

How to Read Tibetan

The Genesis Reader



How to Read Tibetan: The Genesis Reader
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How to Use This Book

How to Read Tibetan: The Genesis Reader is a companion volume to *How to Read Tibetan*, a basic Tibetan grammar text based on the life of Christ as found in the Gospel of Mark. The present book is intended to help students of Tibetan apply the reading skills gained in studying *How to Read Tibetan* to several short stories from the Book of Genesis. The focus is on practice rather than learning new material, so grammatical comments are kept to a minimum. This book may be used alone, or with a language helper.

Part One includes the Creation stories found in Genesis 1-4. This section features a complete interlinear text with grammatical particles identified in the places where they occur. There is a very brief review of the principles for reading found in *How to Read Tibetan*, followed by 'Study Points' on Hebrew terms, Tibetan collocations, grammar points, poetry, the literary technique of framing, metaphors, and rhetorical questions. The following abbreviations for particles are used in Part One:

s.p. = 'subject' particle བ

s.t. = sentence terminator particle

q.p. = question particle

a.p. = agentive (3rd case) particle

Part Two contains the story of Noah and the Ark. This section features a complete interlinear text, but grammatical particles are no longer identified in place. There are 'Study Points' on Tibetan sentence construction, logical units, perspective, the use of repetition in Hebrew and its translation into Tibetan, implicit information, and cultural symbols.

Part Three contains six short stories from the life of Abraham, including a complete interlinear text. An appendix lists the eight grammatical cases.

May God bless you as you study this book.

Special Note: The English 'back' translation accompanying the Tibetan text in this book was prepared to meet the needs of language students. It is a study tool, and it is not intended for comparison with standard English translations of Genesis.

འହ୍ମା'ତେ'ବ'ନମନ'ବର୍ଗ'ଦେ'ଶ୍ଵର

The Creation of the Universe: Gen. 1:1-2.4a

Genesis 1.1

ସଂପଦ'ଦ୍ୱାରା'ମଙ୍କଣ'ଶିଖ'ଅହ୍ମା'ତେ'ବ'ନମନ'ଦିଲ୍ଲିଷ୍ଟି'ବ'ନମନ'ତଥ'ବର୍ଗ'ଦେ'ଶ୍ଵର

The Book of Genesis begins with one of the best-known verses in the Bible. As a review of the six-step method explained in *How to Read Tibetan*, we'll have a look at this verse in detail before going on to a more streamlined approach to the rest of the story.

How to Read a Tibetan Text:

- Step 1.** Get Acquainted with the Text
- Step 2.** Identify Key Words
- Step 3.** Watch the Punctuation
- Step 4.** Check the Shads
- Step 5.** Look for Particles and Give Them a Break
- Step 6.** Put the Meanings Together

Step 1. Get Acquainted with the Text: The first verse of the Book of Genesis states a theme of sublime magnificence in just 17 Tibetan syllables. To fully appreciate it, ask your language helper to read this entire section (Genesis 1:1 - 2:4a) to you aloud, several times if possible. Then read this brief sentence several times yourself. Try to get a feel for the rhythm of the words and listen carefully to their pronunciation.

Step 2. Identify Key Words: The best way to identify key words is to read the entire passage through, from 1:1 to 2:4a. If you do this, you'll find that the word ଦ୍ୱାରା'ମଙ୍କଣ occurs 29 times in the space of 34 1/2 verses. This tells you that ଦ୍ୱାରା'ମଙ୍କଣ is not only a key word but a theme of this passage. The word ବର୍ଗ'ଦେ' which is the past root of the voluntary transitive verb ବର୍ଗ'ଦେ' (to set out, found, establish) occurs 4 times, suggesting that it is also important. Other words are repeated as well, but they do not occur in this verse.

Step 3. Watch the Punctuation: There are no foreign word markers or quotation marks.

Step 4. Check the ସତ୍ୟ There is only one punctuation mark in this verse, the *shad* which ends the line.

Step 5. Look for Particles and Give Them a Break: Identifying all the grammatical particles

ସାମନ୍ଦର୍ଗୀକାରକ୍ଷଣାଶିଶ୍ଵାସିଦ୍ଧିଶାସନାଦନ୍ତିର୍ବ୍ୟଦ୍ଧାସମନାତନ୍ତ୍ରାଶାସନା

Unit	Particle Meaning
1. ସାମନ୍ଦର୍ଗୀ	1. 7th (locative) case particle
2. ର୍ଗୀକାରକ୍ଷଣାଶିଶ୍ଵାସି	2. 3rd (agentive) case particle
3. ଦ୍ଧିଶାସନାଦନ୍ତିର୍ବ୍ୟଦ୍ଧା	3. 7th (locative) case particle
4. ଶାସନାତନ୍ତ୍ରାଶାସନା	4. no case particles

Step 6. Put the Meanings Together:

Unit	Unit Meaning
1. ସାମନ୍ଦର୍ଗୀ beginning - in/at	1. in / at the beginning
2. ର୍ଗୀକାରକ୍ଷଣାଶିଶ୍ଵାସି God (agentive)	2. God
3. ଦ୍ଧିଶାସନାଦନ୍ତିର୍ବ୍ୟଦ୍ଧା universe and it - in	3. the universe and in it
4. ଶାସନାତନ୍ତ୍ରାଶାସନା is all founded (past auxiliary)	4. everything created / established

Or, more fluently, 'In the beginning, God made the universe and all that is in it.' You may be wondering why the Tibetan text says 'the universe' when the English text says 'the heavens and the earth'. A literal translation of 'heavens and earth' would communicate the Tibetan meaning 'the sky and the ground' - which certainly lacks something of the majesty of the original, as well as being theologically inadequate.

Now that we have reviewed the method taught in *How to Read Tibetan*, we can go back to the shorter form of analysis presented there.

Genesis 1.2

ཡང·	ऋ	की	དྲସ୍ତିଷଶମେଦ·	ଶୁନ୍ଦର·	ଚିତ୍ରପା	ନା	ଶୁମକ୍ତି	କେତ୍ତିହି	ଶୁନ୍ଦର·
and	earth	s.p.	form without	empty	was	and	ocean	great	above
ଶୁନ୍ଦର·	ଚିତ୍ରକିଂ	ଦ୍ଵାରାପକ୍ଷଶାଶ୍ଵି	ନା	ଶୁମକ୍ତି	କେତ୍ତିହି	ଶୁନ୍ଦର·			
darkness	was and	God's	will/mind	s.p.	ocean	over			
ଶୁନ୍ଦରିଙ୍ଗ·	ତି								
was / remained	sentence terminator (s.t.)								

Genesis 1.2 The earth was formless and empty, and there was darkness upon the sea; and God's Spirit remained above the great waters.

Study Points: 1) **Formless and Empty:** The Tibetan word ଦ୍ଵାରାପକ୍ଷଶାଶ୍ଵି means the form or shape of something. In this sentence it is modified by ମେନ୍ତି 'without', to give the meaning 'formless'; which is further joined to the Tibetan word ଶୁନ୍ଦରିଙ୍ଗ 'empty' to give the meaning 'without form empty'. This is very close to the meaning of the underlying Hebrew phrase *tohu wa bohu*, meaning 'desolate, without form or structure, formless and empty'. 2) **Spirit** The underlying Hebrew here is *ruach elohim*, which may mean 'spirit, wind, or breath' of God. Tibetan has no general term for spirit, and common substitutes for it cannot be used with verbs of motion such as 'hover, move'. Hence the back-translation 'God's Spirit (or spirit/will/mind/intention) was / remained above the waters.'

Genesis 1.3

ଦ୍ଵାରାପକ୍ଷଶାଶ୍ଵି	ଦ୍ଵାରାପକ୍ଷଶାଶ୍ଵିତ୍ତି	“ଦ୍ଵାରାପକ୍ଷଶାଶ୍ଵି”	କିମି	ଉତ୍ତି	ଏଣ୍ଟାର୍ସା	ଏଣ୍ଟାର୍ସା	
and	God	a.p.	light-become	command	quote	said	so
ଦ୍ଵାରାପକ୍ଷଶାଶ୍ଵି	କିମି	ତି					
light	became	s.t.					

Genesis 1.3 And God said, 'Let there be light,' and there was light.

Study Point: Introducer ཅ་ *How to Read Tibetan* (7.2.8) discussed a category of Tibetan words called "introducers": words like however, but, then, and so on. This verse begins with another common introducer which may be translated here simply as "and".

Genesis 1.4

དྲྱନྤୀମହିମାଶିର୍ବା	ଦ୍ୱାଦ୍ଵା	ଓଷନ୍ତାବ	ପିତ୍ତାବ	ଶକ୍ତିନାଥ
God	a.p.	light that	good	was that

ଶୁଦ୍ଧାବ	ଏବା	ଦ୍ୱା	ଦ୍ୱାଦ୍ଵାପାତ୍ରି
dark	from	light	separated

Genesis 1.4 God saw that the light was good, and separated the light from the darkness.

Genesis 1.5

ଦྲྱନྤୀମହିମା	ଶିର୍ବା	ଦ୍ୱାଦ୍ଵା	ମିଦ୍ଦା	ଦେଖିମାନିବା	ଶୁଦ୍ଧାବ
God	a.p.	light's	name to	'daytime'	called
ମିଦ୍ଦା	ମହିମାନିବା	ଦେଖିମାନା	ମହିମାନିବା	ଶୁଦ୍ଧାବ	ଶୁଦ୍ଧାବ
name to	'night'	called	night and day	happened	that
ଦେଖିମାନିବା	ଦ୍ୱାଦ୍ଵା	ଦେଖିମାନିବା			
day	first	was (s.t.)			

Genesis 1.5 God called the light 'day' and the darkness 'night'. There was evening and daytime; the first day.

Study Point: Collocation Most languages have words that are associated with one another in a particular order. For example, most native English speakers would use the phrase 'salt and pepper' rather than the reverse. Linguists say that these two words show something called 'collocation'; that is, they tend to occur together in the same order each time. Tibetan has many collocations, one of which is དେଖିମାନିବା 'day and night'. In this verse, the translators chose to violate that order and say 'night and day'. They did so because the Hebrew text of this chapter repeats the phrase ('evening and morning') many times; because the Jewish day began at sunset; and also to reinforce the theme that God's creative actions bring the world from chaotic darkness into the light of ordered creation.

Genesis 1.6-7

ཡང་ དྲྱନྰ୍ମକ୍ଷାଶିନ୍ତା “କୁଂ ପିଣ୍ଡାଶିନ୍ତା” ଶୁଣି ହେଉଥିବା ପିଣ୍ଡା ଦେଇ ଦ୍ୱାରା ଦ୍ୱାରା
and God a.p. waters parts two into become for its middle from

 ସମ୍ବନ୍ଧମନ୍ତରା ଏଣା ହେଉଥିବା” ଉତ୍ତର ଏଣାମନ୍ତରା ଏଣାମନ୍ତରା ହେବା
space a become command quote said and space became s.t.

 ସମ୍ବନ୍ଧମନ୍ତରାଗ୍ରୀଦିଶାଯା ଅନ୍ତରିକ୍ଷମନ୍ତରା ସମ୍ବନ୍ଧମନ୍ତରାଗ୍ରୀ ଶ୍ରେଦ୍ଧା ଅନ୍ତରିକ୍ଷମନ୍ତରା ଏଣା
space under was waters space above was waters from

 ଦ୍ୱାରାଏଣାମନ୍ତରା ଏଣା ଦ୍ୱାରାକିନ୍ତୁ ହେବା
divided, so like that happened

Genesis 1.6-7 And God said, 'Let there be an expanse in the midst of the waters, so that the waters may be divided in two parts; and an expanse appeared. God separated the waters below the expanse from the waters above it, and it was so.

Genesis 1.8

ଦ୍ୱାରାଏଣାମନ୍ତରା ସମ୍ବନ୍ଧମନ୍ତରାଦେଇ ମିନ୍ଦାଯା ଶମାମରଦିଲେଖା ଏଣାମନ୍ତରା ଏଣା ମନ୍ତରମନ୍ତରା
God a.p. space that's name to sky quote called and night and

 ଦିନମା ହୁଏଥା ତି କି ଦିନମା ଶତିଶାଯା ହେବା
day happened that s.p. day second was s.t.

Genesis 1.8 God named the expanse 'sky', and there was evening and daytime; the second day.

Study Point: Implied Verbal Function of Sentence Terminator Particles Notice that the interlinear translation of this verse ends with the words 'day second was'. If Tibetan sentences end with a main verb, where's the main verb in this verse? The answer is that the verb 'to be' is implied in all sentence terminator particles. This happens very frequently in written Tibetan, and you'll see other examples of it in this story.

Genesis 1.9

ཡଦ୍ୟାତ୍ମକାଶୀନ୍ତି	“ଶ୍ରମାଣ”	ପଦ୍ଧତିପ୍ରିସ	ବ୍ୟାପରିଷତ୍ତାନ୍ତି	ଅନ୍ତରିକ୍ଷମାତ୍ର
and God a.p.	dry ground	come for	sky under	existing waters

ଶତାଗତିଶାନ୍ତି	ହୃଦୟିତା	ତେବେ	ଶଶୁଦ୍ଧାତଥା	ଦ୍ୱିଵିଷ୍ଣୁତ୍ୱଂ	ଏ
place one in	gather command	quote	said because	that like happened	s.t.

Genesis 1.9 And God said, 'Let the waters under the sky be gathered together into one place, so that dry land may appear', and it was so.

Study Point: Logical Marker ପ୍ରିସ How to Read Tibetan (7.2.7.2) introduced the logical markers ପ୍ରିସ and ହେତୁ both of which can be used to show the purpose for which something was done. Here a logical marker ends the phrase 'dry ground come' to give the meaning 'so that dry land may appear'.

Genesis 1.10

ଦ୍ୟାତ୍ମକାଶୀନ୍ତି	ଶ୍ରମାଣାୟ	ଶତାଗତାତଥା	କୁଳମନ୍ତର	ଶତାଗତିଶାନ୍ତି	ହୃଦୟଂ
God a.p.	dry land to	earth called	waters	place one in	gathered
ଦ୍ୱାରା	କୁଳମଙ୍କ	ବେଶାତଥା	ଦ୍ୟାତ୍ମକାଶୀନ୍ତି	ଦ୍ୱିଷ୍ଣାତଥାପିତାତଥା	ଶର୍ଵିତା ହେ
that to	seas	quote called	God a.p.	that good was	saw s.t.

Genesis 1.10 God called the dry land 'earth', and the waters that were gathered together into one place he called 'seas'. God saw that it was good.

Study Point: A False ଏହିତା We first met the seven *la don* particles as markers for the 2nd (objective), 4th (dative), and 7th (locative) grammatical cases, in which they are joined to nouns or noun phrases. In this verse we have a ତ joined to the being verb ପିଣ୍ଡାତଥା to make the short clause 'that it was good'.

- a) ଦ୍ୱିଷ୍ଣାତଥାପିତାତଥା that (thing) is good
- b) ଦ୍ୱିଷ୍ଣାତଥାପିତାତଥା that it is/was good

Here the ། is not a *la don* particle, but an infinitive marker that makes a clause (b) out of what would otherwise be a complete sentence (a).

Genesis 1.11

ୟଦ୍-ଦୋଷ-ପକ୍ଷା-ଶିଖ-	“ତେ-ଶିଦ-	ଶା-ଏ-	ଶ୍ରୀ-ଏନ୍-ବ୍ରୁଣ-	ଶିଖ-	ଶା-ଶର୍ପି-ଦ-ଏ-ନ୍-ହୁକ୍-
and God a.p.	vegetation	earth on	grow command		seed having plants
ତେ-	ଶା-ଶର୍ପି-ଦ-ଏ-ନ୍-ହୁକ୍-	ଶା-ଶର୍ପି-ରେ-ଶା-	ଶ୍ରୀ-	ଶ୍ରୀ-	ଶ୍ରୀ-ଏନ୍-ବ୍ରୁଣ-”
and	seed having fruit trees	each kind	according to	grow	
ବୈ-	ଶା-ଶର୍ପି-ଦ-ଏ-ନ୍-ହୁକ୍-	ଶ୍ରୀ-	ଶ୍ରୀ-	ଶ୍ରୀ-	
quote	said	so	that like happened	s.t.	

Genesis 1.11 And God said, 'Let vegetation appear on the earth: seed-bearing plants and fruit trees having seed-bearing fruit, according to their kinds'; and it was so.

Study Point: Involuntary Commands One of the fundamental distinctions of verbs in Tibetan is that of voluntary vs. involuntary verbs. In this verse, God gives a command for plants to arise or grow upon the earth. The verb 'to arise, to grow' is ଶ୍ରୀ-ଏନ୍ an intransitive, involuntary verb meaning 'to come into being, to arise, to be produced'. If a verb is involuntary (i.e. not under the subject's control), how can it be used as a command? This sentence uses the infinitive form ଶ୍ରୀ-ଏନ୍ together with the imperative form of the verb 'to do', plus a command particle to give weight and force to the statement. In this instance it is:

ଶ୍ରୀ-ଏ	+	ତେ-	+	ଶ୍ରୀ-ଏ	+	ଶିଖ
be born /	+	infinitive		imperative		command particle
arise		form		form of 'do'		

This translates the idea: 'Let vegetation appear on the earth.'

