



DIRECTING IN THE SHORT CUT PATH TO ENLIGHTENMENT





**THE WISH~FULFILLING
GOLDEN SUN
OF THE
MAHAYANA
THOUGHT TRAINING**

**by
Thubten Zopa**

(The greatest simpleton amongst
all the followers of Guru Shakyamuni)



MYSTIC PRAISE

To you, oh venerable Holy Guru,
Sole saviour of all time,
The one field where all happiness and perfection arise,
The one Creator of each and all three sublimes,
To your selfless great compassion I devotedly prostrate.
May the delusion which flames
In the mental fields of us sentient beings
Be extinguished by your great blessing rain.

PREFACE

This book has not been written because there is some new Dharma that was not shown by Guru Shakyamuni. And because of my limited-experience realisations, in no way have I deserved to write such a book, and there is scant hope that it can benefit others.

But in view of the remarkable fact that in this time, already beyond the period of the five degenerations and an age in which there is the great danger of atomic explosion, an increasing number of Westerners are finding the Buddhadharma as they seek like blind men opening their eye, and as it is extremely important to make meaningful this once-received Wisdom Eye, which analyses all dharmas, clearly discriminating between what to avoid and what to practise, my depthlessly kind venerable Guru, Thubten Yeshe, has given the Vajra instruction that it is necessary to write a book such as this in English. So it is with happiness, devotion and respectfulness that I do so, writing a condensed meditation book which shows the form of daily practice, thinking that if it becomes an offering to the Gurus it is the best cause to make the mind one with the Dharma.

Should there be any benefits from this authorship may they bring the success of the Guru's sublime consideration, cause the Golden Sun of Guru Shakyamuni's Mahayana Teachings to shine permanently and result in the instantaneous Enlightenment of all sentient beings. The most kind, compassionate Guru Shakyamuni made charity of his body to sentient beings more numerous than atoms of the universe for the sole purpose of their Enlightenment, and so may this little work quickly bring the same result.

If there are any mistakes in this book, may they be confessed in the eyes of the Holy Beings.

NOTE

The vertical line alongside certain portions of the text indicates the subjects for meditation, which are also distinguished by the use of the first person singular.

This book is only a working copy for use in conjunction with the oral teachings given at the Nepal Mahayana Gumpa Centre meditation courses. There is U.S. copyright pending (1973). Please do not reproduce any part of this book by any means whatsoever without written permission from the author.

Republished for Kachöe Zung Juk Ling Nunnery with the kind permission of Lama Zopa Rinpoche.

July, 2000

TABLE OF CONTENTS

MYSTIC PRAISE.....	I
PREFACE.....	III
NOTE.....	IV
TABLE OF CONTENTS.....	V
PRONUNCIATION GUIDE.....	XIII
BASIC VOWELS	XIV
VOWELS.....	XIV
CONSONANTS	XV
SEMI VOWELS	XVI
THE MIND IS BEGINNINGLESS.....	1
BUT HOW IS IT POSSIBLE TO RECEIVE ENLIGHTENMENT?	3
THE LINEAGE OF THESE MAHAYANA TEACHINGS	3
GURU <i>TZONG.K 'A.PA</i>	8
MORNING PRAYERS	10
REFUGE TO THE HOLY GURU	10
GENERATING BODHICITTA	12
PURIFYING THE PLACE.....	12
INVOCATION	12
ECSTATIC PROSTRATING MEDITATION TO ONE THOUSAND-EYES-HANDS	
CHENREZIG	13
THE VISUALISATION OF GURU SHAKYAMUNI.....	16
GURU SHAKYAMUNI PRAYER	19
GURU SHAKYAMUNI MANTRA	19
THE SEVEN BRANCHES (<i>YAN.LAG DUN.PA</i>).....	20
MANDALA OFFERING.....	22
THE LEGEND OF THE BEGINNING OF THE UNIVERSE, MOUNT MERU	22
SIZE AND PARTICULARS OF MANDALA	25
DESCRIPTION OF OFFERINGS	26
<i>Base plate</i>	26
<i>First level</i>	27
<i>Second level</i>	28
<i>Top level</i>	30
OUTER MANDALA	32
INNER MANDALA	36
THE TEACHINGS OF THE DIRECT MEDITATIONS	37
<i>Refuge</i>	37

