རྣམས་ཀྱི་ནང་ནས་རྒྱལ་ རྒྱལ་དཔལ་	<i>mi rnam kyi nang nas rgyal rigs dpa'</i>	from among humans the royal lineage is the most heroic
གསེར་དངུལ་གཉིས་ཀྱི་ནང་ ནས་གསེར་གོང་ཆེ་	<i>gser dngul gnyis kyi nang nas gser gong che</i>	from between the two, gold and silver, gold is more expensive
རིགས་བཞིའི་ནང་ནས་ དམངས་རིགས་དམན་	<i>rigs bzhi'i nang nas dmangs rigs dman</i>	from among the four castes the comoners are lowest
བ་རྣམས་ཀྱི་དགྲིལ་ནས་ནག་ མོ་འོ་མ་མང་	<i>ba rnam kyi dkyil nas nag mo 'o ma mang</i>	from among cows a black cow has more milk
བྱ་བ་རྣམས་ཀྱི་ནང་ནས་ སངས་རྒྱལ་བཙུག་ལྷན་ འདས་ལ་མཚོན་བ་ནི་ཕུལ་ དུ་བྱུང་བའོ་	<i>bya ba rnam kyi nang nas sangs rgyas bcom ldan 'das la mchod pa ni phul du byung ba'o</i>	from among actions worshipping Supramundane Victor Buddha is superior

and the like. རྣམས་ (*nas*) alone is affixed to such.

Affixing the sound རྣམས་ (*nas*) for inclusion:

ལྷ་ས་ནས་བཞིས་ཀ་རྩེའི་བར་	<i>lha sa nas bzhis ka rtse'i bar</i>	from Lhasa to Shigatse
མནར་མེད་ནས་སྲིད་རྩེའི་ བར་	<i>mnar med nas srid rtse'i bar</i>	from the Most Torturous Hell to the Peak of Cyclic Existence
དང་ནས་སང་ཉི་མ་མ་ཤར་ གྱི་བར་	<i>deng nas sang nyi ma ma shar gyi bar</i>	from today until sunrise tomorrow
གཟུགས་ནས་རྣམ་མཁྱེན་གྱི་ བར་	<i>gzugs nas rnam mkhyen gyi bar</i>	from forms through to omniscience consciousnesses

གཅིག་ནས་བརྒྱའི་བར་	<i>gcig nas brgya'i bar</i>	from one to a hundred
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and the like.

Thus these sounds, affixed for separation out and inclusion, must be understood as subsidiaries of the fifth case and not as other morphemes because they are applications of the ablative of origin, since separating out appears to be that from which there arises all the points to be included from that beginning from which there arises all the points to be included from that beginning.

Question: Well then, only stating ablative of origin would be sufficient.

Answer: The teaching about affixing for the ablative of origin is that there are actual ablatives of origin and a category that includes the main likenesses of the ablative of origin. Also, the so called separation out and inclusion—being neither the actual ablative of origin nor partly concordant with the ablative of origin—are however suitable as likenesses of the partly concordant by way only of their application with words. Therefore, those two are a category that includes the secondary subsidiaries of the fifth case. Thus there is no fault.

Though not shown in this book the sound རྣས་ (*nas*) is also affixed for a conjunction-continuative.

ཕྱག་འཚལ་ནས་བཤད་	<i>phyag 'tshal nas bshad</i>	having bowed down, explained
ལྷ་མཚོད་ནས་ལས་བྱ་	<i>lha mchod nas las bya</i>	having worshipped the god, will work
ལག་པ་བརྒྱངས་ནས་ བཟུང་	<i>lag pa brkyangs nas bzung</i>	having outstretched the arm, grasped
མིག་ཕྱེ་ནས་བལྟས་	<i>mig phye nas bltas</i>	having opened the eyes, looked

and the like. On the occasion of the continuative it was mentioned that རྣས་ (*nas*) is used in this way.

The sounds ཀའ་ཡེ་ (*ka ye*) and ཀའ་ (*kva*) indeed manifest the vocative, but aside from *zur gyis ston pa*, imperatives, singing, insulting and the like, vanity, and forcefulness, using them for a superior object is a little unattractive.

At this point, most commentators accept ཀྱེ་ (*kye*) as the vocative case, but that is incorrect. For there is no affixing of case at the beginning of stems... Therefore, ཀྱེ་ (*kye*), not being a case, is a sound that “manifests” the vocative. It should be understood as similar to the Sanskrit *he*, *bho*, *bhos* and so forth.