Genesis 1.12

ଯୁଦ୍ଧକ୍ଷେତ୍ର	ଶାଖାକ୍ଷେତ୍ର	ଶାଖାକ୍ଷେତ୍ରପଦି	କ୍ଷେତ୍ରଦର
and vegetation	earth on growing	seed growing	plants and
ଶାଖାପଦି	ଫୁଲଗୁଡ଼ିକପଦି	ଶାଖାପଦିରେଣାଶାଖା	କ୍ଷେତ୍ରକା
seed having	fruit growing trees	each kind according to	grew after
ଦ୍ଵାରାମହାଶିଖ	ଦ୍ଵାରାପାଦ	ଦ୍ଵାରା	ଶାଖା
God a.p.	that good	was	saw s.t.

Genesis 1.12 And vegetation grew on the earth; seed-bearing plants and fruit trees having seed-bearing fruit, according to their kinds, and God saw that it was good.

Genesis 1.13

ଯଦିମହିନ୍ତା^୩ ୫୮ ତିଥିମୁହିନ୍ତା^୪ ହୁଏଇବା^୫ ସି^୬ ତିଥିମୁହିନ୍ତା^୭ ଶଶ୍ରମୀବନ୍ଦୀ^୮

Genesis 1.13 And there was evening and daytime; the third day.

Genesis 1.14

ଯଦ୍ବାଗ୍ରମକ୍ଷେତ୍ରାଶୀ	“ଦିନ-ରାତଃ”	ଦ୍ୱାରା ସରିପୁରୁଷ	କ୍ଷମାପନରେ ସରମକ୍ଷ୍ମା	ଏ
and God a.p.	day night	separate for	sky's expanse/space	in
ଦିନକ୍ଷେତ୍ରାଶୀ	ଦିନ-ରାତଃ ସର୍ବଦାକ୍ଷଣ୍ୟ	କ୍ଷମାପନରେ	ଦିନ-ମା	
lights and	lights those by	seasons and	days	
ବ୍ୟାପକିତାତ୍	କ୍ଷମାପନରେ	ଦିନ-ମା	ଦିନ-ମା	
years to	etc.	calculate	happen command	

Genesis 1.14 And God said, 'Let there be lights in the expanse of the sky to separate day and night, and by those lights seasons, days, and years may be known;

Study Point: Open List Particle གཞན། In chapter eight of *How to Read Tibetan* (8.4) we learned about the list particles གཞන and ལ་. The particle གཞන is used to end a list of examples of some larger class, in this case, periods of time that may be calculated by looking at the sun, moon, or stars (e.g. Jewish religious festivals). The particle ལ་ is used to end a list of all members of a given set, as in verse 24 of this chapter.

Genesis 1.15

ཡାଏ ଶୁଦ୍ଧିଶା	ମྱା'ମାନ୍	ସྔର୍ଵ'ସର୍ଵିକ୍ଷା'ର୍ତ୍ତ	ନାଥ	ଶୁଦ୍ଧିଶା	ତୈ"
and lights those	sky in	shining by	earth on	light shine command	
ତେ	ଶାନ୍ତିନାମ	ହୁ	ଦୀ'ପିତ୍ରିକୁ	ହୁ	ହୁ
quote	said	and	that like	happened	s.t.

Genesis 1.15 and by their shining in the sky let the earth be illuminated'; and it was so.

Study Point: Adverbials In chapter three of *How to Read Tibetan*, we met the adverbials, which are phrases often ending with དୀ'କ୍ଷା'ର୍ତ୍ତ or དୀ'ଦ୍ଵା'ର୍ତ୍ତ that tell us how, in what manner, or by what means something was done. In this verse, the phrase ମྱା'ମାନ୍ ସྔର୍ଵ'ସର୍ଵିକ୍ଷା'ର୍ତ୍ତ 'by means of shining in the sky' is an adverbial that shows us in what manner the earth is to be illuminated.

Genesis 1.16

ଦୀର୍ଘ'ପତ୍ରା'ଶିଖ	ମନ୍ଦ'ସର୍ଵିଦ୍ଵା'ର୍ତ୍ତ	ଶାନ୍ତିନାମ	ଦୀର୍ଘ'ପତ୍ରା	ମନ୍ଦ'ସର୍ଵିଦ୍ଵା'ର୍ତ୍ତ
God	a.p.	made lights big	two s.p.	day to
କେ'ଶଦ୍ଵା	ମନ୍ଦ'ସର୍ଵା	ମନ୍ଦ'ସର୍ଵିଦ୍ଵା'ର୍ତ୍ତ	କୁନ୍ତା	କୁନ୍ତା କ୍ଷମ'ମାନ୍
greater and	night to	rule in order to	smaller	still stars
ତୁମ୍	ମନ୍ଦା			
also	made			

Genesis 1.16 The two great lights that God made were the greater to rule the day, and the lesser to rule the night; He also made the stars.

Genesis 1.17

ଶ୍ରୀ	ଦେଖିବାକାରୀ	ଦେଖିବାକାରୀ	ଦେଖିବାକାରୀ	ଦେଖିବାକାରୀ
earth on	light shine for	God a.p.	them	sky's
ବିଶ୍වମତ୍ତୁ	ବିଶ୍ୱମତ୍ତୁ			
expanse in	made			

Genesis 1.17 God established them in the expanse of the sky to shine upon the earth.

Genesis 1.18

ଦେଖିବାକାରୀ	କି	ଦେଖିବାକାରୀ	ଦେଖିବାକାରୀ	ଦେଖିବାକାରୀ	ଦେଖିବାକାରୀ
they	s.p.	day and night to	rule for	and	light and
ଦେଖିବାକାରୀ	କି	ଯଦିଗ୍ରହିଷ୍ଟାମକାରୀ	ଦେଖିବାକାରୀ	ଦେଖିବାକାରୀ	ଦେଖିବାକାରୀ
separate for	s.t.	and God a.p.	that good was	saw	s.t.

Genesis 1.18 They were to rule the day and night, and to separate light and darkness. And God saw that it was good.

Genesis 1.19

ରାତିରାତିରୁ	ହେଲା	କି	କି	କି	କି
night and day	happened	that	s.p.	day	fourth
				was	s.t.

Genesis 1.19 And there was evening and daytime; the fourth day.

Genesis 1.20

અદ્યાર્તમક્ષાશીષ
and God a.p. “કૃષીકર્ણ
water in શ્રીક્ષાશસ્ત્રીશશ
living things' kinds શ્રુક્ષાશસ્ત્રીષ
various arise એષ
after

કૃષીશશ શદ્ભિષ
waters fill command કુમારીસર્વમક્ષમશાય
sky's expanse in કુશક્ષાશ
birds kinds શ્રુત્રેષ
arise after

શ્રુત્રેષ” તેષ
fly command શશદ્વા
quote said

Genesis 1.20 And God said, 'Let various kinds of living creatures come into existence and fill the waters; and let different kinds of birds come into being and fly in expanse of the sky'.

Genesis 1.21

દીશ્વિન્ દર્ગોર્મક્ષાશીષ
so God a.p. કૃમક્રીં શીમશાક્ર
ocean's living things હેત્સાદ્યા | કૃદીકર્ણી
great and કૃદીકર્ણી
waters in શ્રીક્ષાશ
living things

શાશ્વતીશશાખ્ર
each kind like દ્યા | કુમારીશ્રીદ્યા
and કુમારીશ્રીદ્યા
sky's above કુશક્ષાશ
birds શાશ્વતીશશ
each kind શાશ્વત્ત્રુ
according to

વર્ણશાદ
made દ્યા | દર્ગોર્મક્ષાશીષ
s.t. God a.p. દ્યા | એષશાયાચિદાય
that એષશાયાચિદાય
good was શાશ્વતીશશ
saw શાશ્વતીશશ
s.t.

Genesis 1.21 So God made the great creatures of the sea; and the various kinds of creatures that live in the water, and various kinds of birds each after their own kinds. God saw that it was good.

Genesis 1.22

ଦ୍ୱାରା ପର୍କେଶୀନୀ ଦିକ୍ଷାଏ ପ୍ରିସନ୍ତିଷାଣକରନ୍ତିଷା ହୁନ୍ଦିନିଭୁବନ୍ ଓ ଦେଇଲାମାନିଷା ପର୍କେଶୀନୀ ଦିକ୍ଷାଏ
God a.p. them to blessed after have descendants and

ମାତ୍ରାଦେଇଷାନ୍ତିଷା ଶ୍ରୀମତ୍ତେଶ୍ଵରା ଶର୍ଦ୍ଦର୍ଶନ୍ତିଷା ପ୍ରିସନ୍ତିଷାଣକରନ୍ତିଷା ହୁନ୍ଦିନିଭୁବନ୍ ଓ ଦେଇଲାମାନିଷା
becoming many waters fill command birds increase command

ତିଷା ଶଙ୍କରା
quote said

Genesis 1.22 God blessed them and said, 'Have descendants and multiply and fill the seas; let the birds increase.'

Genesis 1.23

ଯଦି ପର୍କେଶୀନୀ ତିଥିଷା ଶୁଦ୍ଧା ହେଲା ତିଥିଷା ତିଥିଷା ତିଥିଷା ତିଥିଷା
and night and day happened that s.p. day fifth was s.t.

Genesis 1.23 And there was evening and daytime; the fifth day.

Genesis 1.24

ଯଦିଦ୍ୱାରା ପର୍କେଶୀନୀ ତିଥିଷା ଶୁଦ୍ଧା ହେଲା ତିଥିଷା ତିଥିଷା ତିଥିଷା ତିଥିଷା
and God a.p. living things big and small each kind according to

ଶାଯାଦ୍ୱଦିଷାନ୍ତିଷା କିଷା ଶୁଦ୍ଧା ହେଲା ତିଥିଷା ତିଥିଷା ତିଥିଷା ତିଥିଷା
earth on happen command cattle and insects wild animals etc.

ତିଥିଷା ତିଥିଷା ତିଥିଷା ତିଥିଷା
each kind according to earth on happen quote said so

ଦିନିଷା ହୁନ୍ଦିନି
that like happened

Genesis 1.24 And God said, 'Let big and small creatures arise on the earth, according to their kinds. Let domestic animals¹ and insects² and wild animals according to their kinds come into being on the earth', and it was so.

Study Point: Animal Categories The ancient Hebrews divided the animal world into domestic animals (cows, sheep, goats, cattle), creeping things (snakes, lizards, reptiles, rodents, and small mammals) and 'beasts of the earth' (wild animals). This is a somewhat different system than Tibetans use, though there are some overlaps. Ask your language helper what terms Tibetans use for different kinds of animals. You can start with terms like ༐ གྱନ୍ གྱର୍ གྱଶାକଣା. Some of these terms will appear again in the story of Noah and the Ark.

Genesis 1.25

ଦ୍ରୋଗ'ପକ୍ଷସାମିଶ'	ଶ୍ରୀପକ୍ଷାମାନ'	କେ'ତ୍ରୁଦ'	ବ୍ୟା'	ଶ୍ରୀପକ୍ଷସାମିଶ'	ଦ୍ୱୟା'ଶ୍ରୀପକ୍ଷାମାନ'
God	a.p.	animals	great and small and	cattle	insects etc.
ଶ୍ରୀପକ୍ଷାମାନଭୂତ'		ମହଦ'ଏତ୍ତା'	ଦ୍ୱୟା'ପକ୍ଷାମାନଭୂତ'		ଶ୍ରୀପକ୍ଷାମାନ'
each kind according to		made and	that good was		saw s.t.

Genesis 1.25 God made large and small living things and cattle and creeping things according to their different kinds; and God saw that it was good.

Genesis 1.26

ଯଦ୍-ର୍ଗ୍-କ୍ଷ-ମନ୍ତ୍ର-ଶିଖ	“ଶୁଣକେହି-ରକ୍ଷମନ୍ତ୍ରା	କମାମନ୍ତ୍ର-ରକ୍ଷମନ୍ତ୍ରା	ଜାପ-ର୍ଗ୍-ମନ୍ତ୍ର-ଶୁଣନ୍ତ୍ର-ଶିଖା
and God a.p.	sea's fishes and	sky's birds	earth on cattle
ରସାଶିବ-ବମନ-ତତ୍-ସା	ରତ୍ନ-ପ୍ରେଦ-ବଦି-ପ୍ରିସା	ରକ୍ଷେତ୍-ରତ୍ନ-ବଦି-ରୂପାତ୍	ମିଦି-ଶିଖା-ରକ୍ଷ-ପତ୍ର-ସ୍ଵା
insects all to	rule for	We own form doing	mankind will make
କିମ୍ବା	ଏତୁମା	କିମ୍ବା	
quote said	s.t.		

Genesis 1.26 And God said, 'Let us make mankind, like our own form, to rule over the fish of the oceans, and the birds of the air, the domestic animals of the earth, and all creeping things'.

¹ or 'livestock', or 'cattle'

² or 'creeping things'

Genesis 1.27

ਦ੍ਰਿਸ਼ਾਮਕਣਾਸ਼ੀਵਾ ਕੀ
God a.p. s.p. own to

ਤ੍ਰਿਬੰ
Form/pattern
ਕਰਾ
doing
ਅਮੁ
male female
ਸਾਨੀਵਾ
both
ਸਹੰ
made
ਕੀ
s.t.

ਅਮੁ
Male female
ਸਾਨੀਵਾਅਦੀ
both's
ਸਾਨੁਸਾਨ
form
ਕੀ
that
s.p.

ਦ੍ਰਿਸ਼ਾਮਕਣਾ
God
ਕੀਨ
Himself
ਏ
ਤ੍ਰਿਬੰ
to
ਸਹੰ
made
ਕੀ
s.t.

Genesis 1.27 God according to His own image made (man) both male and female; the form of both man and woman was according to God's own image.

Study Point: Poetry This is the first instance of poetry in the Old Testament, much of which is poetic in form. Tibetan poetry is not rhymed like English poetry, but it is distinguished by a fixed number of syllables in each line. This poem has seven syllables per line, though as few as one and as many as thirty or more are possible. Poetic lines are normally enclosed by a *shad* at the beginning and end of each line.

Genesis 1.28

ਧਾਰਿਦਰੀਵਾ
and He a.p.
ਕੀਤੇ
them to
ਪ੍ਰੇਸ਼ਨਾਗਦਾਵਨ
blessed after
“ਤ੍ਰਿਕੈਂਦਰੀਵਾਤ੍ਰੁਦ
your descendants
ਮਦਾਵਾਲੇਵ
many increase

ਕੀ
and
ਅਤਿਕੰਤਮ
earth all on
ਭੁਵਨ
spread after
ਦਵਦੁਖੁਰਾਟੀ
ruling
ਸ਼੍ਰਵੰਤ੍ਰਦਾ
sea's fish and
ਅਤਿਵੰਸ
sky's birds

ਕਾਵ
earth on
ਅਤਿਵੰਦੀ
existing
ਜੀਵਕਣਾ
living things
ਸਮਵਾਤ੍ਰਾਵ
all to
ਦਵਦੁਖੁਰਾਟ
rule command

ਤੈਵ
quote
ਸਾਨੁਦਾ
said

Genesis 1.28 And God blessed them and said, 'Have many descendants and spread over the whole earth and subdue it; rule over the fish of the sea and the birds of the sky and all the living things of the earth.'

Genesis 1.29

ଦ୍ୱାରା ମହିମାଣୀଶ	"ତୁମ୍ଭୁ ଏହା	ମନ୍ଦିର	କାହାରେ ପ୍ରଦାନ କରିବାରେ	ଶାଶ୍ଵତ ବନ୍ଧୁ
God a.p.	Look! command	I	earth on	seed bearing
ଫୁଲାଙ୍କାରି ସମ୍ପଦାଙ୍କାରି	ଶାଶ୍ଵତ ବନ୍ଧୁ	ଫୁଲାଙ୍କାରି	ଫୁଲାଙ୍କାରି	ସମ୍ପଦାଙ୍କାରି
fruit plants all and	seed having	fruit trees		all
ତୁମ୍ଭୁ ଖାଦ୍ୟରେ	ଶାଶ୍ଵତ ବନ୍ଧୁ	ବୈଜ୍ଞାନିକ	ବୈଜ୍ଞାନିକ	କରିବାରେ
your food for	gave	quote	said	and

Genesis 1.29 And God said, 'See, I have given you all the plants yielding seed, and all the trees with seed in the fruit to you as food; and

Genesis 1.30

"ଯଦ୍ବାଦି	ମୃଦୁଲୀଙ୍କାରି	ଅମାଯାଦି	ତାଙ୍କୁ	ଦୁଃଖିକାରୀଙ୍କାରି	ସମ୍ପଦାଙ୍କାରୀଙ୍କାରି
and earth's	animals and	sky's	birds,	insects etc.	all for
ଫୁଲାଙ୍କାରି ସମ୍ପଦାଙ୍କାରି	ମନ୍ଦିର	ଶାଶ୍ଵତ ବନ୍ଧୁ	ବୈଜ୍ଞାନିକ	ବୈଜ୍ଞାନିକ	ଶାଶ୍ଵତ ବନ୍ଧୁ
plants' kinds all	I a.p.	them to	food as gave s.t.	quote	said so
କୁଳିତ୍ତିରୁ	ହେଲା				
that like	happened.				

Genesis 1.30 I have given all kinds of plants to the earth's animals and to the sky's birds and the insects for food', and it was so.

Genesis 1.31

ଦ୍ରୋଣମହିତାଶିନୀ ଇମର୍ଦ୍ଦାଶମନାତନ୍ତ୍ରା
God a.p. what made all to saw and very good was s.t.
ଯତ୍ତମହିତାପାଦା କ୍ଷିତିଶ୍ଚ ସୁଦାମା
and night and day happened that s.p. day sixth was s.t.

Genesis 1.31 God saw that all he had made, and it was very good. And there was evening and daytime, the sixth day.