<i>Prayer for success in Dharma practice and in following the Guru Buddha</i>	37
<i>Prayer of the being of lower intelligence</i>	37
<i>Prayer of the being of medium intelligence</i>	37
<i>Prayer of the being of higher intelligence</i>	37
MEDITATION	39
1. WE SHOULD CHECK WITHIN BEFORE CHECKING EXTERNALLY	39
2. THE POSTURE DURING MEDITATION.....	39
3. THE MIND DURING MEDITATION	40
4. SINCE WE ALWAYS DESIRE TO PROFIT AND NEVER DESIRE TO LOSE WE SHOULD UNDERSTAND THE EXTREME IMPORTANCE OF BEING MOTIVATED BY THE RIGHT IMPULSE.	41
5. CHECKING MEDITATION	42
MEDITATION ONE: PART 1: THE PERFECT HUMAN REBIRTH	44
WHAT IS THE PERFECT HUMAN REBIRTH?	44
<i>The eight freedoms (Tib., D'äl.wa.gyä)</i>	44
<i>The ten receptacles (Endowments), (Tib., jor.pa.chu):</i>	45
HOW IS THIS PERFECT HUMAN REBIRTH USEFUL?	45
<i>The eight worldly dharmas</i>	47
IS IT EASY TO RECEIVE THE PERFECT HUMAN REBIRTH?.....	48
1. THE CAUSE OF THE PERFECT HUMAN REBIRTH.....	48
2. THE RARITY OF THE PERFECT HUMAN REBIRTH.....	49
3. ANALOGIES ILLUSTRATING THE DIFFICULTY OF RECEIVING THE PERFECT HUMAN REBIRTH.	49
HOW SHOULD WE MAKE OUR PERFECT HUMAN REBIRTH HIGHLY MEANINGFUL?	50
MEDITATION ONE: PART II: IMPERMANENCE AND DEATH	50
HOW LONG IS THE LIFE SPAN?	50
IS DEATH DEFINITE?	51
IS THE TIME OF MY DEATH DEFINITE?	52
WHY SHOULD I BE AFRAID OF DEATH?	52
DO PEOPLE OR MATERIAL POSSESSIONS HELP TO EASE OR PREVENT DEATH? ..	52
HOW DO MY ATTACHMENTS CAUSE GREAT SUFFERING AT DEATH?	53
THE ENLIGHTENED ONE'S UNDERSTANDING OF THE EVOLUTION OF THE ORIGINAL HUMAN BEINGS	53
A BRIEF EXPLANATION OF DEATH AS SHOWN BY A FULLY UNDERSTANDING MIND	54
THE INTERMEDIATE STATE (BARDO BODY)	58
PRAYER TO BE SAID AFTER MEDITATION ONE	59
MEDITATION TWO	61
MEDITATION TWO: PART 1: THE THREE LOWER REALMS OF SUFFERING	62
THE HELLS	62
1. THE HOT NARAK (<i>TSA.NYÄL</i>).....	62
2. THE NEIGHBOURING NARAKS.....	64

