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**A PDF / SCRIBD VERSION OF
LINGUISTIC INFORMATION
PERTAINING TO
THE TIBETAN TRANSLATION OF
THE PROVERB**

**"There is no death,
only a change of worlds."**

(a TIBETALIA eBay ITEM)



<http://tibetantranslation.bravehost.com/>

*Tibetan Uchen, Sanskrit Devanagari, Japanese Kanji Script
Tattoo Design Imaging by Tibetalia
Japanese, Sanskrit, Tibetan Tattoo Design Images by
Mike Karma*

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(or thereabouts!)**



Mike Karma

"There is no death, only a change of worlds."

**TIBETALIA eBay ITEM
TIBETAN TRANSLATION / TATTOO DESIGN**

From MIKE KARMA <tibetan.translation AT gmail.com>
to George <EmailRemoved@hotmail.com>
date Thu, Apr 30, 2009 at 12:35 PM
subject TIBETAN TRANSLATION / TATTOO DESIGN

[N.B. If you are receiving this message AFTER you were supposed to receive a JPG image or other response from me, please check your Spam folder.][I apologise if you have received this message more than once.][It is recommended that you print this Email and read it carefully.]

Dear George

Thank you for your eBay bid. The item **"There is no death, only a change of worlds."** (No. #...) has ended and, as you have already paid, it now only remains for me to send you the item and for you to leave (positive) [feedback](#) on eBay.

As promised, I am sending you the JPG / PNG / PSD images, and the PDF file, of the actual **Uchen Tibetan** script for the following submission:

"There is no death, only a change of worlds."

This means that this mail contains some of the info and images that you have received previously but also completely new information and images; in other words, this mail completely replaces all previous (preliminary) communication and all earlier versions of images.

As per your order, I have prepared two separate images containing two different arrangements of the Uchen Tibetan script, i.e. the Pseudo-Vertical and the True-Vertical arrangements.

A word of clarification with respect to the content of the images: As you shall see, I have only supplied the Target Text and have not included the English meanings above (or below, or beside...) the Tibetan. This is quite deliberate and simply is the way I operate. Despite this it is not difficult to figure out what is what in the images if you read the whole Email carefully and also pay attention to the file names.

Please find attached herewith the image(s) containing the Tibetan glyphs.

For your reference, the following section provides detailed linguistic information.



Transliteration

The entire source text, as above, translated / transliterated / transcribed into Tibetan script and then rendered in Wylie-Tibetan (viz. back-transliterated into precise Latinic transcription) would be:

'chi ba ni yod pa min/_'jig rten khams kyi 'gyur ldog sha stag yod//

Pronunciation

Phonetic transcription (based on Central-Tibetan pronunciation; all tonemes are disregarded):

chee wah nee yöö pah min/ jik ten kum kyee gyoo dawk shah tuk yöö//

(The above is loosely in accordance with English Spelled Pronunciation rules and is to be pronounced the way a native English speaker would read these words, except for vowels with Umlaut, which are to be pronounced the German way, and vowels with accent marks, such as é, which are to be pronounced the French way.

The IPA Pronunciation / Transcription is much more precise and can be supplied upon request. If you are not familiar with the various systems, here is a quick example that demonstrates the drastic differences in the rendering of sounds: E.G. **George** | IPA Pronunciation: /dʒɔrdʒ/ | Spelled Pronunciation: [jawrj].)

Vocabulary

All of the fully-fledged words appearing in the Tibetan translation and their entire dictionary entries are listed below, with the most pertinent meanings / senses highlighted if the entries are very long. Sometimes it is necessary to include translations from alternative sources, or manually modify the automated listings, in which case annotations are supplied in CAPITALS.

In Tibetan, it is quite common to see completely unrelated meanings under the same entry word; if this is the case below, simply ignore the unrelated meanings.