Genesis 2.1

ତ୍ରୈତ୍ୟାଂ ରହିଷ୍ଟାମନାଦା ତ୍ରୈତ୍ୟାଂ ପଦାଶମନାତନ୍ତ୍ରା
So the universe and it in was all finished was s.t.

Genesis 2.1 Thus the universe and all that is in it was finished.

Study Point: Frames This verse is a good example of a literary technique called framing (sometimes also called 'envelope'). Note how the phrase 'the universe and all that is in it' is repeated from verse 1. Identical words or phrases that occur before and after a story serve the same function as a frame around a picture, setting the story off from the material that surrounds it. Framing is very commonly used by the writers of both Old and New Testament books.

Genesis 2.2

ଦ୍ରୋଣମହିତାଶିନୀ ରହିଷ୍ଟାମନାଦା ଇପାଦା
God a.p. world in whatever was done finished after day
ଏତୁତ୍ତାମା
seventh on rested s.t.

Genesis 2.2 On the seventh day - the day after God finished the universe and all that is in it - (He) rested.

Genesis 2.3

ଦେଵାମହାତ୍ମାଶିରା ତୀବ୍ରା ସନ୍ଧାନଦିନ
God a.p. day seventh that on

ଦେଵାମହାତ୍ମାଶିରା ତୀବ୍ରାମତ୍ତେ
special day to

ପ୍ରିଣ୍ଟଶିରାମକୁମାର
blessed

ଶର୍ମାଯାତ୍ରାକ୍ଷିରା ତୀବ୍ରାମଦିନ
because day that on

ଶର୍ମାଯାତ୍ରାକ୍ଷିରାମଦିନ
He a.p. did good work all

ପ୍ରିଣ୍ଟଶିରାମକୁମାର
finished after

ଦୟାମନାଟି
resting

ପ୍ରିଣ୍ଟଶିରାମକୁମାର
was

ପ୍ରିଣ୍ଟଶିରାମକୁମାର
for / because

Genesis 2.3 God blessed the special seventh day, because on that day, having finished all the works he had done, He rested.

Study Point: Sequential Use of କଣା The use of this particle to mean 'after A happened, B occurred' was introduced in *How to Read Tibetan* (7.2.2). Such a construction always takes the past root of the main verb immediately preceding the particle କଣା . Here it is the past root of the verb କ୍ରମା 'to accomplish'.

Genesis 2.4a

କି
that

କି
s.p.

କିନ୍ତୁମହାତ୍ମାମନ୍ଦା
universe

କରିବାକିମି
making

କାହାକାହା
story

କିମି
is

କାହାକାହା
s.t.

Genesis 2.4a This is the story of the creation of the universe.

ଅ'ଦେତ୍ ଶ୍ରୀମୁଖାନ୍ଦିଷ୍ଠା ।

The Garden of Eden: Gen. 2:7-25

Genesis 2.7

ଦେଵତାଙ୍କାରୀଙ୍କରୀମକ୍ଷଣାଶିକ୍ଷା then Yaweh God a.p.	ଶାନ୍ତିଦୟି earth on	ସମ୍ପଦାସା dust from	ଶି man	କି s.p.	ବନ୍ଧନାଶକନ୍ତେ making
ଦେହିଷ୍ଟାନ୍ତର his nostrils to	ଶ୍ରୀଗୀ life's	ଦ୍ୱାଗାନ୍ତରାଜା breath poured so	ଶିଦ୍ man that	ଶ୍ରୀନ୍ଦ୍ରଭାବ life-having-one a	
ହେ became	ହେ s.t.				

Genesis 2.7 Then Yaweh God ³ made man from the dust of the ground; He put into his nostrils the breath of life, and man became a living being.

Genesis 2.8

ଯାଏହେନ୍ଦ୍ରଭାବୀକ୍ଷଣା Yaweh God a.p.	ଏସ୍ତାନ୍ତରାଜା east direction in	ଅଦ୍ଦାନ୍ତରେଇଦେତ୍ ନିଷାନ୍ତରେ being Eden called	ଭୂମ୍ୟାଦ country in	
ମୂରାଚାଲିଷା garden	ବନ୍ଧନାଶକନ୍ତେ a making	ଶିଦ୍ଧିକାମନ୍ଦାନ୍ତରେଇଶିଦ୍ He-made-man that	ମୂରାଚାଲ garden that in	ବନ୍ଧନ put

Genesis 2.8 Then Yaweh God made a garden in a land called Eden in the East; He put in that garden the man He had made.

³ 'Yaweh' transliterates the Hebrew letters *YHWH*. This personal Name of God is retained in this translation to distinguish God from ଦେଵତାଙ୍କରୀମକ୍ଷଣାଶିକ୍ଷା.

Genesis 2.9

ଦ୍ୟନ୍ୟମାର୍ଦ୍ଦିତନ୍	ଆଁଦ୍ଦାର୍ଥୀଶ୍ଵରାଶୀଶ୍	ଜାଗନ୍ନା	ଶିଦ୍ଧିଶ୍ଵରାଶୀଶ୍
and garden that in	Yaweh God a.p.	earth from	trees good
ଶୁକ୍ଳକୀର୍ଣ୍ଣାଦନ୍ତା	ଦ୍ୱିକୁମନାଯ	ଫ୍ରିଷ୍ସମୁକ୍ତିଶ୍	ଶୁକ୍ଳକୀର୍ଣ୍ଣା
kinds and	they to	fruit delicious	grow made to
ଫୂମାର୍ଦ୍ଦି	ମୁଖୀଯା	ଶିଶ୍ରମାଧ୍ୟବନ୍ଦିଶିଦ୍ଧନ୍ତା	ମହାଦନ୍ତ
garden that's	middle	life-having tree and	good-evil
ଶିଶ୍ରମାଧ୍ୟବନ୍ଦିଶିଦ୍ଧନ୍ତ	ଶ୍ରୀ	ଏକାମରମନ୍ଦନ୍ତା	
understanding tree also	grow	made to did	

Genesis 2.9 Yaweh God made to grow from the ground in that garden different kinds of good fruit trees and made them bear various types of delicious fruits. In the middle of the garden He made to grow the Tree of Life and also the Tree of the Understanding of Good and Evil.

Genesis 2.10

ଐନ୍ଦରାନ୍ଦିଯୁଦ୍ଧାର୍ଥନ୍	କୁଣ୍ଡିନା	ଫୂମାର୍ଦ୍ଦିତନ୍	ଶୁଶନାଟି
Eden called land from	stream one	garden in	flowing
ହୈଶାନ୍ତ୍ର ଶ୍ରୀରଶ୍ଵରନ୍	ଶତର୍ଷିନ୍ଦୁ	ଶୁଶନ	
after going out	rivers four	became	

Genesis 2.10 From the land called Eden, a stream flowed through the garden, and after it emerged it became four rivers.

Study Point: The Verb 'To Run' The Tibetan verb ଶୁଶନ is one of a number of verbs having both a transitive (takes an object) and intransitive (does not take an object) form. The transitive form of the verb means 'to make something go fast', e.g. an animal or a vehicle of some kind, as in 'He raced a horse'. The intransitive form means 'to flow, to circulate, to rush along', e.g. a river or stream, as in 'a stream flowed through the garden'. The verb roots of these two forms are quite similar and are often confused with each other.

	Present	Past	Future	Imperative
Transitive 'race a yak'	ଶୁଣ	ପର୍ତ୍ତନା	ପର୍ତ୍ତନ	ଶୁଣନ୍ତି
Intransitive 'river flows'	ଶୁଣ	ଶୁଣନ୍ତି	ଶୁଣ	ଶୁଣନ୍ତି

Genesis 2.11

ଶତର୍ଷିନ୍ଦ୍ରାଦିଃ ମିନ୍ଦା ନିର୍ବନ୍ଧିତଃ । ଶିର୍ଷା ଦିନି ।
river first's name Pishon called and that s.p. Havilah called land's
ମଧ୍ୟବନ୍ତଃ । ଶୁଣ । ଶିର୍ଷା
border from flows s.t.

Genesis 2.11 The name of the first is the Pishon, and it flows around the land called Havilah.

Genesis 2.12

ଶକ । ଦିନ । ଖଦ୍ଯମେନ୍ଦ୍ରାଦି । ଶଶିନ୍ଦା । ଦଗ୍ଧାର୍ଥିନ୍ଦିକିମାଶ୍ରିତ୍ଵା
place that in impurity-not having gold and rare perfume
ଶିର୍ଷି । ଏକନା । ଶଶିଶ୍ରୀଞ୍ଜନ୍ମା
onyx etc. come out

Genesis 2.12 In that place pure gold and rare perfume, and onyx are gotten.

Genesis 2.13

ଶତର୍ଷିନ୍ଦ୍ରା । ଶାନ୍ତିନାମଦିନାମ । ଶିର୍ଷାଫିନ୍ଦା । ଦ । କି । ଶୁଣନ୍ତିନାମଦିନୁଷ୍ଠାନ୍ତି
river second's name to Gihon being, that s.p. Cush called land's
ମଧ୍ୟବନ୍ତଃ । ଶୁଣ
border from flows

Genesis 2.13 The name of the second is the Gihon; it flows around the land called Cush.

Genesis 2.14

ଶତର୍ଦ୍ରିଷ୍ଟାନୁମାଦରିମିହକି	ତିର୍ଗୀପିଣ୍ଡିକାର୍ତ୍ତି	ଦିକ୍ଷି ଅନୁରକ୍ଷେତ୍ରାଦରିନାକରି
river third's name s.p.	Tigris being	it s.p. Assur called place's

ଏହାପ୍ରକାଶନ୍ତି	କୁଣ୍ଡ	ଶତର୍ଥୀଷବ୍ଦିଧରିମିଦିଃ	ଯୁଦ୍ଧାଧର୍ତ୍ତିକେଶବ୍ରି	ଶ୍ରୀ
east side at	flows	river fourth's name to	Euphrates is called	s.t.

Genesis 2.14 The name of the third river is the Tigris; it flows east of the place called Asshur. The name of the fourth river is the Euphrates.

Genesis 2.15

ऐ-दिन-सू-भूमि-रक्षि-कद- ॥ विभव-वश-प्रद-व- ॥ ५- ॥ भूमि-सूर्य-रक्षि-कृ-
Eden's garden in cultivation work doing and garden guarding for

ယု-ဆဲ-တွေ့-ကဲ-မ-က်-စာ-ရီ-စာ- ရီ-နဲ့ နှံ- ဘ-ရာ-ရ-န-ာ-
 Yaweh God a.p. man that there-in placed

Genesis 2.15 Yaweh God put man in the Garden of Eden to cultivate it and keep it.

Genesis 2.16

ယု-ဆီ-တာ-ဂ္ဗ-မဲ-ကေ-ရာ-ရီ-နံ-
Yaweh God a.p. man that to garden's trees' fruit all

Genesis 2.16 Then Yaweh God said to the man, 'You may eat the fruit of all the trees in the garden,

Genesis 2.17

ଶ୍ରୀମଦ୍	ପତିକା	ହିଂସାଧିଷ୍ଟିଷ୍ଠିତୀ	ଅଶ୍ଵାସୁନ୍ଦରୀ	ମିଳିଷା
but	good-evil	understanding tree's	fruit eat	not allowed
ଯଥେଷ୍ଟ	କ୍ରିୟାବ୍ଲାଗ୍	ତିଥିଦିନ	ତ୍ରୁଟିକ୍ଷେପନାକୁରାଜାପିତ୍ର	କିମ୍ବାଶୁଦ୍ଧା
if	that eat if	day that	you die will certain is	quote said

Genesis 2.17 however, you may not eat of the fruit of the Tree of the Knowledge of Good and Evil. If you eat it, on that day you will certainly die'.

Genesis 2.18

ଦ୍ୱାରା	ଯେ-ହେ-ଦ୍ରାବ-ମହା-ଶିଖ	“ମୀ-ଦ୍ଵି-ଶତିଶା-ଶୁଦ୍ଧ-	ଏଣ୍ଡକ୍-	ମୀ-ଏଣଶ-ପଶ
then	Yaweh God a.p.	man this alone	stay if	not good since
ଏଣ୍ଟ	ଶିଦ୍ଧଦ-ରକ୍ଷଣା-ପଦି	ରକ୍ଷଣା-ଏ-ଶ୍ରେଦ୍ଧ-ମାନ୍ଦ-ତିଶ	ଏଣ୍ଟ-ଏଣ୍ଟ-ପୁ	ବିଶ-ଶୁଦ୍ଧଶ
I a.p.	he suitable	helper a	will make	quote said

Genesis 2.18 Then Yaweh God said, 'Since it is not good if the man is alone, I will make a suitable helper for him'.

Genesis 2.19

ཡ·ଓ·ଦ୍ଗର୍ଭ·ମକ୍ଷା·ଶିଶ	ଶାନ୍ତିଶିଶବନ୍ଧ	ହୃଦୟଶମଶତଦ୍ୟ
Yaweh God a.p.	earth on dust from	animals all and
କୁମାମରିପୁଶମଶତଦ୍ୟ	ମହଦ୍ୟ	ଦିକ୍ଷଶମଶତଦ୍ୟ
sky's birds all	made	they all's
ମୀଦିରିକୁମ	ମିନ୍ଦରଣ୍ଯ	ମିନ୍ଦିଲୁହବନ୍ଧଶବ୍ଦ
man that to	lead after	name how call
ମୀଦିରିକୁମ	ମିନ୍ଦରଣ୍ଯ	ମିନ୍ଦିଲୁହବନ୍ଧଶବ୍ଦ
man the a.p.	man the a.p.	name called
ଶିଶାକଶବ୍ଦ	ଶିଶାକଶବ୍ଦ	ଶିଶାକଶବ୍ଦ
animal	each to	s.t.

Genesis 2.19 Yaweh God made from the dust of the earth all the animals and all the birds of the sky. In order to see how he would name all of them, He led them to the man, and as the man named each of the animals, so each was named.

Genesis 2.20

ମୀଦିଶ	ଖୁଶାର୍ଚିଷାଦନ୍ତା	ବୁଦ୍ଧିକୁ	ବୁଦ୍ଧିଶ୍ରୀଷମନ୍ତର୍ଦୟୁମ୍ନି	ମୀଦିଷନଶା
man the a.p.	cattle and	birds	animals all's	name called

ପ୍ରସ୍ତୁତ ମନୀକନ୍ତକୁ	ଶହୁରିଶଶ	ଉକ୍ତମନ୍ତର୍ଦୟୁମ୍ନି	ମାନୁନ୍ତା	
but	him for	life-companion	suitable a	not arise / exist

Genesis 2.20 The man named all the cattle, birds, and animals, but for himself there was found no suitable companion.

Study Point: Contracted Agentive Particle Recall that agentive particles, all of which end in the letter ଣ୍ୟ, are attached to the 'doer' of an action. Here just the letter ଣ୍ୟ has been attached to the noun phrase 'the man' ମୀଦି to make the agentive expression ମୀଦିଣ୍ୟ which shows that 'the man' is the doer of the action 'named'.

Genesis 2.21

ଦେଖିଲୁହ ଯାହେନ୍ଦରାମକେଶ୍ଵରୀ	ମୀଦି	ଶତିନ୍ଦିଷ୍ଟିନ୍ଦରାତ୍ମିକାନ୍ତା	ମନୁଷୀ	
So	Yaweh God a.p.	man the	sleep heavy a	making
ଶିଶନିନ୍ଦାନ୍ତା	ଦେଖିଲୁହ ଯାହେନ୍ଦରାମକେଶ୍ଵରୀ	ତ୍ରି	ତ୍ରିଷମାନତିକା	ମନ୍ତରାନ୍ତା
he slept while	God a.p.	his	rib one	took after
ଶୁଥିଦି	କ୍ରି	ଶପ୍ତିକା	ମଞ୍ଜୁନ୍ତା	
the place	s.p.	flesh with	closed	

Genesis 2.21 So Yaweh God caused a heavy sleep to fall upon the man. While he slept, God took out one of his ribs and closed the place with flesh.

Study Point: རྩལ། This word means the impression that is left behind by an event, for example, footprints left by walking, embers left by a fire, property left by someone who has died. Here the reference is to the wound left by God's removal of the rib, which He 'closed up with flesh'.

Genesis 2.22

ယ·ସେ·ଦ୍ଗୋଡୁ·ମକ୍ଷା·ଶିଶୁ	କ୍ରି·ବା·ମ	ଦ୍ୱା·ସ	ଶୁଦ୍ଧି·ପିଦ·ଶତିଶ	ଏଗ୍ରଦ·ବନ୍ଦା	
Yaweh God	a.p.	rib	that very	woman a	made after
ମି·ଦି	କୁ	ଶିଥି·ମନ୍ଦା			
man the	towards	led and			

Genesis 2.22 From that rib, Yaweh God made a woman and brought her to the man, and

Genesis 2.23

ମି·ଦିଶ	ଏହି·କୁ	ଦ୍ୱା	ଶୁଦ୍ଧି·ବନ୍ଦି·ଶିଶୁ
the man a.p.	this s.p.	my	bone's in bone
ଶିଥି·ବନ୍ଦି·ଶ	ଛି	ଦ୍ୱା	କି
flesh's in flesh	is	it to	s.p.
ଶୁଦ୍ଧି·ପିଦ·ଶତିଶ	ଏହାଜା	ଶୁଦ୍ଧି·ମକ୍ଷଣ	କି
woman quote name	called	reason	s.p.
ଏହି·ମୁ	ଅ·ବନ୍ଦା	ଏହି·ବନ୍ଦି·ପିଦ	
she	male from	taken did	for
ବିଶ·ବନ୍ଦା			
quote said			

Genesis 2.23 the man said, 'Now, this is the bone of my bones; and the flesh of my flesh, so she has been named woman, because she was taken out of man'. (Note that this is in verse form in Tibetan.)