3.	THE COLD NARAK (<i>DR 'LANG.NYÄL</i>).....	64
4.	THE OCCASIONAL NARAK.....	65
	THE REALM OF THE PRETAS	65
	THE ANIMAL REALM.....	66
	MEDITATION TWO: PART II: REFUGE (<i>ZYAB.DRO</i>) (ASKING FOR GUIDANCE)	69
I.	THE KNOWLEDGE OF BUDDHA (<i>SANG.GYÄ KYI YÖN.TÄN</i>)	70
A.	THE TOTALLY OMNISCIENT BUDDHA'S KNOWLEDGE	70
1.	<i>Svabhavakaya (Ngo.wo nyid.ku)</i>	70
2.	<i>Dharmakaya (Ye.she.ch'ö.ku)</i>	70
3.	<i>Sambhogakaya (Long.ku)</i>	70
4.	<i>Nirmanakaya (Trul.ku)</i>	70
B.	THE KNOWLEDGE OF THE PERFECTED ONE'S HOLY BODY, SPEECH AND MIND.....	71
1.	<i>Buddha's Holy Body</i>	71
2.	<i>Buddha's Holy Speech</i>	71
3.	<i>Buddha's Holy Mind</i>	71
II.	THE KNOWLEDGE OF DHARMA (<i>CH'Ö.KYI YÖN.TÄN</i>).....	73
III.	THE KNOWLEDGE OF SANGHA (<i>GE.DÜN GYI YÖN.TÄN</i>).....	74
	INSTRUCTIONS IN THE PRACTICE OF REFUGE.....	74
	THE BENEFITS OF TAKING REFUGE.....	74
	MEDITATION TWO: PART III: KARMA (<i>LA</i>)	76
	THE TEN IMMORALITIES OF BODY, SPEECH AND MIND.....	78
1.	KILLING.....	78
2.	STEALING.....	79
3.	SEXUAL MISCONDUCT	79
4.	TELLING LIES.....	79
5.	SLANDER.....	79
6.	HARSH SPEECH.....	79
7.	GOSSIP MONGERING.....	79
8.	COVETOUSNESS	80
9.	MALICE	80
10.	HERESY	80
	KARMA IS DEFINITE	81
	KARMA IS EXPANDABLE	81
	IT IS IMPOSSIBLE TO EXPERIENCE THE RESULT WITHOUT CREATING THE KARMA	81
	THE RESULT OF THE KARMA CREATED IS NEVER LOST	81
	CONFESSION.....	82

PRAYER TO BE SAID AFTER MEDITATION TWO	83
MEDITATION THREE	84
THE GENERAL SUFFERINGS OF SAMSA RA	84
WHAT IS NIRVANA?	85
THE TEACHING OF THE FULLY ENLIGHTENED ONE	87
THE FOUR NOBLE TRUTHS	87
I. TRUE SUFFERING.....	87
II. TRUE CAUSE OF SUFFERING.....	87
III. TRUE CESSATION OF SUFFERING	88
IV. TRUE PATH OF CESSATION	88
THE THREE UPPER REALMS OF SUFFERING	88
1. HUMAN.....	88
2. ASURA (<i>LHA.MA.YIN</i>).....	88
3. SURA (<i>LHA</i>).....	89
THE FIRST NOBLE TRUTH: TRUE SUFFERING.....	89
I. THE EIGHT SUFFERINGS	89
1. THE SUFFERING OF REBIRTH.....	89
2. THE SUFFERING OF OLD AGE	91
3. THE SUFFERING OF SICKNESS	91
4. THE SUFFERING OF DEATH.....	91
5. THE SUFFERING OF RELEASE FROM BEAUTIFUL OBJECTS AND ATTACHMENTS.....	91
6. THE SUFFERING OF ENCOUNTERS WITH UGLY (DISAGREEABLE) OBJECTS.....	91
7. THE SUFFERING OF NOT OBTAINING DESIRABLE OBJECTS.....	92
8. THE SUFFERING OF THIS BODY CREATED BY DELUSION AND KARMA	92
II. THE SIX SUFFERINGS	94
III. THE THREE SUFFERINGS	94
THE SECOND NOBLE TRUTH: THE TRUE CAUSE OF SUFFERING: THE DELUSIONS	94
I. THE SIX PRINCIPAL DELUSIONS (ROOT DEFILEMENTS) (<i>TZA.NYÖN DR'UG</i>).....	94
II. THE TWENTY SECONDARY (CLOSER) DELUSIONS (<i>NYE.NYÖN.NYL.SHU</i>).....	96
III. FOUR CHANGEABLE MENTAL ACTIONS (<i>ZHÄN.GYUR.ZHI</i>).....	98
HOW DELUSION AND KARMA BIND US TO SAMSA RA, THE WHEEL OF LIFE (SKT., SAMSA RAKA RA; TIB., <i>SIB.PE.K'OR.LO</i>)	99
PRAYER TO BE SAID AFTER MEDITATION THREE	105
MEDITATION FOUR	106
THE MAHAYANA EQUILIBRIUM MEDITATION (<i>T'EG.PA.CH'EN. PÖ.LO.JONG.TSÜL</i>)	106
PRAYER TO BE SAID AFTER MEDITATION FOUR	110
MEDITATION FIVE	111