'chi ba	JH-T	'chi/ 'chi/ shi/ shi/
	JH-SKT, YOGA	maraNā
	JH-SKT	{LCh,C,MSA,MV}*; {C}mriyate; {C}mRtyu; {C}marana; {C}cyavate
	JH-ENG	death; dying
	JH-OE	{C}dies
	YOGA	mRta. mriyamANa. uparati
	JV	die, death, decease
	IW	die [away], be destroyed [syn: skal 'jig dang, Inga pa, Inga par phyin pa, 'jig pa, blta ba'i mtha', mthar son pa, dus kyi chos, dus kyi mtha', dus chos Inga pa, dus las 'das pa, pha rol 'das pa, pha rol song ba, tse 'gro, tse nyams pa, tse 'da', tse 'pho, srog 'gro ba, srog 'dor ba, srog song ba.]. 1) die [away]; 2) death; 3) be destroyed
	RB	death; to die; mortality
	RY	death; to die; Death, dying, to die; {'chi ba, shi ba, 'chi ba} intr. v.; ft. of {'chi ba}
ni	JH-ENG	[a separative particle; non-case particle sets off subject or topic]
	JH-EXT	1. ni sgra dgar dang brnan pa'o ; 2. dang po ni srid pa tsaṃ yin gyi
	JH-EXE	1. the syllable, ni, separates and adds on{Y}; 2. the first hardly ever occurs
	DM	in O.T. may stand for nas. See gnas ni sbed pa. Blan 306.5.
	JV, IW, RY	as for
	JV	*, as to, particle to single out leading subject, show emphasis , distinguish, fill out meter in poetry, figure 42, *
	IW	gzhi las logs su dgar ba'am, dmigs kyi 'byed pa dang, nges gzung ngam, nan gyis brnan pa dang, tshig gi kha skong bcas la 'jug pa'i phrad rang dbang can zhig...Mthing ga ni sngo sangs las gzhan no,...Khyod ni dpa' zhing khyod ni mdzangs,...Las don myur du tshar bar ni, brtson 'grus chen po skyed dgos so. */ to [indicates subject], is as follows, "
RY	* [indicates subject]. as to, is as follows, ".", *	
yod pa	JH-SKT, YOGA	bhAva. sat. sadbhAva. astitA
	JH-SKT	{MSA,MV}*; {C}sambhava; {C}sambhavati; {MV}*; {N}bhava; {C}bhavati; {MSA,MV}*; {MV}astitva; {C}*; {MV,N}sattva; {MV}sa-; {C}vidyati; vidyate; asti-tvam
	JH-ENG	be; exist; be present; an existent (thing); existence; exists
	JH-OE	{C}becomes; stands; takes place; occurs; comes about; exists; source; there can be; possibility; possible origin; make possible; be present in; have at one's disposal; exist potentially; can possibly be; being-ness; is-ness; there is ; "it is"; {GD:486} reside
	JH-DEFT	mtshan nyid/ tshad mas dmigs ba/
	JH-DEFE	Definition: observed by a valid cognizer (or: by valid cognition)
	JH-C	for synonyms and examples see: gzhi grub
	YOGA	gata. niviStA. saM-/vid:saMvidyate. saM-/vid:saMvidyante. saM-/vid:saMvidyamAna. saMniveza. saMnidhya. a-vaikalya. /as:asti. /vid:vidyate. vidyamAnatA. vidyamAna. upa-/labh:upalabhyante. /bhU:bhavati
	JV, RY	available
	JV	possessions, presence, exist, existence, is, be (existential verb), being (all that exists for vaibhasikas), *, comprise, contain, had, be present anywhere, have, be in possession of, possess property, being, to be present as, there were, was staying at
	IW	1) existence, existent, being, existing thing, compounded perceptible entity, possibility of existing, is known, exists, present.; 2) have, possess TSE; 2) past tense; 3) by pramana perceive that things exist
	RB	to (be) exist(ent)/ be present; (an) existent (thing); existence; isc. to exist as such
	RY	existence; existent [ggd]. 1) existence, existent, being. Syn {dngos po} any existing thing, any compounded perceptible entity, existent / existence, possibility of existing, is known, exists, present. 2) to have, possess, to be in possession of. as being; possible (to do, achieve); to (be) exist(ent); (an) existent (thing). being, existent, present [thd]. was to be found