Independent Morphemes

The explanation of morphemes that are only independent has six parts: the sound རྩི་ (*ni*), the sound དང་ (*dang*), the sound དེ་ (*de*), the sound གང་ (*gang*), the sounds of owner, and the sounds of negation.

ni

The explanation of the sound རྩི་ (*ni*), is:

Affixing ཡི་ (*i*) to the fourth that is concordant with any stem termination, it becomes the “word” of separating out and determination.

A morpheme that is affixed concordantly with the terminations of any stem or word is རྩི་ (*ni*), which is obtained by affixing the vowel ཡི་ (*i*) to the fourth suffix རྩ་ (*na*); it becomes a “word” affixed for the sense of separation out as superior from the point of view of holding specialization from a base, or as lower, or as merely different, and it is also affixed for the sense of emphatic determination of whatsoever meaning.

With respect to this, separating out as superior:

བྱུ་འཇུག་ལྷ་ལྷ་རྣམས་ཀྱི་ ནང་ནས་བརྒྱལ་ཕོད་པའོ་	<i>khyab 'jug ni lha rnam kyi nang nas brtul phod pa'o</i>	Viṣṇu is the most heroic from among the gods
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Separating out as lower:

རིགས་རྣམས་ལས་ལྷི་གདོལ་ པའི་རིགས་ཐ་ཆད་དོ་	<i>rigs rnam las ni gdol pa'i rigs tha chad do</i>	from among the castes the caste of outcasts is worst.
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Separating out as only different:

མཐིང་ག་ནི་སྟོ་སངས་ལས་ གཞན་ནོ་	<i>mthing ga ni sngo sangs las gzhan no</i>	dark blue is other than clear blue
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and the like...

Affixing རྩི་ (*ni*) for determination:

ཁྱོད་ནི་གཉེན་དང་ཁྱོད་ནི་ བཤེས་	<i>khyod ni gnyen dang khyod ni bshes</i>	you are friend, and you are relation
སྤང་བར་བྱ་བ་ནི་སྤངས་	<i>spang bar bya ba ni spangs</i>	abandoned that which is to be abandoned

ཚུབ་པར་བྱ་བ་ནི་ཚུབ་	<i>chub par bya ba ni chub</i>	realized that which is to be realized
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and like. In:

སྐྱོན་པ་ཐམས་ཅད་ལྷན་པ་ ལྟ་	<i>sdom pa thams cad ldan pa ni</i>	having all the vows
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and the like རྟི་ (*ni*) is used indeed in order to fill a gap in the expression, but its meaning is emphasis through determination. Therefore, the explanation of this sound རྟི་ (*ni*) as being a translation of the Sanskrit *tu* and *hi* is from the viewpoint of some aspects but is not so in all respects.

dang

Between any stems, affix the second to the third; that is the five—conjunction, disjunction, reason, time, and exhortation.

By affixing between any stems and words the second of the suffixes, འང་ (*nga*), to the third of the suffixes, ད་ (*da*), དང་ (*dang*) is obtained. It is affixed for five purposes: conjoining former and latter terms in one class, disjoining former and latter terms individually, having the meaning of reason, expressing time, and expressing an exhortation to another.

Affixing དང་ (*dang*) for the sense of conjunction:

འདུས་བྱས་དང་འདུས་མ་ བྱས་ནི་ཚོས་སོ་	<i>'dus byas dang 'dus ma byas ni chos so</i>	the compounded and the un-compounded are phenomena
མིག་དང་རྩ་བ་དང་སྣ་དང་ སྣེ་དང་ལྷན་རྒྱུ་ནམས་ནི་དབང་ པའོ་	<i>mig dang rna ba dang sna dang lce dang lus rnams ni dbang pa'o</i>	eye, ear, nose, tongue, and body are sense powers

...In those དང་ (*dang*) is affixed with the sense of conjunction connecting and conjoining two or more terms to another meaning.

Affixing དང་ (*dang*) for disjunction:

ཚོས་ནི་འདུས་བྱས་དང་ འདུས་མ་བྱས་པའོ་	<i>chos ni 'dus byas dang 'dus ma byas pa'o</i>	phenomena are the compounded and the un-compounded
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དབང་པོ་རྣམས་ནི་མིག་དང་ རྣ་བ་དང་སྣ་དང་སྟེ་དང་ ལྷས་སོ་	<i>dbang po rnam ni mig dang rna ba dang sna dang lce dang lus so</i>	the senses are eye and ear and nose and tongue and body
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and the like. Those are applications of དང་ (*dang*) with the sense of disjoining two or more from a base of division.