THE SEVEN TECHNIQUES OF MAHAYANIC CAUSE AND EFFECT (PART I)	111
I. HOW ARE ALL SENTIENT BEINGS MY MOTHER?	111
II. REMEMBERING THE KINDNESS OF ALL MOTHER SENTIENT BEINGS	111
III. REPAYING ALL MOTHER SENTIENT BEINGS FOR THEIR KINDNESS	113
PRAYER TO BE SAID AFTER THE THIRD TECHNIQUE (DURING MEDITATION FIVE).....	113
IV. EQUALISING ONESELF WITH OTHERS	114
PRAYER TO BE SAID AFTER MEDITATION FIVE	115
MEDITATION SIX	116
THE SEVEN TECHNIQUES OF MAHAYANIC CAUSE AND EFFECT (PART II)	116
V. SHORTCOMINGS OF THE SELF -CHERISHING CONCEPTION	116
PRAYER TO BE SAID AFTER THE FIFTH TECHNIQUE (DURING MEDITATION SIX)	
.....	117
VI. THE BENEFITS OF CHERISHING OTHERS MORE THAN ONESELF	118
PRAYER TO BE SAID AFTER MEDITATION SIX	119
MEDITATION SEVEN	120
THE SEVEN TECHNIQUES OF MAHAYANIC CAUSE AND EFFECT (PART III)	120
VII. <i>TONG.LEN</i> —GIVING AWAY AND TAKING OVER	120
DEDICATION OF MY OWN BODY	130
DEDICATION OF MY OWN POSSESSED ENJOYMENTS	131
DEDICATION OF MERITS.....	131
BODHICITTA.....	136
THE PRACTICAL, SKILFUL MAHAYANA METHOD OF MAKING MEANINGLESS	
DAILY LIFE MEANINGFUL, IN ORDER TO RELEASE OTHERS FROM SUFFERING	136
THE THOUGHT TRAINING	137
THE BODHICITTA	139
THE BENEFITS OF BODHICITTA	140
PRAYER TO BE SAID AFTER MEDITATION SEVEN	141
THE BODHISATTVA’S ACTIONS	143
A SUMMARY OF THE SALIENT POINTS	143
THE BODHISATTVA’S ACTIONS	147
I. TAKING THE BODHICITTA VOWS, WITH PRAYERS, IN THE PRESENCE OF A	
HOLY OBJECT	147
II. HOW TO FOLLOW THE HOLY BODHISATTVA’S DEEDS AFTER RECEIVING	
BODHICITTA	147
THE PRACTICE OF THE SIX PARAMITAS (II.1 A.)	148
1. CHARITY	148
THE MEANING OF CHARITY	148
THE METHOD OF FOLLOWING CHARITY.....	148
A. PRACTISING CHARITY WITH THE SIX PARAMITAS.....	149