Genesis 2.24

ଦେଖିଲୁଣ୍ଠାନୀ
therefore କୁନ୍ତାମନ୍ତର ମନୀଧାମ
man own parents ଯଥାମ୍ଭୁତୀ
leave କନ୍ତୁ
after ମନୀଧାମୀ
own woman ମନୀଧାମୀ
with

ଦୁଃଖିତା
stays and ଦେଖିଲୁଣ୍ଠାନୀ
they two ଶତ୍ରୁ
flesh-bone ଶତ୍ରୁମୁହୁମ
one become

Genesis 2.24 For this reason, a man leaves his own parents and comes together with his wife; and the two of them will become one flesh.

Genesis 2.25

ମନୀଧାମୀ
man that and ମନୀଧାମୀ
own woman ଏକିତାମୀ
both ଏକିତାମୀ
naked ଅନ୍ତରୁତ
were though

ଦୁଃଖ
ashamed ନେଟ
not ନେଟ
s.t.

Genesis 2.25 Even though man and his woman were both naked, they were not ashamed.

ਮਿਨ'ਦਾਤ' ਮਹੱਤਸਾ' ਸੀ' ਵਾਇ' ਮ' ਫ਼ਤ' ਏਰੰਝ੍ਵਾ

Man Disobeys God's Command: Gen. 3:1-24

Genesis 3.1

ਦ੍ਰਿਘਦਾ ਧੁਖੈਦਾਰੋਕ' ਮਹੱਤਸਾ' ਸੀ' ਮਹੱਤਵੰਤੀ ਕਾਨਾਵਾ
and Yaweh God a.p. made animals all among deceitful

ਗ੍ਰਿਝੂਅ ਗ੍ਰੀਵਾ ਵਦ' ਪੰਦ' ਯਾ ਦ੍ਰਿਘੋਕ' ਮਹੱਤਸਾ' ਸੀ' ਪ੍ਰੇਦੱਕਾ ਮੂਮਾ ਰੰਦ' ਯਦ' ਬ੍ਰਵਾ ਬਰਵਾ ਤਦ'
serpent a.p. woman to God a.p. you garden's trees fruit all
ਯਾ ਤਾ ਕੈਵਾ ਦ੍ਰਿਘੋਕਾ ਗ੍ਰੀਵਾ ਗ੍ਰਿਝੂਅ ਸਮਾ''
not eat quote really said q.p.

Genesis 3.1 And among all the animals Yaweh God had made, the snake was the most deceitful. He said to the woman, 'Has God really told you, 'Do not eat of the fruit of any of the trees in the garden?'

Case Particle Review: 2nd (Objective) Case In this sentence, the serpent speaks to the woman. The verb is 'said' and the object is 'the woman'. Recall that the objects of verbs of motion and speaking are in the 2nd or objective case, and they are marked by one of the seven case-marking *la* *don* particles. (*How to Read Tibetan* 6.2.2).

Genesis 3.2

ਦ੍ਰਿ' ਪਤ' ਨੂ' ਵਦ' ਪੰਦ' ਗ੍ਰੀਵਾ ਗ੍ਰਿਝੂਅ ਸੀ' ਪ੍ਰੇਦੱਕਾ ਮੂਮਾ ਰੰਦ' ਬ੍ਰਵਾ ਬਰਵਾ ਤਦ'
in answer woman a.p. snake to garden's inside trees'
ਭਵਨਾ ਤਾ ਕੈਵਾ ਦ੍ਰਿਘੋਕਾ ਗ੍ਰੀਵਾ ਗ੍ਰਿਝੂਅ ਸੀ' ਪ੍ਰੇਦੱਕਾ ਮੂਮਾ ਰੰਦ' ਬ੍ਰਵਾ ਬਰਵਾ ਤਦ'
fruit all we a.p. eat allowed

Genesis 3.2 The woman said to the snake, 'We may eat of fruit of all the trees in the garden,

Case Particle Review: 3rd (Agentive) Case In this sentence, the woman replies to the snake. The verb is 'said' (see verse 3) and the subject is 'the woman'. Recall that the subject or 'doer' of an action is in the agentive case, and must be marked by one of the five agentive case-marking particles (*How to Read Tibetan* 6.2.3).

Genesis 3.3

ଦେଵାଶୁଦ୍ଧ ଫୂମାର୍ଦ୍ଦିନ୍ତ୍ରୀଷ୍ଟ୍ରୀ	ଏହାର୍ଦ୍ଦିନ୍ତ୍ରୀ	ଏହାର୍ଦ୍ଦିନ୍ତ୍ରୀ	ଏହାର୍ଦ୍ଦିନ୍ତ୍ରୀ	ଏହାର୍ଦ୍ଦିନ୍ତ୍ରୀ
but	garden's middle's	tree fruit that	we a.p.	eat
ଏହାର୍ଦ୍ଦିନ୍ତ୍ରୀ	ଏହାର୍ଦ୍ଦିନ୍ତ୍ରୀ	ଏହାର୍ଦ୍ଦିନ୍ତ୍ରୀ	ଏହାର୍ଦ୍ଦିନ୍ତ୍ରୀ	ଏହାର୍ଦ୍ଦିନ୍ତ୍ରୀ
hand even touch	not allowed	if	we a.p. God's command to	not obey if
ଏହାର୍ଦ୍ଦିନ୍ତ୍ରୀ	ଏହାର୍ଦ୍ଦିନ୍ତ୍ରୀ	ଏହାର୍ଦ୍ଦିନ୍ତ୍ରୀ	ଏହାର୍ଦ୍ଦିନ୍ତ୍ରୀ	ଏହାର୍ଦ୍ଦିନ୍ତ୍ରୀ
we	die will	quote	she a.p.	said

Genesis 3.3 however, we are not allowed to eat of the fruit of the tree in the middle of the garden; nor even to touch it. If we disobey God, He said that we will die'.

Genesis 3.4

ଶୈତାନୀ	ଏହାର୍ଦ୍ଦିନ୍ତ୍ରୀ	“ଏହାର୍ଦ୍ଦିନ୍ତ୍ରୀ	ଏହାର୍ଦ୍ଦିନ୍ତ୍ରୀ
snake a.p.	woman to	you	die not will

Genesis 3.4 The snake said to the woman, 'You won't die,

Case Particle Review: 1st (Nominative) Case In this sentence, the serpent says 'You (plural) will not die'. Note that the verb 'die' is intransitive (it can't take an object) and that 'you' is its subject. Recall that subjects of intransitive verbs are in the 1st or nominative case, which is unmarked by any case particles (*How to Read Tibetan* 6.2.1).

Genesis 3.5

ସହେତାକ୍ଷିର୍ବା	ପ୍ରକ୍ଷେପ	ଏହାରୁଷା	ଦୀପନ୍ତା	ଯତାମା	ଜ୍ଞାନମ୍
because	you a.p.	tree fruit	that of eat if		understanding
ଏହାରୁଷାକ୍ଷିର୍ବା	ପ୍ରକ୍ଷେପାଦ୍ଵାରା	ଦୀପନ୍ତା	ଯତାମା	ଜ୍ଞାନମୁହୂରତ	ତି
get and	God	like	good evil	knowing become	that
ଦୀପନ୍ତାପ୍ରକ୍ଷେପାଶିଷ ମାତ୍ରେ ହୋ					
God a.p.		knows s.t.			

Genesis 3.5 because God knows that if you eat of that fruit, you will gain understanding, and becoming like God, you will know good and evil.

Genesis 3.6

ତୁମ୍ହାରୀ	ମନ୍ଦମେଦ୍ରଶିଷ	ଏହାରୁଷାରୁ	ଦୀପନ୍ତା	ଯତାମାଟି	ଏହାରୁଷାପରିଦା
then	woman a.p.	tree's fruit	that to	looking	fruit good and
ତୁମ୍ହାରୀ	କିମ୍ବାର୍ଥ	ଏହାରୁଷାରୁ	ଜ୍ଞାନମୁହୂରତି	ଏହାରୁଷାରୁ	ଅଧିକାରିତି
to eat	delicious	to see and	understanding get for		attract after
ଏହାରୁଷାରୁ	କିମ୍ବାର୍ଥ	ଏହାରୁଷାରୁ	ଏହାରୁଷାରୁ	ଏହାରୁଷାରୁ	ଏହାରୁଷାରୁ
fruit that	taking	ate not only	own husband also to	gave after	he a.p. also ate

Genesis 3.6 Then the woman looked at the tree's fruit, and seeing that it was good and delicious to eat, and desirable for getting understanding, she took the fruit and not only ate some, but gave some to her husband, and he also ate it.

Case Particle Review: 4th (Dative or Beneficial-Purposive) Case In this sentence, the woman gives the forbidden fruit to her hapless husband. Recall that the verb 'to give' can have both a direct and an indirect object. In this case the direct object is the fruit and the indirect object is the husband. The indirect object is in the 4th or dative case, and so it is marked by ଏ one of the seven *la don* particles (*How to Read Tibetan* 6.2.4).

Genesis 3.7

ଦ୍ୱାରାସମ୍ବନ୍ଧିତ	ଏହାରିବାପାଇଁ	ଜ୍ଞାନପାଇଁ	ବ୍ୟକ୍ତିଗତିରେ	ଅତ୍ୟନ୍ତରେ
immediately	they two to	understanding	got and	themselves
ଶରୀରରେ	ଏହାରିବାପାଇଁ	ଫିଗ୍	ବ୍ୟକ୍ତିଗତିରେ	ଅତ୍ୟନ୍ତରେ
naked	were	knowing	called tree's	leaves joining
ଲୋଙ୍ଗରୁକୁଣ୍ଡଳରୁ	ଏହାରିବାପାଇଁ			
loincloths	made			

Genesis 3.7 As soon as they ate it, they both received wisdom and knew that they were naked. They joined together leaves from the tree called 'fig' and made loincloths.

Genesis 3.8

ରାତରିରେ	ରାତରିରେ	ବୃକ୍ଷରେରେ	ଯାହୁର୍ଗୋଦିକରେ	ଏହାରିବାପାଇଁ	ଶରୀରରେ
evening's	time at	garden in	Yaweh God	coming sound hear after	
ମନେରେ	ଏହାରିବାପାଇଁ	ଯାହୁର୍ଗୋଦିକରେଶୀରୁକୁଣ୍ଡଳରୁ	ଏହାରିବାପାଇଁ	ଶରୀରରେ	
man the	and his wife	Yaweh God's presence from	fled and		
ବୃକ୍ଷରେ	ଏହାରିବାପାଇଁ	ମଧ୍ୟରେ	ଏହାରିବାପାଇଁ		
garden's	trees'	middle in	hid		

Genesis 3.8 In the evening, they heard the sound of Yaweh God approaching in the garden and the man and his wife both fled from Yaweh God's presence and hid among the trees of the garden.

Case Particle Review: 7th (Locative) Case In this sentence, the man and woman flee from God's presence and hide in the trees. In Tibetan, one of the seven *la don* particles is used to mark an object's location in space, an event's location in time, or to show possession of something. Here the *la don* particle ན shows the location of the hiding place in space: 'in the midst of the trees'; while the *la don* particle ད୍ୟୁଁ locates the fleeing in time: 'at evening' (*How to Read Tibetan* 6.2.7).

Genesis 3.9

ତୁ ଯାହାକିମ୍ବନ୍ଦିରେ
ପାଦରେ ପାଦରେ
ପାଦରେ ପାଦରେ
ପାଦରେ ପାଦରେ

କିମ୍ବା ସାହୁଙ୍କିଶୁଦ୍ଧା|
quote asked

Genesis 3.9 But Yaweh God called to the man and asked, 'Where are you?'.

Genesis 3.10

ଶ୍ରୀ	ଏବଂ	“ତେବେଷାଦୟିକୁ”	ଶ୍ରୀନ୍ଦିତ	ମୋହନୀ	ପଦ୍ମବିନ୍ଦୀ
he a.p.	answer in	You coming sound	hearing	I afraid	for
ମ	ଶକ୍ତିରୁମ୍ବ	ଚନ୍ଦ୍ର ଶ୍ରୀନ୍ଦିତ	ଫିଲଶାଦଫିଲ	ବୈଶ	ମୟଦୀ
I	naked	was knowing	hid	quote	said

Genesis 3.10 He answered, 'I heard the sound of your coming and I was afraid, because I knew that I was naked, and I hid.'

Genesis 3.11

“ ତ୍ରୈଦିନଶକ୍ତିରୁଦ୍ଧନ୍ଦ୍ରା ”	ତେବେ	ଶୁଣୁ ପତ୍ରିଦିନମ୍ବା	ତ୍ରୈଦିନୁଶ ଜୀମିହେଲ୍ପାଦି	ତ୍ରୈଦିନବସାଧନ
you naked were	quote	who said q.p.	you eat not allowed	tree fruit from
ଏହାହାଯିନ୍ଦ୍ରା	କମ୍ପା	କିନ୍ତୁ	ଦ୍ଵାରାପକ୍ଷଶରୀରା	ଏହାହାଯିନ୍ଦ୍ରା
eaten	q.p.	quote	God	a.p.
			question gave	so

Genesis 3.11 'Who told you that you were naked? Have you eaten of the fruit that it is not permitted to eat?' God asked.

Genesis 3.12

“ଶ୍ରୀମତୀ”	ମୁଦ୍ରାକରଣ	ଶ୍ରୀମତୀ	ମୁଦ୍ରାକରଣ
You	me to gave	life companion	woman a.p. tree fruit

ମୁଁ	ଅମ୍ବଶ୍ଵା	ମୁଁ	ଏତିଥାର୍ଥୀଙ୍କିଟି	କିନ୍ତୁ	ଶ୍ରୀ
I to	gave so	I a.p.	ate	quote	said

Genesis 3.12 'The woman companion that you gave me gave me the fruit, so I ate it', he answered.

Genesis 3.13

ཡ.ସେଂଗ୍ରାମପକ୍ଷାଶୀଶ୍ ॥ ଶୁଦ୍ଧମେତ୍ୟ ॥ “ଶ୍ରୀମଦ୍ଭଗବତ୍”
Yaweh God a.p. woman to you a.p. did act this what is

ලිං	සුද්ධාචාරා	වුන්සිංහ්	“ක්‍රියාක්ෂිත”	ඩෘ.	මර්ග්‍රැස්-වන්ද්‍යන්
quote	said so	woman a.p.	snake a.p.	I to	deceived so

ମୁଖ୍ୟ ପିନ୍‌ଡ୍ସନ୍ ମେଲ୍‌ମାର୍କେଟ୍” ବିଶ୍ୱାସ କରିବା
I a.p. tree fruit ate quote said

Genesis 3.13 Yaweh God asked the woman, 'What is this that you have done? The woman said, 'The snake deceived me, so I ate the fruit.'

Genesis 3.14

ଯେ'ହୋଵୁ'ମହାତ୍ମା	ଶ୍ରୀଯା	"ତୁ'ଶ୍ରୀଯା'ଏବା'ଦି'ଲୁହ"	ଏବା'ପରେ'କୁଣ୍ଡଳୀ	
Yaweh God a.p.	snake to	you a.p. evil deed that like	did because	
କୁନ୍ତର୍ଷ'ଦି	ଶତର୍ଷିଶବ୍ଦ'ବରତିତଦ	ଶ୍ରୀକରଣ	ତ୍ରିକାରିତ୍ୟା'ପୁର	କର'ଦ୍ୱାରା'ପରିଚା
animals and	wild animals all	among	you alone	punished I have
ଦିନଶ୍ରୀକରଣ	ତ୍ରିପ୍ତି'ପଶ	ଦଶ'ଦଶା	ଅଦ୍ଵିତୀ'ଯଦି'ପରିଦ୍ୱା	
now on	you stomach by	go must	and for the rest of your life	
ପଥ'ର	ପଥ'ରୁର	କିମ		
dust	eat will	command particle		

Genesis 3.14 Yaweh God said to the snake, 'Because you have done this wicked thing, among all the domestic and wild animals, you alone I have punished. From now on you will have to go on your stomach, and your whole life you will eat dust.'

Genesis 3.15

ମନ୍ଦ	ତ୍ରିଦି	ମନ୍ଦିମିନ୍	ମନ୍ଦିମିନ୍	ତ୍ରିମନ୍ଦିମିନ୍
I a.p.	you and	woman two	enemies will make	your descendants and
ମନ୍ଦିମିନ୍	ଶ୍ରୀପର	ଅତ୍ରିକୁ	ମନ୍ଦିମିନ୍	
her descendants	between	each other	will hate and	
ମନ୍ଦିମିନ୍	ତ୍ରିମନ୍ଦିମିନ୍	ମନ୍ଦିମିନ୍	ଅଦ୍ଵିତୀ'ଯଦି'ପରିଦ୍ୱା	
He a.p.	your head	trample will	and you a.p.	His heel to
କାହନାପିନ୍"	କିମ	ମନ୍ଦିମିନ୍		
bite will	quote	said		

Genesis 3.15 I will make you and the woman become enemies; your descendants ⁴ and her descendants will hate one another. He will trample on your head and you will bite his heel'.

⁴ Hebrew 'seed'

Genesis 3.16

ယုံခြုံရေးမေတ္တနရီး	သနပိုင်း	“နာအိုင်း	နှုန္တာမြောက်	လူရေးလုပ်ငန်း
Yaweh God a.p.	woman to	I your	pregnancy	difficulty and
နှုန္တာမြောက်	မဲ့	အိုင်း	အိုင်း	အိုင်း
birth suffering	multiplying	but	you a.p.	husband with
အိုင်းလုပ်ငန်း	များ	အိုင်း	လုပ်ဖို့ယူ	”
stay want to and	he	you to	rule will	

Genesis 3.16 Yaweh God said to the woman, 'I will greatly increase your trouble in pregnancy and your suffering at childbirth. However, you will still want to stay with your husband, and he will rule over you.'