min	JH-SKT	{MSA}na
	JH-ENG	is not; non-; not
	JH-ST	min pa
	JV	is not (descriptive not existential), no, not, nay, abbr of ma yin, negative particle, with verbs to convey "whether or not", no, there is nothing
	IW	[is/ be] not, ['gro gyi min: won't go; dkar min: not white] neither being nor non-being, is or not, ['di byed dgos min thag gcod ma thuv: they couldn't decide whether to do it or not] because of not being [bde po min gyis: because of not being well] (Gd). [is/ be] not, * neither being nor non-being, is or not, * because of not being * GD
	RY	is not, to be not, neither being nor non-being; verb + min = don't do the verb
'jig rten khams	JH-SKT	{MSA}loka-dhAtu
	JH-ENG, JV, IW	world
	JH-ENG	world-system
	IW	* [realm]
	RY	Syn {'jig rten}
kyi	JH-ENG	as genitive particle of; by; in; which [as non-case particle] and; but; (semi-colon)
	JH-C	Comment: One of five genitive particles?gi, kyi, gyi, 'i, yi.
	DM	= khyi. 'dog.' Kuijp (1986) 35.
	JV	as regards, which belongs to, (inflecting affix after da ba sa), as much as, as far as, (verbal connector), genitive particle, relative clauses, related, belonging to
	IW	[ming mtha' da ba sa dang, da drag gi rjes su sbyar bya'i'brel sgra'i rkyen zhig ...Da ba sa...Da...Bod kyi sa bab,...Rirgyab kyi shing nags,...Sa gnas kyi gnas tshul,...Chu'i pha roldkyi ri rnams,...Dag zhing kund kyi sangs rgyas dang byang chubsems dpa'...Gzhan 'byord kyi yan lag] of 's, which, who, that, particle in present and future tense of verbs, an inflecting affix denoting the genitive case, attached to nouns partidesct, by, because, though -. * of 's, which, who, that * by, because, though
	RY	Syn {gyi}; 1) of. 's. 2) which, who, that. 3) particle in present and future tense of verbs. 4) an inflecting affix denoting the genitive case, attached to nouns. adj. 5) by, because, though. {khyod 'jigs mi dgos kyi} you need not fear. for, which is, who is
'gyur ldog	JV	changeableness, inconstancy, fickleness, a change
	IW	change, transformation, chemical reaction
	RY	reaction, changes; 1) change, transformation; fickle, inconsistent, changeable
sha stag	JH-ENG	only; simply; merely; mere
	JV	straps for fastening the travelling baggage to the saddle, only, simply, only
	IW	only, all, nothing but, else, other, solely, just, merely
	RY	all/ only; only, simply; only, nothing but, else, other, solely, just, merely; only, nothing but, else, other, solely, just, merely, consecration ceremony
yod	JH-SKT	{C}bhAva; {C}astitA; {L}sattA; {MSA}sattva; {MV}vidyate; {MV 5}saMvidyate; {C}vidyA
	JH-ENG	exist; existence; exists ; have
	JH-OE	{C}science(s); (secret) lore; existence; knowledge; magical formula; being; being-ness; is-ness; there is; "it is"
	JH-C, JH-EXE, JV, RY	has
	JH-C	Comment: Since vidyate * the sense of "being found by valid cognition," it is often translated into Tibetan as yod ("exist"), but in other places it is translated as rnyed ("find"). From the translation-choice here, we can see the translators saw the issue as being not the process by which the essential nature of things is found but the manner of its existence.
	JH-EXT	stong nyid mngon sum du rtogs zin ma nyams pa sngar nas yod pas
	JH-EXE	since he * from before a non-degenerated direct realization of emptiness{TGP 60}
	JV	be, exist, have, there is, *, have, was, all that exists, matter, all that comes within cognition, existential verb, who were present
	IW	being GD existence, what exists, existing, have, there are/ is, past tense
	RY	live. there is; being. existence, positive existence, all that exists, existing. Syn {gzhi grub}, {gzhal bya}, {shes bya}, {chos rnams}

||||

Translation / Meaning / Style

Though Tibetan is normally a difficult language to translate into, in this case the translated phrase follows the structure of the English *source text* relatively closely, which means that the „atmosphere“ of the *target text* (i.e. the translated proverb) can easily be discerned simply by studying the individual words in the Vocabulary section directly above and hence no further comment regarding translation issues is needed here.

(To a non-linguist quite the opposite may seem to be the case, i.e. that the Tibetan is completely upside-down! This is simply owing to the fact that Tibetan, in terms of its syntax, tends to have an unusual word-order as it is an [SOV language](#), although, in terms of the script, it is written Left > Right.)

In terms of style and aesthetics - as per your order the target text is arranged **circularly** in the raster-format images attached, and is of a size suitable to be combined with your own designs.

For your convenience the target text arranged **horizontally** is supplied in the PDF format attached, and can be printed in any size without loss of quality. You may wish to combine it with some other designs of yours that will call for horizontal text..

The PDF File

The PDF is an exceedingly useful format as it contains vector-defined text which can be easily reduced / enlarged and printed without any distortion or loss of quality. However, text bent into a circle or spiral unfortunately cannot be supplied in this format.

The content of your PDF file is as follows:

PDF, Page 1:

Lines 1&2 = Target text '**chi ba ni yod pa min/_ 'jig rten khams kyi 'gyur ldog sha stag yod//** arranged **horizontally**, split into 2 segments, without any ornamental symbols and with standard punctuation;

Images

Please find the images of the actual Tibetan glyphs attached - in two formats, PSD and PNG.

As per your order the target text is arranged **circularly** in the raster-format images attached.