A.	THE WISDOM OF CHARITY.....	150
B.	MAKING THE PRACTICE WITH THE SIX HOLY THINGS	150
	THE DIVISIONS OF CHARITY.....	151
A.	THE CHARITY OF DHARMA.....	151
B.	THE CHARITY OF FEARLESSNESS	151
C.	MATERIAL CHARITY	151
	WHAT SHOULD BE DONE IN THE PRACTICE OF CHARITY?.....	152
A.	WHAT THOUGHTS ARE EVIL AND SHOULD BE ABANDONED WHEN CHARITY IS MADE?.....	152
B.	WITH WHAT ACTIONS SHOULD CHARITY NOT BE MADE?.....	153
C.	WITH WHAT ACTIONS SHOULD CHARITY BE MADE?.....	153
D.	ACTIONS THAT HELP OTHERS MAKE CHARITY.....	153
E.	WITH WHICH MATERIALS SHOULD WE MAKE CHARITY AND WITH WHICH SHOULD WE NOT?	154
F.	WHAT SHOULD WE DO IF UNABLE TO MAKE CHARITY BECAUSE OF MISERLINESS, ALTHOUGH NOT WANTING OF POSSESSIONS?	155
G.	HOW WE SHOULD PRACTISE THE REMEDIES THAT DESTROY INTERRUPTIONS TO MAKING CHARITY	155
	CONCLUSION.....	155
2.	MORALITY	156
	THE MEANING OF MORALITY	156
	THE METHOD OF FOLLOWING MORALITY.....	156
	THE DIVISIONS OF MORALITY.....	157
A.	THE MORALITY OF ABSTAINING FROM VICES.....	157
B.	THE MORALITY OF THE TOTALITY OF ALL VIRTUE.....	157
C.	THE MORALITY OF WORKING FOR ALL OTHER SENTIENT BEINGS, I.E., ALL VIRTUOUS ACTIONS OF BODY, SPEECH AND MIND, CREATED WITH THE THOUGHT OF BENEFITING OTHERS	157
	WHAT SHOULD BE DONE IN THE PRACTICE OF MORALITY.....	158
A.	MORALITY WITH THE SIX PARAMITAS.....	158
	CONCLUSION.....	158
3.	PATIENCE	158
	THE MEANING OF PATIENCE	158
	THE METHOD OF FOLLOWING PATIENCE.....	159
	THE DIVISIONS OF PATIENCE	160
A.	THE PATIENCE OF HAVING COMPASSION FOR THE ENEMY	160
B.	THE PATIENCE OF VOLUNTARILY BEARING SUFFERING.....	161
C.	THE PATIENCE OF DEFINITELY THINKING ABOUT THE DHARMA.....	162
	WHAT SHOULD BE DONE IN THE PRACTICE.....	162
	CONCLUSION.....	163
4.	ENERGY	163
	THE MEANING OF ENERGY	163
	THE METHOD OF FOLLOWING ENERGY	163
	THE DIVISIONS OF ENERGY	164
A.	DAUNTLESS, ARMOUR-LIKE ENERGY	164
B.	THE ENERGY OF THE TOTALITY OF VIRTUE	164
C.	THE ENERGY OF WORKING FOR OTHER SENTIENT BEINGS.....	164
	WHAT SHOULD BE DONE IN THE PRACTICE OF ENERGY	164
A.	THE LAZINESS OF PUTTING OFF THE PRACTICE BY THINKING THAT THERE WILL STILL BE TIME.....	165
B.	THE LAZINESS ARISING FROM ATTACHMENT TO PERFORMING LOWER, WORLDLY WORK AND BEING UNDER ITS CONTROL.....	165
C.	THE LAZINESS OF DISCOURAGEMENT	165
I.	PRIDE OF ACTION.....	168
II.	PRIDE OF CAPABILITY	168