Genesis 3.17

ယုံခြုံရေးမေတ္တနရီး	များ	“အိုင်း	လုပ်ရီးမှုန္တာမြောက်	အိုင်း
and God a.p.	man that to	you a.p.	own life-companion's	
မှုန္တာမြောက်	နာ	အိုင်း	ဒေသ	မြတ်ပိုင်းရွှေ့သုန္တာ
word to listening	I a.p.	eat not allowed	q.p.	said tree fruit from
အိုင်း	မြတ်သုန္တာ	နာအိုင်း	လုပ်သုန္တာ	လူရေးနှုန္တာမြောက်
you a.p.	ate because	I a.p. your	cultivation work	difficult will make
ဆုတေသန	နှုန္တာမြောက်	အိုင်း	အုပ်စုအိုင်း	အိုင်းလုပ်ငန်း
field from	harvest gather for	for the rest of life	you a.p. hard work do must	

Genesis 3.17 And God said to the man, 'Since you listened to your wife, and ate of the fruit I told you not to eat, I will make your cultivation work difficult. In order to gather a harvest from the fields, for the rest of your life you will have to do hard work'.

Genesis 3.18

ଶାନ୍ତିଷବ୍ଦା	ତ୍ରୈଷା	କେମାନ୍ଦ	କୁନ୍ତା	ଶ୍ରୀ	ଅହ୍
field from	you to	thorns and	weeds	grow	will
ତେଣୁ	ଶ୍ରୀପଦି	ଶାନ୍ତିଷବ୍ଦକ୍ଷେତ୍ରମା	ତ୍ରୈଶ୍ରୀଷ	କ୍ରମିଷା	
that	growing	field vegetables	you a.p.	eat	must

Genesis 3.18 From the fields you will get thorns and weeds, and you will have to eat vegetables that have grown in the field.

Genesis 3.19

ତ୍ରୈଷି	ଶପାତନା	ଏକଶପଦିକ୍ଷେତ୍ରଶ୍ରୀଷ	ତ୍ରୈଷପାତମାପଦିଷାନ୍ତା	
you s.p.	dust from	made because	you dust to not return until	
ଶାପା	କ୍ଷେତ୍ରପାଦିଷିଷିର	କ୍ଷେତ୍ରପାଦିଷିର	କ୍ଷେତ୍ରପାଦିଷିର	
earth from	fruit get for	sweat coming out	hard work do must	
ମସଦିମର	ତ୍ରୈଷିଶପାତନା	ଏକଶପଦିଷିପାତନା	ତ୍ରୈଷପାତମାପାଦିଷା	ତେଣୁ
end in	you dust from made were because	you dust to become will	s.t.	
କିମ	ଶାନ୍ତିଷବ୍ଦା			
quote	said			

Genesis 3.19 'Since you are made of dust, until you return to the dust you will have to do sweaty labor to get fruit from the ground. Since you were made from dust, in the end you shall become dust.'

Genesis 3.20

ତେଣୁ	ମିଦାପାଦାନମ	କିମାପଦିମିଦିନା	ମଦଶିଷତକ୍ଷେତ୍ରଶ୍ରୀ	ମିଦାପାଦିକ୍ଷେତ୍ରଶ୍ରୀଷା
then	name Adam	called man that a.p.	own life companion's	name Eve q.p. called
ଶାନ୍ତିଷବ୍ଦାକିମୁ	କିମିଦି	ମିଶମାତଦିଶ୍ରୀ	ଆମାପିତାମନ୍ଦା	ଶ୍ରୀ
because	she s.p.	people all's	mother is because	s.t.

Genesis 3.20 The man's name was called Adam, and he called his wife Eve,⁵ for she was the mother of all people.

Genesis 3.21

ယု·အဲ·နှံ·ဂြာ·မက္ခာ·ရီ·နာ	အု·နာ·နာ	မြို့·နာ·နာ	သူ	နောက်·ဖျော်·မြှော်·ပါး
Yaweh God a.p.	Adam and	his life-companion	to	animal's skins' clothing
သုတေသန	သုတေသန	သုတေသန		
made after	they to	dressed		

Genesis 3.21 Yaweh God made for Adam and his wife clothing of animal skins, and clothed them.

Genesis 3.22

နဲ့	ယု·အဲ·နှံ·ဂြာ·မက္ခာ·ရီ·နာ	“	မြို့	မျှ	မြန်	မြန်
then	Yaweh God a.p.	Look c.p.	man the	the	good evil	knowing
သုတေသန	သုတေသန	သုတေသန	သုတေသန	သုတေသန	သုတေသန	သုတေသန
Us like became since	now he a.p.	life-having tree's	fruit from take not allowed			
နဲ့	သု	နဲ့	နဲ့	နဲ့	နဲ့	နဲ့
otherwise	he a.p.	that eat after	boundless life	will	get will	get will

Genesis 3.22 Then Yaweh God said, 'Behold, since the man knows good and evil and has become like us; so now he is not permitted to take the fruit of the tree of life, otherwise he will eat it and get boundless life.'

Case Particle Review: 6th (Connective) Case The connective or genitive case, in its simplest instance, is used to show possession, or that one thing is part of another. Here it shows the link between the tree and its fruit. (*How to Read Tibetan 6.2.6*).

⁵ Eve means 'living' or 'life'.

Genesis 3.23

ଦେହିକୁଣ୍ଡଶ୍ରୀଷ୍ଟ
therefore ଯାସେନ୍ଦ୍ରାତ୍ମକଶାଶ୍ଵିଷ୍ଟ
Yaweh God a.p. ନାଁଏତ୍ତା
earth from ବନ୍ଧିଶାଶନଦିଶିମିଦି
made man that

କିନ୍ତୁଏତ୍ତାପ୍ରିଦିପରିକେନ୍ଦ୍ର
field work do for ଏନ୍ଦ୍ରଶ୍ରୀଭୂମିରକ୍ଷା
Eden's garden from ପ୍ରିଦିପରିଶାଶନ
outside put

Genesis 3.23 So Yaweh God put out of the Garden of Eden the man he had made out of earth, to cultivate the land.

Case Particle Review: 5th (Originative) Case The originative case is used to show the origin or source of something, and also to compare one item with others in a class. This verse has two examples of the 5th case: 'from the earth' (the source or origin of man) and 'from the garden' (the origin of man's journey out of the garden). Note that each of the two alternative case particles ରକ୍ଷା and ଏତ୍ତା appears in these two examples (*How to Read Tibetan 6.2.5*).

Genesis 3.24

ଶିଦଶ୍ରୀଷ୍ଟ
He a.p. ମୀଦିପଞ୍ଜିନ୍ଦି
man the driving out ଭୂମିରଦେଶରୀ
garden's inside ଶିଶାନଦିଭୂତପଦିଶିଦଶ
life-having tree place to

ପର୍ଶ୍ଵପଦିପାତ୍ର
going way ଶୁଦ୍ଧପଦିଶିରା
guard for ଭୂମିରଦେଶପ୍ରିଶାଶନ୍ତୁ
garden's east side at ଗୁରୁସମିରପଦି
cherub called ଶୁଦ୍ଧମାତ୍ରକ୍ଷଦିନ
guards and

ପ୍ରିଶାଶନପଦିର
directions four to ପର୍ଶ୍ଵପଦି
turning ପୋରପଦି
fire burning ରପଶିକିର
sword a ବନ୍ଧିଶାଶନଦି
put s.t. |

Genesis 3.24 He drove the man out, and to guard the way to the Tree of Life in the garden, to the east of the garden he set guards called Cherubim and a flaming sword which turned in all directions.

Study Point: Cherubim This word is the plural of a Hebrew masculine noun meaning a winged supernatural living creature with the body of a lion or bull, and the face of a man. The English word 'cherub', meaning a plump little angelic figure, is derived from this Hebrew word, but its meaning is remote from the Biblical sense of the term.

गा॒यि॒ठ॒न॒ह॒वि॒ष॒श्च॒न्।

The Story of Cain and Abel: Genesis 4:1-16

Genesis 4.1

द॑य॒द॑ अ॒द॑म॒द॑र्शी॑	श॒ह॒र॒श॒शा॑	ह॒श॒द॑म॒ग्न॒म॑	ज॒द॑श॒	
and	Adam own	life-companion	Eve with	gathered because
म॑र्द॒म॒द॑व॒द॑ः॒स॒श॒र॒म॑ट॑	स॒क्षि॒प॑ श॒श॒शा॑	त॒म॑श॒	“य॑से॒द॑र्ग॒व॒क्ष॒सा॑शी॑	
she pregnant becoming	son a	born so	she a.p.	Yaweh God's
ब्र॑श॒व॒श॒श॒र॒म॑	इ॒य॒स॒क्षि॒प॑ श॒श॒र॒म॑”	त॒ेष॑	व॑प॒द॑	त॒द॑श॒
blessing by	I to son a born	q.p.	said	she a.p.
ह॑न॒द॑	श॒द॑य॑	गा॒यि॒ठ॑	त॒ेष॑	व॒द॑शा॑
boy that's	name to	Cain	quote	called

Genesis 4.1 Now Adam knew his wife Eve, and so she became pregnant, and a son was born. She said, 'By Yaweh God's blessing I have had a son,' and she named the boy Cain.

Study Point: Past Tense Auxiliaries of Involuntary Verbs Notice how Eve says, 'I had a son'. The verb श॒र॑ is an involuntary verb meaning 'to be born'. Here Eve is speaking in the past tense, so she must use the first person, past tense auxiliary for involuntary verbs, namely श॒र॑, so she says इ॒य॒स॒क्षि॒प॑ श॒श॒र॒म॑” Even though she is speaking in the past tense, it would be ungrammatical for her to use the first person, past tense auxiliary for voluntary verbs, i.e. श॒श॒श॒प॑ (see *How to Read Tibetan*, 4.5, for an explanation).

Genesis 4.2

ଦ୍ୱାରାଯଦି	ଶ୍ରୀମତୀ	ପୁନଃଜନେ	କୁମାରସ୍ତ୍ରୀ	କୁମାରସ୍ତ୍ରୀ
then again	she to	son younger	Abel	being born;
				Abel a.p.
ଶ୍ରୀମାନ୍ଦିରାମଙ୍କା	କୁମାରସ୍ତ୍ରୀ	କ୍ଷେତ୍ରକାରୀ	କୁମାରସ୍ତ୍ରୀ	କୁମାରସ୍ତ୍ରୀ
shepherd did and	Cain a.p.	field work	did	

Genesis 4.2 Then she had a younger son, Abel. Abel did shepherd's work, and Cain did field work.

Genesis 4.3

କୁମାରସ୍ତ୍ରୀରକିମାଣୀହିନ୍ଦୁ	କୁମାରସ୍ତ୍ରୀ	କ୍ଷେତ୍ରକାରୀରକିମାଣୀହିନ୍ଦୁ	କୁମାରସ୍ତ୍ରୀ
time some later	Cain a.p.	field's fruits from among	
ଯାଓହାନ୍ତମକ୍ଷାଯ	ମକ୍ଷାଯକିମାଣୀହିନ୍ଦୁ		
Yaweh God to	offering a gave		

Genesis 4.3 Some time later, Cain gave an offering to Yaweh God from the fruit of the field.

Genesis 4.4

କୁମାରସ୍ତ୍ରୀ	ଶ୍ରୀମତୀ	ପୁନଃଜନେ	ଏଶାରସତ୍ତ୍ଵୀ	କୁମାରସ୍ତ୍ରୀ	କୁମାରସ୍ତ୍ରୀ
Abel a.p.	sheep's	before born from	best's	fat	God to
ମକ୍ଷାଯକିମାଣୀହିନ୍ଦୁ	ଶ୍ରୀମତୀମକ୍ଷାଯକିମାଣୀହିନ୍ଦୁ	କୁମାରସ୍ତ୍ରୀ	ଶ୍ରୀମତୀମକ୍ଷାଯକିମାଣୀହିନ୍ଦୁ	କୁମାରସ୍ତ୍ରୀ	କୁମାରସ୍ତ୍ରୀ
offering as giving	his offering to	God	pleased		

Genesis 4.4 Abel offered to God the best fat portions from the firstborn sheep, and God was pleased with his offering.

Genesis 4.5

ପ୍ରତିଶୁଦ୍ଧ ଗ୍ରୀକ୍‌ଶ୍ରୀ
but Cain's offering to God pleased not so
 ଗ୍ରୀକ୍ ଏକାନ୍ତରିକ୍
Cain very angry and 'face-changed' s.t.

Genesis 4.5 But God was not pleased with Cain's offering, so he became very angry and his face was downcast.

Genesis 4.6

ଯାହୋଵୁଶ୍ରୀମହାତ୍ମା
Yaweh God a.p. Cain to you angry being 'face show anger' reason
 କାନ୍ଫିନ୍
what is q.p.

Genesis 4.6 Yaweh God said to Cain, 'Why are you angry and looking displeased?

Genesis 4.7

ଯଥେଟ୍ ପ୍ରତିଶୁଦ୍ଧ
if you a.p. deeds good do if I a.p. you certainly reject will not
 ପ୍ରତିଶୁଦ୍ଧ ପ୍ରତିଶୁଦ୍ଧ
but you a.p. deeds evil do if sin s.p. wolf a.p. lamb waits as
 ପ୍ରତିଶୁଦ୍ଧାତ୍ମା ଶ୍ଵାଙ୍କରଣ
your side to waiting stay is it a.p. you to rule do wants though
 ପ୍ରତିଶୁଦ୍ଧ
you it to rule must

Genesis 4.7 If you do well, I will certainly not reject you. But if you do evil, then as a wolf waits for a lamb, sin is waiting right beside you and wants you. Though it wants to rule over you, you must master it.'

Study Point: Biblical Metaphors In this verse, the Hebrew text uses a figure of speech called a metaphor ('sin is lying in wait at your door') to show Cain's perilous spiritual position. The metaphor compares sin to a wild animal lying in ambush before it springs upon and devours its prey. Metaphors such as this one cannot always be translated literally if they are to be understood by their audience. A literal translation of the Hebrew text at this point would be meaningless to a Tibetan reader, so the translators chose to make this metaphor into a simile ('as a wolf waits for a lamb') that communicates the imminent danger of destruction by sin, even though the words 'wolf' and 'lamb' are not in the Hebrew. Even the most conservative and literal English Bible translations sometimes render Biblical metaphors in this way.

Genesis 4.8

דְּרוֹנָה	גַּעֲמִינָהּ שְׁנִיָּה	וְהַשְׁמִינִיָּהּ	חַבְּרֵלָהּ	“דְּקָרֶב	אֲשֶׁר־בְּבֵית־אֶתְּנָהּ”
then	Cain a.p.	own brother	Abel to	we	field to go
לִשְׁאָמָדָהּ	לִשְׁאָמָדָהּ	גַּעֲמִינָהּ	וְהַשְׁמִינִיָּהּ	חַבְּרֵלָהּ	לִשְׁאָמָדָהּ
quote saying	field in	Cain a.p.	his brother	Abel hit after	killed

Genesis 4.8 Then Cain said to his brother Abel, 'Let's go into the field'. In the field Cain attacked his brother Abel and killed him.

Genesis 4.9

דְּרִיכְתָּהּ	יְהֹוָה־אֱלֹהִים־מֶלֶךְ־הָעוֹלָם	גַּעֲמִינָהּ	“בְּרוּנִי־שְׁנִיָּהּ	חַבְּרֵלָהּ
that after	Yaweh God a.p.	Cain to	your brother	Abel
שָׁדָךְ־זְדָם”	לִשְׁאָמָדָהּ	שְׁנִיָּהּ	דְּרִיכְתָּהּ	לִשְׁאָמָדָהּ
where is q.p.	quote asked so	its answer in	he a.p.	
“בְּנָאֵשָׂהּ	שְׁנִיָּהּ	בְּרוּנִי־זְדָם”	בְּרוּנִי־זְדָם”	לִשְׁאָמָדָהּ
I a.p. not know	he where is or not watcher	I am q.p.	quote said	

Genesis 4.9 Then Yaweh God asked Cain, 'Where is your brother Abel?'; and he answered, 'I don't know. Am I his keeper?'

Study Point: Rhetorical Questions A rhetorical question is one that is asked for its effect, rather than to get an answer. Here Cain uses a rhetorical question in an attempt to resist God's inquiry into his brother's death. Notice how Cain uses the third person auxiliary ସିଏଁ instead of the first person auxiliary ପିଲେଁ just as one would in the spoken language for this type of question.

Genesis 4.10

ତୁମ୍ହା	ଯାହେନ୍ଦ୍ରଗ୍ରାମକେଶ୍ୱର	"ତୁମ୍ହାମନ୍ତର୍ଦ୍ଵାରା	ଶବ୍ଦଶିଖିତକୁହାନମ୍ବା
then	Yaweh God a.p.	you a.p. deed evil such	why for did q.p.
ତୁମ୍ହାମନ୍ତର୍ଦ୍ଵାରାଧେନ୍ଦ୍ରଶିଖର	ଜାତିକୁହାନମ୍ବା	ତୁ	ତୁମ୍ହାମନ୍ତର୍ଦ୍ଵାରାଧେନ୍ଦ୍ରଶିଖର
your brother's blood a.p.	earth above from	I	calling

Genesis 4.10 Then Yaweh God said, 'Why have you done this evil deed? Your brother's blood is calling to me from the ground.