Affixing དང་ (*dang*) with the sense of reason:

སྐྱེན་ཚོས་པ་དང་ནད་སོས་སོ་	<i>sman zos pa dang nad sos so</i>	took medicine and the sickness was cured
ཚོས་མང་དུ་ཐོས་པ་དང་ སྟག་མཐོང་འཕེལ་ལོ་	<i>chos mang du thos pa dang lhag mthong 'phel lo</i>	heard many doctrines and special insight increased
དུ་བ་མཐོང་བ་དང་མེར་ ཤེས་སོ་	<i>du ba mthong ba dang mer shes so</i>	saw smoke and realized fire

and the like. In those the sound དང་ (*dang*) indicates reason, like affixing the third and fifth cases for reason.

Affixing དང་ (*dang*) with the sense of time:

རྒྱ་སྐར་རྒྱལ་འཆར་བ་དང་ ཡུལ་དུ་ཆས་སོ་	<i>rgyu skar rgyal 'char ba dang yul du chas so</i>	the king of constellations appears and [so and so] returns to [his/her] place
ཉི་མ་ཤར་བ་དང་ཚོས་སྟོན་ དང་	<i>nyi ma shar ba dang chos ston drang</i>	the sun rises and [they] invite the teacher of doctrine

and the like. Those are the same as the affixing of the sound expressing time, the locative of time.

Affixing དང་ (*dang*) with the sense of exhortation:

ལེགས་པར་སློབས་དང་	<i>legs par slobdang</i>	learn well
ཁ་ཏོན་གྱིས་དང་	<i>kha ton gyis dang</i>	do recitation
ཡིད་ལ་བྱངས་དང་	<i>yid la zungdang</i>	take to mind

and the like. Those are related with the “word” of exhorting or ordering another [the imperative].

At this point one commentator indeed stated as examples of affixing as reason

སྒྲ་ཚོས་ཅན་མི་རྟག་སྟེ་ དངོས་པོ་ཡིན་པའི་ཕྱིར་དང་ སྐྱེ་ལྡན་ཡིན་པའི་ཕྱིར་དང་ རྒྱ་རྒྱུན་ལས་བྱུང་བའི་ཕྱིར་ དང་	<i>sgra chos can mi rtag ste dngos po yin pa'i phyir dang skye ldan yin pa'i phyir dang rgyu rkyen las byung ba'i phyir dang</i>	the subject, sound, is impermanent because of being an effective thing and because of having production and because of arising from causes and conditions and...
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However, those sounds of དང་ (*dang*) like that do not come to have the sense of reason because none of them are seen to have any power of showing reason.

Question: As the sound ཕྱིར་ (*phyir*; because) shows reason, the sound དང་ (*dang*) in relation with ཕྱིར་ (*phyir*) show reason also.

Answer: If one thinks this, there is the great absurdity of being obliged to say that the sounds དང་ (*dang*) in:

ཚོར་བ་པོ་དང་མཐོང་བ་པོ་ དང་བྱེད་པ་པོ་དང་	<i>tshor ba po dang mthong ba po dang byed pa po dang</i>	feeler and seer and doer and
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indicate the sense of an owner.

Question: Is it not accepted that in བྱིས་དང་ (*gyis dang*; do it) the དང་ (*dang*) in relation with the sound བྱིས་ (*gyis*), which indicates an imperative, indicates an imperative?

Answer: That and this are not similar because:

- the sound བྱིས་ (*gyis*) of བྱིས་དང་ (*gyis dang*) and the like is actually obtained as an actual sound of the imperative, and the sound དང་ (*dang*) is a subsidiary of that
- that sound དང་ (*dang*) does not indicate any meaning other than an expression of ordering
- those sounds of དང་ (*dang*), which you accept as showing reason are seen to show inclusion, not reason, joining in one class many other forms of reasons to prove that sound is impermanent.

the sound དེ་

With respect to the system of affixing the sound དེ་ (*de*), there is an actual explanation and final decisions. First, the actual explanation:

At the beginning of a stem, affixing ཅེ་ (*e*) to the third that is three in terms of convention, four in terms of objects, and two in terms of time.

By affixing the rising, the vowel ཅེ་ (*e*), to the third suffix, དཱ་ (*da*), at the beginning of whatsoever stem དེ་ (*de*) is obtained. In terms of mere conventions it is affixed for three—having the sense of indicating reference to another enumeration, having remainder [a continuative], and the past from among the three times. In terms of things, it is affixed for four—true things, secret things, one’s own things, and other’s things. According to time དེ་ (*de*) is affixed for the two, past and future.

The statement from the text “at the beginning of stems” was made from the point of view of the main way but is not definite in one point. As it seems none of the former commentators realized the meaning of the three types completely as die from only guessing, I will explain them in detail.

Three in terms of mere conventions

The division in terms of mere conventions from among the three systems of division of this passage applies to all the applications of the sound དེ་ (*de*), with examples to follow.