III. PRIDE OF DELUSION.....	168
HOW SHOULD WE AROUSE DISSATISFACTION IN THE WORK OF THE PRACTICE ?.....	169
HOW TO PUT ENERGY INTO OUR PRACTICE	169
WHAT SHOULD WE DO IN THE PRACTICE OF ENERGY WHICH AVOIDS PROHIBITED ACTIONS?.....	169
HOW SHOULD THE OBJECT OF REMEMBRANCE BE DISCRIMINATED BY WISDOM?.....	170
CONCLUSION.....	171
MEDITATION EIGHT	173
THE FIFTH PARAMITA:THE PARAMITA OF CONCENTRATION: SAMADHI	
MEDITATION	173
THE TRAINING IN SUPREME COLLECTEDNESS (ADHISAMADHI-SIKSA).....	173
NINE STATES OF MIND	177
SIX POWERS.....	177
FOUR MENTAL ACTIVITIES.....	178
THE SUCCESSIVE ATTAINMENT OF COLLECTEDNESS.....	178
DIAGRAMMATIC SUMMARY OF PROGRESS THROUGH THE NINE STATES	181
SAMATHA (QUIETUDE) MEDITATION (ZHI NA)	183
PRAYER TO BE SAID AFTER MEDITATION EIGHT	186
DEDICATION OF MERITS.....	187

TABLE OF FIGURES

FIGURE 1—ATISHA	5
FIGURE 2—GURU <i>TZONG.K'A.PA</i>	9
FIGURE 3—GURU SHAKYAMUNI	17
FIGURE 4—MANDALA	29
FIGURE 5—PRECIOUS UMBRELLA	38
FIGURE 6—DHARMACHAKRA	68
FIGURE 7—SWORD OF MANJUSRI	75
FIGURE 8—ENDLESS KNOT	86
FIGURE 9—WHEEL OF LIFE	101
FIGURE 10—LOTUS FLOWER	135
FIGURE 11—SNOW LION	146
FIGURE 12—PROGRESS ON THE PATH OF SAMATHA MEDITATION	184

PRONUNCIATION GUIDE

The following pages are Appendix III of *Oral Teachings of the Path*, a *Lam.rim* Graded Course to Enlightenment, given by Geshe Ngawang Dhargyey, prepared by the Translation Bureau of the Library of Tibetan Works of His Holiness the Dalai Lama, and published as the third volume of the Wisdom of Tibet Series by George Allen and Unwin, London.

It is a brief description of how to use this system when going from Tibetan into English transliteration.

The letters in the first two columns are pronounced as indicated below whether or not they have prefix letters.

		without prefixes		with prefixes ¹	with or without
q	k	w	k'	ze	g ng
w	ky	wX	ky'	ze	gy
t	ch	y	ch'	zu	j ny
o	t	p	t'	[d n
qɛ'	tr	wɛ	tr'	zeɛ	dr
a	p	s	p'	zd	b m
g	tz	h	ts	zj	dz
	b sh	n s			semi-vowels
	l zh	; z	X ya	k wa	
			C ra	m ha	
			V la	Z ah	

¹ The fourth column differs from the third in that they all have prefixes. Here Z is used as a sample prefix. Superfixes Y or N also change column 3 consonants into column 4. Note loss of aspiration indicated by no apostrophe.

² There are several ways to form the tr, tr', dr' and dr compounds. They all involve subjoining a C to another letter such as a q, qɛ, or a m, or a a, aɛ

BASIC VOWELS

, a , # i , \$ u , * e , (o

Note: the vowels a, u and o become ä, ü, and ö if they are followed by the suffix letters: [(d) or n (s) or] (n) or V (l) or by the possessive case ending Z#(i).

The tables reader to approximate the reading pronunciation of the Central Tibetan dialect. and pronunciation guide given next are designed to allow the Explanations of how to generate both the reading pronunciation as well as the accurate spoken pronunciation of Tibetan orthography for the Central Tibetan dialect are available from the Library of Tibetan Works and Archives, Dharamsala, Himachal Pradesh, India, in *Tibetan Language: Three Study Tools* by Ngawang Thondup.

VOWELS

basic	a	i	u	e	o
modified	ä		ü		ö
diphthongs	äi	ii	ui	ei	öi
	ao	to	uo	eo	oo
	au	iu	uu	eu	ou

a as in “father,” but not elongated.

i as in “machine.”

u as in “flute.”

e as in “hey,” but not elongated.

o as in “mode,” but not elongated.