Genesis 4.11

ତୁମ୍ହାକୁହାନମ୍ବା	ତୁମ୍ହାମନ୍ତର୍ଦ୍ଵାରାଧେନ୍ଦ୍ରଶିଖର	ତୁମ୍ହାମନ୍ତର୍ଦ୍ଵାରା	ତୁମ୍ହାମନ୍ତର୍ଦ୍ଵାରା
therefore	you to punishment a get	worthy so	from now on
ତୁମ୍ହାମନ୍ତର୍ଦ୍ଵାରାଧେନ୍ଦ୍ରଶିଖର	କିମ୍ବାମନ୍ତର୍ଦ୍ଵାରାଧେନ୍ଦ୍ରଶିଖର	ତୁମ୍ହାମନ୍ତର୍ଦ୍ଵାରାଧେନ୍ଦ୍ରଶିଖର	ତୁମ୍ହାମନ୍ତର୍ଦ୍ଵାରାଧେନ୍ଦ୍ରଶିଖର
you a.p.	field work do not allowed	because	you a.p. killed
ତୁମ୍ହାମନ୍ତର୍ଦ୍ଵାରାଧେନ୍ଦ୍ରଶିଖର	ତୁ	ତୁମ୍ହାମନ୍ତର୍ଦ୍ଵାରାଧେନ୍ଦ୍ରଶିଖର	ତୁ
brother's blood	that	ground in	soaked is because
			s.t.

Genesis 4.11 Therefore since you are worthy of punishment, from now on you are not permitted to do field work, because the blood of the brother you killed is soaked in the ground.

Genesis 4.12

ଓତ୍ତିଶ୍ଵରୀ^{ସାଥୀ} ହାତୀରେ^{ପଦମୁକ୍ତିରେ} ଫୁଲମୁକ୍ତିରେ^{ପଦମୁକ୍ତିରେ} ଫୁଲମୁକ୍ତିରେ^{ପଦମୁକ୍ତିରେ}
you a.p. ground from fruit get try although fruit not at all grow will

ଓତ୍ତିଶ୍ଵରୀ^{କୌଣସି} ପିତାମହୀ^{କୌଣସି} ପଦମୁକ୍ତିରେ^{କୌଣସି} ଫୁଲମୁକ୍ତିରେ^{କୌଣସି}
you s.p. family not world in wandering continue must will

ବିଷ୍ଣୁ^{କାର୍ଯ୍ୟ} ଶବ୍ଦମୁଖୀ^{କାର୍ଯ୍ୟ}
quote said

Genesis 4.12 Even though you try to get fruit from the land, no fruit will grow. You will be homeless and remain wandering in the world.'

Genesis 4.13

ତୁମୁକ୍ତିରେ^{କାନ୍ତିଶ୍ଵରୀ} ଯାହୁ^{କାନ୍ତିଶ୍ଵରୀ} ପଦମୁକ୍ତିରେ^{କାନ୍ତିଶ୍ଵରୀ} ହାତୀରେ^{କାନ୍ତିଶ୍ଵରୀ}
then Cain a.p. Yaweh God to punishment such I a.p. bear not able

Genesis 4.13 Then Cain said to God, 'I cannot bear such a punishment;

Genesis 4.14

ଏହିପଦମୁକ୍ତିରେ^{କାନ୍ତିଶ୍ଵରୀ} ଓତ୍ତିଶ୍ଵରୀରେ^{କାନ୍ତିଶ୍ଵରୀ} ଏହିପଦମୁକ୍ତିରେ^{କାନ୍ତିଶ୍ଵରୀ} ଶବ୍ଦମୁଖୀରେ^{କାନ୍ତିଶ୍ଵରୀ}
Look! You a.p. today I Your presence and field from driving out so

ତୁମୁକ୍ତିରେ^{କାନ୍ତିଶ୍ଵରୀ} ପଦମୁକ୍ତିରେ^{କାନ୍ତିଶ୍ଵରୀ} ଫୁଲମୁକ୍ତିରେ^{କାନ୍ତିଶ୍ଵରୀ} ଶୁଣିଶ୍ଵରୀ
I s.p. family without world in wandering stay if whoever

ଏହିପଦମୁକ୍ତିରେ^{କାନ୍ତିଶ୍ଵରୀ} ତୁମୁକ୍ତିରେ^{କାନ୍ତିଶ୍ଵରୀ} ଏହିପଦମୁକ୍ତିରେ^{କାନ୍ତିଶ୍ଵରୀ} ବିଷ୍ଣୁ^{କାର୍ଯ୍ୟ}
I meet with that one a.p. I kill will quote said

Genesis 4.14 Look! Today you have driven me out from your presence and from the fields, and if I remain homelessly wandering the earth, whoever meets me will kill me.'

Genesis 4.15

ହେତୁରୁଦ୍ୟାଚ୍ଛବୀକରଣଶିଖା ॥ “ତେଣୁମିଳା ଶପନ୍ତି ଶବ୍ଦଶ୍ରୀଷ୍ଟ ତ୍ରୈଷବନ୍ଧବୀ
 but Yaweh God a.p. like that not if another a.p. you kills if
 ଶିଖାଗତ୍ତମାଯକନ୍ତିଷ୍ଠା ॥ କନ୍ତିଷ୍ଠା ଭୂଷାଷନ୍ତିଷ୍ଠାପନ୍ତି” ॥ ବୈଶାଶୁଦ୍ଧା ଦେଇକୁରାଶିଖା
 killer that to punishment times seven get will quote said therefore
 କାନ୍ତିଷ୍ଠା ମିଳାଶବ୍ଦଶ୍ରୀଷ୍ଟା ॥ ମିଳାଶକ୍ତିଷ୍ଠାପନ୍ତି ଦ୍ଵାରାପକ୍ଷଶିଖା ତ୍ରୈଷବନ୍ଧବୀ
 Cain another man a.p. not kill for God a.p. him on mark a put

Genesis 4.15 But Yaweh God said, 'Not so! If another person kills you, the killer will be punished seven times over'. For this reason, God put a mark on him, so that another person would not kill him.

Genesis 4.16

ଦ୍ରିକୁଳାଯିତ	ଯା'ହେ'ଦ୍ଗାର'ମହା'ଶୀ'ନୁଦରଶ	ଶଦ୍ଧା	ଆ'ଦିତ୍ସବି	ଏତ୍ପ୍ରଣାଶ'ଜୁ
then Cain	Yaweh God's presence from	going	Eden's	east side to
ଅନ୍ତରୀକ୍ଷକ	ବିଶ୍ଵମାତ୍ରୟ	କିଶ୍ଚ'ଏ	ଶାକୁଶ୍ଵ	ଶ୍ଵା ।
existing place	Wandering	quote	remained	s.t.

Genesis 4.16 Then Cain went out from before Yaweh God's presence and remained in the land of 'Wandering',⁶ east of Eden.

⁶ 'Wandering' translates the Hebrew word 'Nod'.

ଶ୍ରୀମଦ୍ଭଗବତ

Noah Prepares for the Flood

In Part One we reviewed the approach to reading that was taught in *How to Read Tibetan*, and we also reviewed the use of case marking particles. In Part Two, we will practice a slightly more natural form of reading in which the case particles are not marked.

Genesis 6.5

ଦୈତ୍ୟରେ ମନମାନ ସମନାତଦ୍ୱାରା
their thoughts all always evil only were seeing

Genesis 6.5 Yaweh God saw that the behavior of mankind on earth was evil, and all their thoughts were always evil only,

Genesis 6.6

ସିଦ୍ଧଶିଳ୍ପ ମିହିରିଶାମନ୍ଦିପାଣି
He humanity making work to regret and mind very sad since

Genesis 6.6 He regretted the work of making humanity and He was very sad, so

Genesis 6.7

“**ମନ୍ଦିରଶବ୍ଦ** **ବୃଦ୍ଧଶବ୍ଦ** **ଶିଶୁଶବ୍ଦ** **ପାତରଶବ୍ଦ** **ପାତରଶବ୍ଦ**
 humanity and cattle, animals, insects sky's birds etc.

ଯଥାପରିବାରା **ଏ** **ହେଲି** **ଶିମନ୍ଦିର** **କିମ୍ବା**
 all I made because now my thoughts very

ଦୂଷଣ୍ଟପରି **କୁରୁଶବ୍ଦ** **ଦେଖିଛନ୍ତିମା** **ଦେଖିଦେଖିବାରା**
 regretful because these all world from

ମୁଦ୍ରା **ମୁଦ୍ରାପରିବାରା**” **ବିଷାକ୍ତିଶବ୍ଦ**
 I destroy will said

Genesis 6.7 He said, 'Now because I deeply regret having made humanity and animals, insects, and birds, etc. I will destroy all of them from the world'.

Study Point: A Typical Tibetan Sentence: Verses 5, 6, and 7 are a good example of how a Tibetan sentence is typically formed. In this case, three reasons are given for God's decision to destroy the world:

- 1) The behavior of mankind was evil (verse 5);
- 2) All mankind's thoughts were always evil only (verse 5) ;
- 3) God regretted making these creatures (verse 6), which is both a consequence of the two reasons stated in verse 5 and itself a reason for His decision to destroy the world in verse 7.

This basic structure ('Because of A, B, and C, D happened) is very typical of Tibetan prose, and you will see many examples of this structure as you read further (e.g. verse 13 below).

Genesis 6.8

ଦେଖିବାରା **ଯାସିନ୍ଦରାକାମକଷାଶିଶ** **କୁଅଁଏ** **ଶୁଭଶବ୍ଦଶିଶ**
 But Yaweh God Noah to was pleased.

Genesis 6.8 But Yaweh God was pleased with Noah.

Genesis 6.9

ଏହିକୁଣ୍ଡାରୀ	ଶ୍ରୀନ୍ଦ୍ରା	ଯିବାଟି	କୁଣ୍ଡାରୀ	ମୀ	ଶ୍ରୀମଦ୍ଭାବୀଷା	ଯିବାଦିନା
This Noah's	story	being	Noah	man	honest a	was and
ତଥିବୁନ୍ଦୁଷୁର୍ପଦବରୀ	ମିହିବଦବନ୍ଦା		ଶିଦାଂତାତ୍ମିକା	ଶ୍ରୀମଦ୍ଭାବୀଷା	ଦ୍ରୋଗମକ୍ଷା	
that time at being	people among		he alone	faultless was	God	
ଦମନମନ୍ଦ	ରାଶନଶା					
with	associated / had a close relationship					

Genesis 6.9 This is the story of Noah. Noah was a man of honest heart, and among the people of that time only he was without fault. He had a close relationship with God.

Genesis 6.10

କୁଣ୍ଡାରୀ	ଶ୍ରୀମଦ୍ଭାବୀଷା	ଅନ୍ତରୀ	ଶିଦାଂତାତ୍ମିକା	ଶେମଦି
Noah to	sons three	having	their names	Shem and
ହମଦି	ଯାଫଦି	ଏତକାହିବା		
Ham and	Yapheth	were		

Genesis 6.10 Noah had three sons; their names were Shem and Ham and Japheth.

Genesis 6.11

ଯଦିଦ୍ଗର୍ଭମକ୍ଷାମୀ	ଶ୍ରୀମଦ୍ଭାବୀଷା	ମିହିବଦବନ୍ଦା	ଅନ୍ତରୀଷୁ	ଦମନମନ୍ଦୁଷୁର୍ପଦବି
and God's	sight in	humanity	totally	corrupt becoming
ବିଦ୍ଵାନ୍	ଶରୀରମ	ଭାବାତ୍ମଦିନା		
violence	everywhere	spread and		

Genesis 6.11 And in God's sight humanity had become totally corrupt and violence had spread everywhere, and

Genesis 6.12

એવું મનીદે હોસના ગ્રીસ	ક્રુષ્ણ વાદું વિશ્વ	પ્રથમા વિશ્વ	દર્શન વિશ્વ	અનુભૂતિ
and humanity	behavior evil	did because	world	completely
ઘણા વિશ્વ	શરીર વિશ્વ	દર્શન મહેશ વિશ્વ	શરીર વિશ્વ	દર્શન વિશ્વ
deeds evil with	filled was	God	seeing	

Genesis 6.12 Humanity did evil, so that God saw that the world was completely filled with evil deeds.

Genesis 6.13

ત્રિલિંગ	નોયા	“મિરી હોસના ગ્રીસ	પ્રથમાની ઘણા વિશ્વ	શ્રી કૃષ્ણ	
He	Noah to	humanity	did	deeds evil	by means of
વિશ્વ	શરીર	ભાવિંદું વિશ્વ	શ્રીં સ્વિં	દસ	મિરી હોસના
violence	everywhere	has spread because	behold	I	humanity
દર્શન	દર્શન	અનુભૂતિ			
world	together with	completely	destroy will		

Genesis 6.13 He said to Noah, 'Since by means of the evil that humanity has done, violence has spread everywhere, behold, I will completely destroy the human race together with the world.'

Genesis 6.14

ત્રિલિંગ	ત્રિલિંગ	બદ્ધિનિઃક્રીદા	બદ્ધિનિઃપ્રાણ	શ્રી	
You and	your	family for	rooms having	wooden boat	
ક્રોદ્ધા	બાંધા	શ્રી	શ્રી	શ્રી	
large a	make and	out/inside	both to	pitch	apply

Genesis 6.14 For yourself and your family, make a large wooden⁷ boat with rooms in it, and apply pitch inside and out.

⁷ The Heb. is lit. 'gopher' wood but the exact meaning of this term is unknown.

Genesis 6.15

מְשֹׁלֵךְ־בָּנָה־	שְׂעִירִים	מִזְבֵּחַ־	שְׁלֹשׁ־מִצְבֵּחַ	מִזְבֵּחַ
way of making	boat's length		meters 130	width
שְׁלֹשׁ־מִצְבֵּחַ וְשְׁלֹשׁ־	מִזְבֵּחַ	שְׁלֹשׁ־מִצְבֵּחַ	מִזְבֵּחַ וְשְׁלֹשׁ־	מִזְבֵּחַ
meters 22 and	height	meters 13	having one	make

Genesis 6.15 Make the boat's length 130 meters, its width 22 meters, and its height 13 meters.⁸

Genesis 6.16

וְעַל־בָּיִת־	שֶׁמֶן־עֲלֵי־	בָּנָה־	שֶׁמֶן־	שְׁמֶן־	שְׁמֶן־
and boat on	roof a covering		roof and	wall between	meter half
וְעַל־בָּיִת־	שְׁמֶן־	בָּנָה־	שֶׁמֶן־	שְׁמֶן־	שְׁמֶן־
space put / leave	boat's in	deck/floor	upper lower middle	three	

מִשְׁכְּנָה־	שְׁמֶן־	בָּנָה־	שְׁמֶן־	מִשְׁכְּנָה־
make after	boat's side in	door a	make	

Genesis 6.16 Cover the boat with a roof,⁹ and between the roof and the side wall leave half a meter of space. Inside the boat, make lower, middle, and upper decks and in the side of the boat make a door.

⁸ The Heb. is literally 300 cubits long, 50 cubits wide, and 30 cubits high.

⁹ In Heb. the term is ambiguous and can also mean, 'make a window'.

Genesis 6.17

ଶ୍ଵେତଶିଖ ଦେଖାନ୍ତେବିରଦ୍ଧ ଜୀବାଶୀଳବ୍ୟକ୍ତିଗତି ଜୀବନାତରେଷମନାତରେ ଯେତ୍ପରିହାରେଣ୍ଟିକୁ
Look world in life's breath having animals all destroy in order to

ମୁଁ ଦୂର୍ବଲ କେବଳଶିଖ ସମ୍ମାନୀ
I flood big a make will

Genesis 6.17 Behold, in order to destroy all the living beings in the world that have the breath of life, I am going to cause a great flood.

Genesis 6.18

ଅତିରିକ୍ତ ତ୍ରୈତାନିକା ତ୍ରୈତାନିକା ତ୍ରୈତାନିକା
But you with covenant make will you and your wife and your

ତୃତୀୟ ତୃତୀୟ ତୃତୀୟ ତୃତୀୟ
sons 3 and their wives boat in enter will

Genesis 6.18 But I will make a covenant with you. You and your wife and your three sons and their wives will enter the boat,

Genesis 6.19-20

ଏହାଦେଖି ଜୀବନାତରେଷମନାତରେ ଜୀବନାତରେଷମନାତରେ
and they alive remain so that living things all and

ପରିପ୍ରେକ୍ଷି ଦେଖନ୍ତ ସମନାତରେଷମନାତରେ ପରିପ୍ରେକ୍ଷି ଦେଖନ୍ତ
birds types all among male female both you with

ଶ୍ଵେତଶିଖ ତ୍ରୈତିକ
boat in take

Genesis 6.19-20 and so that they may remain alive, take into the boat with you pairs of male and female from all kinds of living things and all kinds of large and small birds.

Genesis 6.21

અદ્યાત્મે હેઠાં એ કણ્ણાં હેશાં દા	ઓદ્યોદી પ્રીતાયદા	પાંચાં વનશાશ્વતા
and them for	food different types and	you for also
take	commanded	foods store up after

ઓદ્યોદી " તેણાં વાદાં

Genesis 6.21 And store up and take various kinds of food for them and also for you, [God] commanded.

Genesis 6.22

દ્રોગ્યાં મહેશાં	એગાડાં શદાં વાલું	નોઃ	એન્નુષાં એન્નુષાં
God's	command as	Noah	did/accomplished

Genesis 6.22 Noah did as God commanded.