Raster image formats such as JPG or PNG or PSD tend to become distorted at different zoom levels so it is important to view and print them at an appropriate **magnification**. (I do not know how skillful you are with computers, but if at any stage you have difficulty getting the right sort of printout, bear in mind that it is sometimes easier to manipulate images using a good old **photocopier** than a computer.).

However, as to the horizontal version of the target text, since you have ordered a [.pdf](#) you likely will not experience any difficulty in viewing and printing it.

Please read this important note which explains how the two file-types are to be used:

The main purpose of the JPG format is to convey the Tibetan script text to a customer (who is not literate in Tibetan) as an image that is 100% certain to display correctly on any computer. Unfortunately, viewing and printing the minutest details of the script while retaining the high-definition quality is simply not possible with images. One major advantage PDF's have over images is that they print much better. Moreover, even when text is magnified, the edges of the graphemes do not become jagged at all.

Thus, owing to this particular PDF advantage which enables tattoo artists to work off enlarged printouts, I now offer the option to generate PDFs for more demanding customers. Having received a PDF as well as a JPG, please remember: Images are the basic format; they enable you to verify whether the PDF is displaying Tibetan correctly on your computer. If there is no problem with the rendering of the Tibetan script, the PDF's are a very useful format that will complement the images, and can be used for advanced printing, or to generate new images using Photoshop, GIMP, etc.

Please peruse the [JPG vs. PDF](#) file to learn how to take advantage of your PDF file.
(http://tibetantranslation.bravehost.com/tibetan_text/pdf/JPG-vs-PDF-Tibetan-Uchen-Script-Tattoo-Design-Images-by-Tibetalia-Tibetan-Tattoos-by-Mike-Karma-.pdf)

The Actual Tattoo

A word of advice to the tattooist: Please try to reproduce the shape of the graphemes faithfully, paying particular attention to the **width** of the strokes (lines): if the line is thin on paper, it should be thin on the skin, too; and if the line is thick on paper, it should be thick on the skin, too. This may be a bit difficult if the tattoo is intended to be relatively small, and the tattooist is working off a small image. It is therefore important for the tattooist **to study a larger image** where all the details are **clearly visible** as well.

The photos on my Website show a tattoo that was executed quite well although the graphemes are rather small. There is, however, what *some* would consider a very slight fault in that tattoo which may be relatively easy to avoid: there are unnecessary gaps between strokes, i.e. at the junctures where the individual strokes are supposed to meet. It is, of course, possible that some people would actually **prefer** the gaps and deliberately have the graphemes executed in that particular manner, and there is nothing wrong with that. Generally, however, there should be no such gaps. Again, the "**as on paper, so on skin**" rule applies.

Please let me know in case there are any uncertainties.

Best Regards,

Mike Karma

Mike Karma

<http://tibetantranslation.bravehost.com/>

<http://tibtalia.translatorscafe.com>

<http://www.proz.com/translator/756388>

TIBETALIA Tibetan Translation Terms:

Translations of up to **10 words** into Tibetan cost **8 EUR**, translations of 10-100 words cost 20 EUR. For translations of over 100 words where only a file containing text displayed through standard Tibetan fonts and **no** JPG image is required please refer to my rates on <http://www.proz.com/translator/756388>

Special rates apply for transliterations of personal **names** into Tibetan or Tibetanised Sanskrit.

A surcharge, typically around 8 EUR, will be added if any **design** that goes beyond supplying an image of standard Tibetan fonts is required and/or if the client requires a **consultation** as to what target text exactly he or she needs. There is a small surcharge of 2 EUR for **additional file formats** such as [.psd](#), [.pdf](#) etc.

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THE FILE YOU ARE READING IS A PDF / SCRIBD VERSION OF THE ORIGINAL EMAIL AND CONTAINS ONLY THE LINGUISTIC INFORMATION PERTAINING TO TIBETALIA'S TRANSLATION OF THE PROVERB "THERE IS NO DEATH, ONLY A CHANGE OF WORLDS" INTO TIBETAN.

THE ACTUAL TRANSLATION IN .png, .psd, AND .pdf FORMATS CAN BE PURCHASED VIA THE FOLLOWING PAGE:
<http://shop.ebay.com/merchant/tibetalia>

THIS LINGUISTIC INFORMATION FILE CAN BE CONSIDERED AS REPRESENTATIVE OF THE TYPE OF EMAIL YOU WOULD RECEIVE AS ACCOMPANIMENT TO THE ACTUAL TIBETAN TRANSLATION WHEN ORDERING A TIBETALIA TIBETAN TATTOO DESIGN.



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