ä as the “ea” in “head,” or as in the German “Ärger.”

ü as the “u” in “use” when pronounced with lips pursed, or as in the German “für”

ö as the “a” in “sad” when pronounced with lips pursed or as in the German “öffnen.”

When the second letter of a diphthong is “i,” the pronunciation of the initial vowel is elongated and the “i” is only slightly pronounced.

When the second letter of a diphthong is “o” or “u” both vowels are pronounced distinctly.

Depending on the suffix letter, the vowel may be either clipped, regular or elongated, but this distinction is not made in this system.

Although the vowel of the second syllable of a two-syllable word may alter the pronunciation of the vowel of the first syllable and a prefix letter of the second syllable may generate a suffix in the first, such transformations are not indicated in this system.

CONSONANTS

	high tone unvoiced unaspirated	high tone unvoiced aspirate	low tone unvoiced aspirate	low tone voiced unaspirated	nasal nasal
guttural	k ky	k' ky'	g' gy'	g gy	ng
palatal	ch	ch'	j'	j	ny
dental	t tr	t' tr'	d' dr'	d dr	n
labial	p	p'	b'	b	m
palatal- sibilant	tz	ts	dz'	dz	
high tone sibilant	sh			s	
low tone sibilant	zh			z	
aspiration			h		

k	as in “skill”	ny	as in “Daniel”
k'	as in “kill”	t	as in “still”
g'	as in “kill” but in a low tone	t'	as in “till”
g	as in “gill”	d'	as in “till,” but in a low tone
ng	as in “sing”	d	as in “dill”
ky	as in “skew”	n	as in “nil”
ky'	as in “cue”	tr	as in “strip,” but with a less distinct “r” sound with lips unpursed
gy'	as in “cue,” but in a low tone	tr'	as in “trip,” but with a less distinct “r” sound and lips unpursed
gy	as in “argue”	dr'	as in “trip,” but in a low tone, with a less distinct “r” sound and lips unpursed
ch	as in “luncheon,” but with no aspiration		
ch'	as in “chill”		
j'	as in “chill,” but in a low tone		
j	as in “Jill”		
dr	as in “drip,” but with a less distinct “r” sound and lips unpursed	ts	as in “writs”
		dz'	as in “writs,” but in a low tone
p	as in “spill”	dz	as in “rids”
p'	as in “pill”	sh	as in “shell”
b'	as in “pill,” but in a low tone	s	as in “sell”
		zh	as in “shell,” but in a low tone
b	as in “bill”		
m	as in “mill”	z	as in “sell” but in a low tone
tz	as in “ritz,” but with no aspiration	h	as in “hill”

When the letters “g,” “b,” “ng,” “n” and “m” appear as a suffix, they are not heavily pronounced or stressed.

Although there are both high and low tone pronunciations of the nasals “ng,” “ny,” “n” and “m,” as well as of the aspiration “h,” this distinction is not made in this system.

Although there are both low and stressed deep tone pronunciations of the voiced unaspirated consonants “g,” “gy,” “j,” “d,” “dr,” “b” and “dz,” this distinction is not made in this system either.

SEMI VOWELS

unaspirated	y	r	l	w
aspirate	hy	hr	lh	hw

y	as in “yell”
r	as in “real”
l	as in “lull”
W	as in “will”
hy	as in “hue”
hr	as in “hurray,” but with the “u” unpronounced
lh	as in “hello,” but with the “e” unpronounced
hw	as in “what”

When the letters “r” and “l” appear as a suffix, they are not heavily pronounced or stressed.

Although there are both high and low tone pronunciations of the unaspirated semi-vowels “y,” “r,” “l” and “w,” this distinction is not made in this system.

In order to indicate syntactical units more clearly, the following are joined by hyphens:

- syllables of multisyllabic words,
- nouns and their postpositions and following conjunctions, and
- the syllables of compound verbs.

Only the first word of a person or a place name and the title of a person or a book has its initial letter capitalised.