કુદ્ધાં કેણ્ણે રીજાં

The Great Flood

Genesis 7.1

દ્વિત્તા	યા'ખે'દ્રોગ્યાં મહેશાં	નોઃ	"મિંબસા'દ્વી'યા	ઓદ્યોદી પ્રીતાય
After that	Yaweh God	to	this from	you only
દ્વી'નુદ્દુ	શેમશાનુદ્દુઃઘીરાં	ଓદ્યા	ଓદ્યું	શુરી'નુ
before me	heart honest is since	and	your	family

કુદ્ધાં

go

Genesis 7.1 Then Yaweh God said to Noah, 'Since you alone are honest-hearted before me among this generation, you and your family go into the boat.

Genesis 7.2-3

ଶ୍ରୀକଣାନ୍ତସମାତଦ୍ବା | ହୃଦ୍ୟରେଖିଷନ୍ତସମାତଦ୍ | ଆଶବିନ୍ଦିଷ୍ଠିତ
living things all and birds kinds all earth on

ଶର୍ଵତ୍ତରେଖିଷନ୍ତସମାତଦ୍ବା | ଦ୍ୱାରାପାତରେଖିଷନ୍ତସମାତଦ୍ବା | କର୍ତ୍ତବ୍ୟରେଖିଷନ୍ତସମାତଦ୍ବା |
alive remain so that God to offer worthy

ଶ୍ରୀକଣାନ୍ତସମାତଦ୍ବା | ଶର୍ଵତ୍ତରେଖିଷନ୍ତସମାତଦ୍ବା | ଶର୍ଵତ୍ତରେଖିଷନ୍ତସମାତଦ୍ବା |
living things clean types all from male female 7 each

ଦ୍ୱାରାପାତରେଖିଷନ୍ତସମାତଦ୍ବା | କର୍ତ୍ତବ୍ୟରେଖିଷନ୍ତସମାତଦ୍ବା | ଶ୍ରୀକଣାନ୍ତସମାତଦ୍ବା |
God to offer unworthy living things unclean types from

ଶ୍ରୀକଣାନ୍ତସମାତଦ୍ବା | ଶର୍ଵତ୍ତରେଖିଷନ୍ତସମାତଦ୍ବା | ଶ୍ରୀକଣାନ୍ତସମାତଦ୍ବା |
male female 2 each birds types from male female 7 each

ନିର୍ଦ୍ଦେଶ
take

Genesis 7.2-3 So that all animals and all birds may remain alive in the earth, take from among every kind of clean¹⁰ animal seven males and seven females, and from the unclean¹¹ kinds of animals a pair of males and females, and from the kinds of birds seven pairs of males and females.

Study Point: Logical Units: A look at the English words between the lines of Tibetan text in this verse gives the following sequence: ' living things all and birds kinds all earth on alive remain so that God to offer worthy living things clean types all from male female 7 each God to offer unworthy living things unclean types from male female 2 each birds types from male female 7 each take'. How do you make sense of such seemingly random words? By dividing them into logical units. *How to Learn Tibetan* introduced the method of breaking a sentence apart by syntactic particles. When faced with longer texts like this one, it is helpful to break the text into larger logical units:

- 1) living things all and birds kinds all earth on alive remain so that (purpose)
- 2) God to offer worthy living things clean types all from male female 7 each (*shad*)

¹⁰ The Tib. is lit. ' clean animals that can be offered to God'.

¹¹ The Tib. is lit. ' unclean animals that cannot be offered to God'.

- 3) God to offer unworthy living things unclean types from male female 2 each (*shad*)
- 4) birds types from male female 7 each (no marker)
- 5) take (main verb)

Note that the first unit is a purpose statement marked by འདີ່ພ୍ରିଣ୍ଟ . The next two units are marked simply with a ດ ໂ at the end of each unit, and the third unit ends just before the sentence's main verb. Splitting Tibetan sentences into larger logical units in this way can help you read even the longest strings of text.

Genesis 7.4

ଦ୍ୱାରା	ବ୍ୟାପନ୍ତିକୁମ୍ଭୀ	ହେଲ୍ତୁଙ୍ଗୁ	ଦିନକର୍ତ୍ତାବିଶ୍ଵାଷକୁମ୍ଭ	ମାନନ୍ଦାଦି
from now	days 7	later	day night 40 up to	I rain and
ତୁମ୍ଭାକେବିଧିବିଷା	ମନ୍ଦବିନ୍ଦା	ମନ୍ଦବିନ୍ଦା	ମନ୍ଦବିନ୍ଦା	ମନ୍ଦବିନ୍ଦା
flood great a	make descend and	I earth on		made
ଜୀବନାତବସମାତବ	ମନ୍ଦବିନ୍ଦା	ତେବେଶବ୍ରାତା		
living things all	will destroy	said		

Genesis 7.4 Seven days from now, for 40 days and nights, I will cause rain and a great flood; I will destroy all living things that I have made on the earth.'

Genesis 7.5

ଯାୟିଦ୍ଗର୍ଭମକ୍ଷଣୀ	ମାନନ୍ଦାଦିବିଶ୍ଵାଷକୁମ୍ଭ	ନୋହ	ମନ୍ଦବିନ୍ଦାପରିପ୍ରକାଶି
Yaweh God's	command as	Noah	accomplished (did)

Genesis 7.5 Noah did as Yaweh God commanded.

Genesis 7.6

ଯନ୍ତ୍ରମନ୍ଦବିନ୍ଦା	ତୁମ୍ଭାକେ	ମନ୍ଦବିନ୍ଦା	ନୋହ	ମନ୍ଦବିନ୍ଦା
And rain and	flood	came down when	Noah	age years
ମନ୍ଦବିନ୍ଦା	ମନ୍ଦବିନ୍ଦା			
600	reached was			

Genesis 7.6 And when the rain and flood came, Noah was 600 years old.

Genesis 7.7

କୁର୍ମା'ରକ୍ଷା'	ସମ୍ବର୍ଷିତ୍ଵିତ୍	ନୋହାନ୍ଦା'ମିତରୀ'	ସବେଳ୍ଲା
flood from	be saved from in order to	Noah and his	wife
ମିତରୀ'	ସମ୍ବର୍ଷମନ୍ଦା'	ଶର୍କରୀ'	ଗ୍ରେଣ୍ଟା
his	sons 3 and	their	wives
		boat into	entered

Genesis 7.7 In order to escape the flood, Noah and his wife and his three sons and their wives went into the boat.

Genesis 7.8-9

ଦ୍ୱାରା'ପର୍ଯ୍ୟନ୍ତରୀଣିତିରୀ'	ସମ୍ବର୍ଷମନ୍ଦା'ପାଖୁର୍	ମୂର୍ଖର୍ଦ୍ଦା'	ଶିଶୁ'କଣଶ'ରାଜୁ'ଶିଶୁ'ଶିଶୁ'
God	command as	cattle and	small living things ¹²
ରୀତିଶାସନା'ତତ୍ତ୍ଵା'	ବୃତ୍ତିପ୍ରଦିର୍ଘିରୀତିଶାସନା'ତତ୍ତ୍ଵା'ନ୍ଦା'	ମୀଳତତ୍ତ୍ଵା'	ସମନା'ତତ୍ତ୍ଵା'ରକ୍ଷା'
kinds all	birds kinds all clean and	unclean	all from
ଶାଶ୍ଵତ୍ରେଷ୍ଟିପ୍ରକାଶା'	ନୋହାନ୍ଦା'ମନ୍ତରୀ'	ଶୁଦ୍ଧିକର୍ତ୍ତା'	ପ୍ରିଣ୍ଟା
male female each in turn	Noah with	boat into	went

Genesis 7.8-9 According to God's command, a male and a female from all kinds of animals and all kinds of clean and unclean birds went into the boat with Noah.

Genesis 7.10

ଦ୍ୱାରା'	ବର୍ଷା'ବ୍ୟବ୍ରିଶି'	ଦୈନିକ୍ରମିତିରୀ'	ଜୀବି'	କୁର୍ମା'କ୍ଲେଶ୍ଟିର୍	ଘୂର୍ଣ୍ଣା'
After that	days 7	later	earth on	flood great	happened

Genesis 7.10 Seven days later, the great flood came on the earth.

¹² The Hebrew term refers to reptiles, small mammals, insects, 'creeping things' etc.

Genesis 7.11

ଶ୍ରୀଅମ୍ବା	ବୁଦ୍ଧିଷ୍ଠ	ଶ୍ରୀଅମ୍ବା	ଶ୍ରୀଅମ୍ବା	ଶ୍ରୀଅମ୍ବା	ଶ୍ରୀଅମ୍ବା
Noah	age years	600	months second	date 17 reached	day
ତେବେବେ	କୁଣ୍ଡଳେଖିନ୍ଦି	ଶହିନ୍ଦି	କୁଣ୍ଡଳେଖିନ୍ଦି	ଶହିନ୍ଦି	ଶହିନ୍ଦି
that very on	ocean great's	depths'	springs all	burst open and	
ଶତାବ୍ଦୀ	ଶତାବ୍ଦୀ	ଶତାବ୍ଦୀ			
sky's	floodgates	all	also opened		

Genesis 7.11 On the very day when Noah was 600 years, 2 months, and 17 days old, all the springs in the depths of the great ocean burst open, and all the floodgates of the sky also opened.

Genesis 7.12

ପରିବର୍ତ୍ତନ	ଶିଥିଲାକାଳ	ପରିବର୍ତ୍ତନ	ପରିବର୍ତ୍ତନ	ପରିବର୍ତ୍ତନ	ପରିବର୍ତ୍ତନ
after that	days nights	40 up to	rain hard	fall would	rain
ଏହିରେ					
began					

Genesis 7.12 Then the heavy rain began that would fall for forty days and nights.

Genesis 7.13

ଏହିରେ	ଶିଥିଲାକାଳରେ	ଶ୍ରୀଅମ୍ବାରେଶ୍ଵରୀମହାଜ୍ଞା	ଶ୍ରୀଅମ୍ବା	ଶ୍ରୀଅମ୍ବା	ଶ୍ରୀଅମ୍ବା
And	that day very on	Noah and his wife	sons 3	Shem Ham	
ଯାହାରେ	ଶିଥିଲାକାଳରେ	ଶ୍ରୀଅମ୍ବା	ଶ୍ରୀଅମ୍ବା		
Yaphed and	their wives	boat into	went		

Genesis 7.13 And on that very day Noah and his wife and his three sons Shem, Ham, and Japheth and their wives went into the boat.

Genesis 7.14

ଶ୍ରୀମଦ୍ଭଗବତ୍	ଶତାବ୍ଦୀନାଥ	ଶ୍ରୀକୃଷ୍ଣ	ଶ୍ରୀକଷଣାଦୁଷ୍ଟି
They with	beasts and	cattle	small living things
ପ୍ରସ୍ତୁତମନାତର୍ମୁଖୀ	ମିଶାଙ୍କାଙ୍ଗୁଳୀ	ଶୁଦ୍ଧିକର୍ମକୁର୍ମିକୀ	
birds all's	kinds each every	boat into went	

Genesis 7.14 With them went all kinds of beasts and cattle and creeping things and all kinds of large and small birds, all of them went into the boat according to their kinds.

Genesis 7.15

ଶ୍ରୀଶୀର୍ମୁଖା	ଅନ୍ତପରି	ଶିମନାତର୍	ମିଶାଙ୍କମନାତର୍ମୁଖା	ଶିମାରିକି
life breath	having	animals	kinds all from	male female each
ଶ୍ରୀଜୀବିକର୍	ଶ୍ରୀମନାନା	ଶୁଦ୍ଧିକର୍	ଶ୍ରୀକର୍	
Noah to	arrived after	boat into	went	

Genesis 7.15 Male and female of all kinds of animals having the breath of life each came to Noah and went into the boat.

Genesis 7.16

ଦିକ୍ଷକର୍ତ୍ତା	ଦ୍ଵାରାମହିମା	ଯଗନ୍ନାନ୍ତିର୍ମୁଖୀ	ଶୁଦ୍ଧିକର୍ମକୁ	ଶ୍ରୀମନିହିନ୍ଦା
These all	God's	command as	boat into	went after
ଯାଓହ ଦେବ	ଶ୍ରୀଜୀବି	ଶୁଦ୍ଧିକର୍ମକୁ	ଶୁଦ୍ଧିକୁ	ଶୁଦ୍ଧିକର୍ମକୁ
Yaweh God	Noah	behind	boat's door	closed

Genesis 7.16 After they all went into the boat in obedience to God's command, Yaweh God shut the boat's door behind Noah.

Genesis 7.17

एवं द्विंशति दिनैः इव त्रिशति दिनैः इव
And days 40 during flood great took place because water increasing
एवं द्विंशति दिनैः इव त्रिशति दिनैः इव
deep became since boat water on floated

Genesis 7.17 And for 40 days, because of the great flood, the water rose and became deep, so that the boat floated on the water.

Genesis 7.18

त्रिशति दिनैः इव त्रिशति दिनैः इव
water very increased since water higher & higher going
त्रिशति दिनैः इव त्रिशति दिनैः इव
boat continuously water on floated

Genesis 7.18 The waters greatly increased and rose very much. The boat drifted on the surface of the water.

Genesis 7.19

एवं द्विंशति दिनैः इव त्रिशति दिनैः इव त्रिशति दिनैः इव
and the water very deep and wide became since sky's
द्विंशति दिनैः इव त्रिशति दिनैः इव
under being mountain high every water in sank

Genesis 7.19 And since the waters became so deep and wide, they covered all the high mountains under the sky,¹³

Study Point: Perspective: The Hebrew source text says that the waters rose so much that they covered the mountains. In Tibetan it is more natural to say that the waters rose so

¹³ The Tib. is lit. 'all the high mountains sank under the waters'.

much that the mountain tops sank beneath the waters. The meaning is the same, the only difference is *perspective* - that is, the viewpoint from which a culture looks at events.

Genesis 7.20

କ୍ଷେତ୍ର	ମିଥିନି	କ୍ଷେତ୍ରରୁ	ଶ୍ରୀମତ୍ର	ତମାଣ୍ଟି	ମହିନାରୁ	ଶ୍ରୀମତ୍ରା
water	mountains	tops than	meters 7	up to	higher	arrived

Genesis 7.20 the waters reached 7 meters¹⁴ higher than the mountains' tops.

Genesis 7.21

ଯଦ୍ବାପାର୍ଦ୍ଧାର୍ଦ୍ଧି	କ୍ଷେତ୍ରକର୍ମମଦି	ଶ୍ରୀକଣତ୍ରାମସ୍ତିକା	ଶତନାଶିକା
and earth on was	cattle all and	small living things	carnivorous animals
ପ୍ରସିଦ୍ଧ	ମିଥିନାତନ୍ତି	କ୍ଷେତ୍ରରୁରୁ	ଶ୍ରୀଜ୍ଞା
birds	person all	water that in	dying

Genesis 7.21 And all the animals, creeping things, wild animals, and birds, and all human beings on the earth died in the waters;

Genesis 7.22

ମହାରା	ଶ୍ରୀମତ୍ରା	ଶ୍ରୀଗୀନ୍ଦୁଶାର୍ଦ୍ଧାର୍ଦ୍ଧି	ଶ୍ରୀମନାତନ୍ତିଶମନାତନ୍ତି	ଶ୍ରୀତି
In summary	dry land on	life breath having	animals all	died

Genesis 7.22 in summary, all the animals on dry land that had the breath of life died.

Genesis 7.23

ଜାନ୍ମିଦ୍ଵାର୍ଦ୍ଧାର୍ଦ୍ଧି	କ୍ଷେତ୍ରରୁ	ପ୍ରସିଦ୍ଧା	ଶ୍ରୀମନାମର୍ଦ୍ଧି	ଶ୍ରୀମନାତନ୍ତିଶମନାତନ୍ତିରୁ
earth on having	cattle and	birds to	etc.	animals all and
ମିଥିନିଶାନ୍ତି	ଯାଁଅନ୍ତିରୁମକ୍ଷେତ୍ରାଶ୍ରୀଶ	ମେଦିନିମର୍ଦ୍ଧି	ହୃଦ୍ୟ	ଶ୍ରୀବିନ୍ଦ
humanity all	Yaweh God	destroyed	However	boat in

¹⁴ The Heb. is lit. '15 cubits'.

ଶ୍ରୀଅନୁମାନ୍ତୁ ଅନୁମାନ୍ତୁ ଏକମାତ୍ର ଜୀବିତ ରହିଥାଏଇ କିମ୍ବା ଏକମାତ୍ର ଜୀବିତ ରହିଥାଏଇ କିମ୍ବା

Genesis 7.23 Yaweh God destroyed all the animals, birds and all living beings on the earth, and all of humanity. However, all who were with Noah in the boat remained alive.

Study Point: Repetition: The Bible very frequently uses repetition to emphasize crucial points. In this case, verse 21 tells us that all the classes of living creatures *died*. Verse 22 says 'all the animals on dry land that had the breath of life *died*'. Verse 23 says 'every living thing *was destroyed*'. The Hebrew text uses this threefold repetition to mark a major Biblical theme: the consequence of disobedience to God is death. In Tibetan, however, this type of repetition is perceived as clumsy and unnatural. Tibetan uses other, more explicit methods to emphasize an important point. As you read this story with friends, help them to understand that repetition is just a method that Hebrew uses to talk about what is important.

Genesis 7.24

ଓ. ৰି.ମା. ସତ୍ୟନାମାପନାମ. ସାହେବଙ୍କୁ. ଓ. ସୁନ୍ଦରୀ ।
and days 150 up to earth on water spread

Genesis 7.24 The waters were spread over the earth for 150 days.