Reference to another enumeration: At the time of its expression there is reference to another enumeration of meaning, a word held in place of the sound དེ་ (*de*), [an antecedent] whether manifest or unmanifest:

1)	དེ་བཞིན་གཤེགས་པ་	<i>de bzhin gshegs pa</i>	went like that (<i>tathāgata</i>)
	དེ་བཞིན་ལོ་	<i>de bzhin no</i>	like that
2)	གང་ཡིན་པ་དེ་	<i>gang yin pa de</i>	that which is
3)	དེ་ལས་ཀྱང་གཞན་	<i>de las kyang gzhan</i>	other even than that
4)	ལེགས་སྤྱད་དེས་ནི་འབྲས་བུ་ ཆེན་པོར་འགྱུར་	<i>legs spyad des ni 'bras bu chen por 'gyur</i>	through that good deed there will be great effects
5)	དེ་ནི་སུན་སུམ་ཚོགས་པའི་ འབྱུང་གནས་ཉིད་	<i>de ni phun sum tshogs pa'i 'byung gnas nyid</i>	that is the source of the arising of perfection

and the like. Respectively, these sounds of དེ་ (*de*) can cause understanding and characterize 1) an object that is exemplified, 2) that which is held as special out from

the general, 3) the base from which the sound ལས་ (*las*) makes separation out, 4) a cause issuing forth effects, and 5) that which is identified as the place of origin.

Continuative. Because the sound དེ་ (*de*) of the continuative does not symbolize another meaning in place of itself, all of the rest of the applications of the sound དེ་ (*de*)—except for only the continuative—are included in having the sense of referring to another enumeration [that is, an antecedent]. For example:

ཤིང་བཅད་དེ་ཅི་ཞིག་བྱེད་	<i>shing bcad de ci zhid byed</i>	having cut the wood, what should be done?
བདེན་གྲུབ་ཏུ་ཡོད་ཏེ་རྟག་པའི་ཕྱིར་	<i>bden grub tu yod te rtag pa'i phyir</i>	exists as truly established because of being permanent

and the like. Because of only drawing remaining objects of expression the continuative is differentiated separately.

The past from among the three times. In terms of expression of time, within not differentiating the general meaning of those two applications [that is, referring to an antecedent and the continuative], but analyzing explicitly the mere mode of expression or also according in some cases to both the expression and its meaning, there is only the past. For example, with respect to reference to another enumeration [that is, an antecedent], if the object to be associated with the sound དེ་ (*de*) is explicitly present in words, then since the དེ་ (*de*) is a particle characterizing something already expressed *before*, it is past:

མའོང་པ་ན་འཁོར་ལོས་སྐུར་ བའི་རྒྱལ་པོ་དུང་ཞེས་བྱ་བ་ འབྱུང་བར་འགྱུར་བ་དེ་ནི་ བསྐལ་བཟང་གི་སངས་རྒྱས་ དྲུག་པ་སང་གོའི་སྐྱ་འགྱུར་ རྩེ་	<i>ma'ong pa na 'khor los sgyur ba'i rgyal po dung zhes bya ba 'byung bar 'gyur ba de ni bskal bzang gi sangs rgyas drug pa seng ge'i sgra 'gyur ro</i>	that universal emperor called Conch to come in the future will be the sixth Buddha of the auspicious eon as Lion's Roar
སང་གི་ཁ་བཟས་དེ་དེ་རིང་སྟ་ གོན་གྱིས་ཤིག་	<i>sang gi kha zas de de ring sta gon gyis shig</i>	that food which is to be eaten tomorrow, prepare today

and the like.

Even though it is not present in the words as in:

དེ་བཞིན་གཤེགས་པ་	<i>de bzhin gshegs pa</i>	went like that (<i>tathāgata</i>)
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it is not possible not to think of earlier occurrence or earlier expression of the object

associated with the sound དེ་ (*de*), whereby the sound དེ་ (*de*) comes to be past.

Some continuatives are a past of only former expression:

རི་མོར་བྱེད་དེ་བཀུར་སྒྲིབ་ ཡང་བྱེད་དེ་	<i>ri mor byed de bkur stir</i> <i>yang byed de</i>	painting the picture, also venerates it
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and the like. Also other continuatives are a past of both expression and meaning:

ཕྱིར་བསྐྱོད་དེ་འགོ་	<i>phyir bskyod de 'gro</i>	having gone outside, goes
ཤིང་བཅད་དེ་ འབྲུད་	<i>shing bcad de 'bud</i>	having cut the wood, stokes

and the like. In those only a past [verbal] is used [prior to དེ་]; thus both expression and meaning are past...

Four in terms of things