କୁର୍ମଶାହଦେଖିଲ୍ଲାଙ୍ମା The End of the Flood

Genesis 8.1

ଦେବାଶୁଦ୍ଧ ଦୋଷମକ୍ଷଣାଶିତ୍ତ ଦ୍ୱାରା କୁର୍ମଜନ୍ମ ଶୁଦ୍ଧିକରଣପଦ୍ଧତି ସମସାତନ୍ତ୍ରୀ
But God still Noah and boat in being all to
ଦ୍ୱାରାଶବ୍ଦବିନ୍ଦୁଟି କୁର୍ମଜନ୍ମ କୁର୍ମବିନ୍ଦୁ କୁର୍ମଶାହଦେଖିଲ୍ଲାଙ୍ମା
thinking (about) water above wind a made to blow and
କୁର୍ମମରଦର ରହିବିଲ୍ଲ ଅନ୍ତରମାଳା
water lower going not only,

Genesis 8.1 But God still remembered/thought about Noah and all those in the boat; He made a wind blow over the water on the earth, and not only was the water going down,

Genesis 8.2

କୁର୍ମକ୍ଷେତ୍ରବିନ୍ଦୁ	ଶାର୍ଦ୍ଦିଗୀ	କୁର୍ମଶାହଦ୍ଵାରା	କମାମନ୍ଦି	କୁର୍ମଜନ୍ମ
ocean	depths	springs and	sky's	floodgates
ବ୍ୟାପାରକାରୀ	ବ୍ୟାପାରକାରୀ	କରି		
stopped after	heavy rain	stopped		

Genesis 8.2 the springs in the depths of the great ocean and the floodgates of the sky stopped and the violent rain ceased.

Genesis 8.3

ଦିନ	ଏକୁଦଶ୍ୟାମକରି	କେତେବୀରି	କୁ	ଦ୍ୱାରାଶବ୍ଦ	କୁର୍ମଶାହଦ୍ଵାରା
days	150	during	କରି	ଶବ୍ଦରେ	ରେକେଦିଲ୍ଲାଙ୍ମା

Genesis 8.3 During a hundred and fifty days the water slowly receded.

Genesis 8.4

አዲስ ዘመን	ክና	፳፭	ዓራት	አራት ስምን አራት ስምን
month seventh	date	17th	day	Ararat called country's
ሙሉ ቤት	ሽ	ለ		
mountain range on	boat the	settled		

Genesis 8.4 On the seventeenth day of the seventh month, the boat settled on the mountains¹⁵ of the land called Ararat.

Genesis 8.5

ቁጥር	ኩል	የተ	አዲስ ዘመን
water the	down	going was and	month tenth
ዓራት ስምን	ሙሉ ቤት	ለ	
day first on	mountain tops	came out	

Genesis 8.5 The water was going down, and on the first day of the tenth month, the peaks of the mountains appeared.

Genesis 8.6

ዓራት	አዲስ ዘመን	ከ	ነ	ቅ	አዎን
days	40	after	Noah	boat's	window
ቅ					
ቅ					

Genesis 8.6 After forty days Noah opened the boat's window, and

¹⁵ The Hebrew refers to a mountain range; the Tib. is 'mountain range' or 'line of hills'.

Genesis 8.7

ଶ୍ରୀରାବିଷା	ଶ୍ରୀରାବି	ନାମାଙ୍ଗମାଦ୍ଵୀ	ତମାତା	ଧର୍ମକ୍ରମ
raven a	releasing	earth not dry	until	back & forth
ଶୁର୍ଖା				
flew				

Genesis 8.7 released a raven ¹⁶ which flew back and forth until the waters dried up from the earth.

Genesis 8.8

ଦୀର୍ଘାଯଦ	ଦୁର୍ଲଭମର	ଜ୍ଞାମାହ୍ରଦ୍ଵୀପେଷାକ୍ରିମ	କୃତାନ	ଶୁର୍ଖାର୍ଦ୍ମମାତିଥା
then again	waters	dry or not know for	Noah	dove a
ଏହାରଣା				
sent after				

Genesis 8.8 Then in order to know whether the waters had dried up or not, Noah sent out a dove. ¹⁷

Genesis 8.9

ନାସମନ୍ତଦାତା	ନ୍ତର୍ଦ୍ଵାଯଦ	କୁ	ପଦ୍ମଭାବ	ଶୁର୍ଖାର୍ଦ୍ମନିଧା
earth all on	even yet	water	was since	dove that to
ଶ୍ରୀରାବିଦ୍ଵୀପୁରୁଷିଷା	ଶୁର୍ଖାକ୍ରମ	ପଦ୍ମଭାବ	ପଦ୍ମଭାବ	ପଦ୍ମଭାବ
sitting place not because	boat to	return after	came and	
କୃତାନ	ଏତାମକୁରାତାନ	ଶୁର୍ଖାର୍ଦ୍ମମାତିଥା	ଶୁର୍ଖାର୍ଦ୍ମ	ଏତା
Noah	hand stretched after	dove taking	boat into	put

Genesis 8.9 Because the water was still on all the earth, the dove did not find a place to settle, and returned to the boat. Noah reached out and took it and put it back in the boat.

¹⁶ A Tibetan raven or *pho rog*.

¹⁷ A dove or pigeon:Tibetan *phug ron*

Genesis 8.10

Genesis 8.10 Then again seven days later he again sent out a dove,

Genesis 8.11

କୁମାର୍କନ୍ଦୀ	ବ୍ରତିକ୍	ଶଶିଘ୍ରଦଶା	ପିନ୍ଧିଶ୍ରୁତିରେ	ଶାଖା	ଶାଖାପାତିଶା
dove the	evening	returned after	olive	leaf	fresh a
ଶକ୍ତିର୍ଦ୍ଦୀ	ଶ୍ରୀରାଧାମଶକ୍ତିର୍ଦ୍ଦୀ	କ୍ଷେ	ନମରଙ୍ଗପ୍ରତିଶ୍ରୁତିର୍ଦ୍ଦୀ	କୁଆନ୍ଦା	ଶାଶ୍ଵତ
beak in	was carrying seeing	water	lower going was	Noah	knew

Genesis 8.11 and the dove returned in the evening, carrying a fresh olive leaf in its beak; from seeing this, Noah knew the waters had gone down.

Genesis 8.12

ଦେବଶ୍ୟଦ	ତିର୍ଯ୍ୟକ	ଶିଖାପଦୁଷ୍ଟପଞ୍ଜୀଶାରଣ	ଶାର୍ଦ୍ଦିନାପଦୁଷ୍ଟପଞ୍ଜୀ
then again	he	days 7 waited after	dove a sent;
ଦେ	ତିର୍ଯ୍ୟକ	ଶିଖାପଦୁଷ୍ଟପଞ୍ଜୀ	
it	him to	did not return	

Genesis 8.12 Then again he waited seven days and sent out the dove; it did not return to him.

Genesis 8.13

କୁଞ୍ଜା Noah	ଶୁଦ୍ଧିତୁଷା ବନ୍ଧୁ ସ୍ତୁମିଦିତୀ age years 600 no 10 one ¹⁸	ଶବ୍ଦାର୍ଥି month 1st	କେତ୍ତାତୀତି ପରିଦିତ date 1 reached day
ପନ୍ଦମରଙ୍ଗପିତ୍ର water down went	କର୍ତ୍ତାର୍ଥିତା finished was since	କୁଞ୍ଜା ଶୁଦ୍ଧିତୁଷା Noah boat's roof	ପିତ୍ର opening
ପ୍ରତିଶାପିତିତାଲ୍ଲାଙ୍ଘ everywhere looking	ଏହି ଏ ଅମାର୍ତ୍ତ and earth dry	ପରିଦିତ was going	ପରିଦିତ saw

Genesis 8.13 When Noah was six hundred and one years, one month and one day old, and since the water had finished going down, Noah opened the roof of the boat, looked all around, and saw that the ground was drying out.

Genesis 8.14

ଶବ୍ଦାର୍ଥିତାପରିଦିତକେତ୍ତା month 2nd's date	ଶିଥୁରିତୁଷା ଶୁଦ୍ଧିତୀ 27th's day	ଜାତି earth	ଅନ୍ତାଙ୍କୁ completely	ଅମାର୍ତ୍ତ dry was
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Genesis 8.14 On the 27th day of the second month, the ground was completely dry.

Genesis 8.15

ଦିନା then	ଦୋତୁମକ୍ଷାତିତ God	କୁଞ୍ଜାଯ Noah to (said)
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Genesis 8.15 Then God [said] to Noah,

Genesis 8.16

“ତୁ ପିତ୍ରମନ୍ଦ Now you and	ପିତ୍ରଶ୍ରୀ ପତନ୍ତିକ୍ଷା your wife	ପିତ୍ରଶ୍ରୀ ପତନ୍ତିକ୍ଷା your sons 3 and	ଶିକ୍ଷରି ପତନ୍ତିକ୍ଷାତିତ their wives
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¹⁸ The phrase ଶୁଦ୍ଧିତୁଷା ସ୍ତୁମିଦିତୀ or 'six hundred no ten one' means 601.

ଶୁବ୍ରନ୍ତ ଶତକିଷ
boat from leave/come out of

Genesis 8.16 'Now you and your wife and your three sons and their wives come out of the boat.

Genesis 8.17

ଅହଁ ପ୍ରିଦାର୍କ୍ଷମନ୍ତ୍ର ଅନ୍ତର୍ଭାବୀ
And you with was
ଶୁବ୍ରନ୍ତ ଶତକିଷ
and boat from out lead
ଶୁବ୍ରନ୍ତମ୍ଭାବନ୍ତ୍ରମ୍ଭାବୀ
descendants having greatly multiply after earth
କିଷାନ୍ତମ୍ଭାବନ୍ତ୍ର
commanded

ଶୁବ୍ରନ୍ତ ଶତକିଷ
cattle and small living things
ଶୁବ୍ରନ୍ତ ଶତକିଷ
because they
ଶୁବ୍ରନ୍ତ ଶତକିଷ
fill will in order to

Genesis 8.17 And lead out of the boat the animals and large and small birds and large and small living creatures who were with you in the boat, because they are to have many descendants, and increase in number and fill the earth', God commanded.

Genesis 8.18

ଶୁବ୍ରନ୍ତ ଶତକିଷ
Noah and his wife and
ଶୁବ୍ରନ୍ତ
boat inside from
ଶୁବ୍ରନ୍ତ
came out and

ଶୁବ୍ରନ୍ତ ଶତକିଷ
his sons 3 and
ଶୁବ୍ରନ୍ତ ଶତକିଷ
their wives

Genesis 8.18 Noah and his wife and his three sons and their wives came out of the boat and

Genesis 8.19

ཡང·	ବୁଦ୍ଧିର୍ଦ୍ଦନ·	ଶିଶୁକଣଶାତ୍ସୁନ୍ଧିତ·	ପ୍ରସ୍ତରମନାତଦ·	ହଦ୍ଦରାଶିରିଷନ୍
And	cattle and	small living things	birds all	each their own kinds
ଅନ୍ତିମଙ୍କୁ	ଜୀବନ୍	ପ୍ରିଯର୍ଦ୍ଦନ୍		
according to	boat from	went/came out		

Genesis 8.19 and all the animals and birds and large and small living creatures according to their kinds came out of the boat.

Genesis 8.20

ତେବେ	ନୋହ	ଯାଁଏହ ଦେଵତାମହାତମ	ଶୁଶ୍ରାସ୍ତାପ୍ରିଦ୍ୟାପିପ୍ରିଦ୍ୟ	ମହାପିତାମହିମାକଳ
Then	Noah	Yaweh God to	in order to show reverence	altar an made after
ବୁଦ୍ଧିର୍ଦ୍ଦନ·	ପ୍ରସ୍ତରମନାତଦ	ଶିଶୁକଣଶାତ୍ସୁନ୍ଧିତ	କେବଳମନ୍ଦିର	ମନ୍ଦିରରେ
cattle and	birds from	type clean	each one taking	killed after
ମହାପିତାମହିମାକଳ	ଶିଶୁର୍ଦ୍ଦିତ	ମହାପାତ୍ରମା		
altar on	burning	offered		

Genesis 8.20 Then Noah, to show reverence to Yaweh God, built an altar; and from each clean type of animal and large and small birds took some and killed them and on the altar burned them and made an offering.

Study Point: Implicit Information: The Hebrews knew that making a burnt offering to God meant killing an animal and then burning its body. This information is *implicit* (known but not openly stated) in the Hebrew text. Tibetans are not familiar with burnt offerings of animals, and a literal translation might cause them to assume that the animal was burned alive - an extraordinarily cruel practice. To avoid wrong meaning, the Tibetan text above states explicitly that the animal was killed before being burnt.

Genesis 8.21

ମହାପିତାମହିମାକଳ	କିମ୍ବାନୁଦ	କିମ୍ବାପାତ୍ରମନାତନ୍	ଯାଁଏହ ଦେଵତାମହାତମ
Offering this'	odor	fragrant smelled after	Yaweh God

ଶ୍ରୀମା	ମୀ	କୁନ୍ତୁଶାବନ	ଶ୍ରୀମନ୍ଦମାନଦନ୍ତ	ଓହେ	ପିତାମହୀ
beginning	people	small time from	his thoughts evil	are	know
ପ୍ରେସ୍ତୁତ ଦ୍ଵାରା	ମିନ୍ଦମନ୍ଦମାନଦନ୍ତ		ଏହି	ରୂପ	ଦୂଷଣାମନ୍ଦି
But	from now on	man's thoughts evil	are	even though	I earth to
କର୍ମପତ୍ତିକର୍ମପତ୍ତିପିତ୍ରୀ		ଦୂଷଣ	ଦୂଷଣମିନ୍ଦମନ୍ଦମାନଦନ୍ତମ୍ଭୁର୍		ଦୂଷଣପତ୍ତି
punishment will not do		just now	I	them destroy like that	from now on
ଶିକ୍ଷାତକ	ସମାତକ	କୁନ୍ତୁଶାତକପିତ୍ରୀ			
animals	all	cut off	will not		

Genesis 8.21 Yaweh God smelled the fragrance of the offering and was pleased; He thought, 'I know that from the beginning, from birth, the thoughts of man's heart are evil, but from now on, even though man's heart is evil, I will not punish the earth. As I have just destroyed them now, from now on I will not cut off all living things.'

Genesis 8.22

ବ୍ୟକ୍ତିଶାନ୍ତିକ	ମସଦମନ୍ତି	ପରମ୍ପରୀ
World	end	until
ବ୍ୟକ୍ତିଶାନ୍ତିକ	ଶାନ୍ତିବିଷ୍ଣୁ	ଶାନ୍ତିଶାନ୍ତିକ
fields in	seed sowing	harvest gathering
ଜାତିଶାନ୍ତିକ	ମସଦମନ୍ତି	ମସଦମନ୍ତିକ
heat & cold	summer & winter	seasons 4 and
ଦିନଶାନ୍ତିକ	କାନ୍ତିଶାନ୍ତିକ	
day & night for etc.	are not cut off	
ବିଜ୍ଞାନ	ଶାନ୍ତିବିଷ୍ଣୁଦିନଶାନ୍ତିକ	
mind in think		

Genesis 8.22 Until the end of the world; the sowing of seed in the fields and the gathering of the harvest; heat and cold, summer and winter, the four seasons; day and night etc. will not be cut off.'

Study Point: Tibetan Verse: This brief verse is a typical Tibetan poem: four lines of seven syllables each. Try reading it with your language helper to get a sense of its rhythm.

དྷଁଶ୍ରମକ୍ଷେତ୍ରାଶୀଖ୍ୟାଙ୍କନ୍ତି

God's Covenant

Genesis 9.1

ཡଦ୍-ଦྷୋନ୍-ମହେଶୀନ୍	ତୁ-ଆ-ନ୍-	ଶିଦ୍-ଶି-ମୁକ୍ତମନ୍-ବ୍ରିତ୍-ପ୍ରମନ୍-ଗନ୍-ଧ୍ରୀ	“ଶୁଦ୍ଧଦନ୍-ଭୂତ-ପର୍	
and God	Noah and	his sons to blessing giving	descendants	
ଶୁଦ୍ଧଦନ୍	ତ୍ରୈ-ଶ୍ରୀ-	ଶାଶ୍ଵତ-ମନ୍ତ୍ରା	ଘେଷ-ପର୍-ଶୁଦ୍ଧାନ୍ତିର୍	
with becoming	your	descendants	earth on	flourish/spread

Genesis 9.1 And God blessed Noah and his sons: 'Have descendants, and your descendants will increase on / spread over the earth.

Genesis 9.2

ଯଦ୍-ଜୀବାଙ୍କଣା	କେତୁ-ଦନ୍ତା	ତୁ	ଶିରିଶା-ଶମନା-ତନ୍	ତ୍ରୈମନ୍ତା-ପ
And living things	large small and	birds	fish types all	you to
ରହିଶା-ଚ୍ଚନ୍ଦ୍ରା	ଏ-ତୁ	ଦ୍ଵି-ତ୍ରୈ-ମନ୍ତ୍ରା-ଶ୍ରୀ	ଦ୍ଵଦ୍ସନ୍-ବ୍ରି	ରୁତ୍ୟା-ପର୍-ତୁ
afraid come I	these your	power	under	put will

Genesis 9.2 And all kinds of great and small living things and birds and fish will be frightened of you. I will put them under your power.

Genesis 9.3

ଯଦ୍-ବ୍ୟାକ	ଏ-ତୁ-ତ୍ରୈ-କ୍ଷେତ୍ର	ଶ୍ରୀ-କ୍ଷେତ୍ର	ଶୁଦ୍ଧଦନ୍-ଭୂତ	ତୁ-ହୁ
And as formerly	I you to	vegetables	give as	now

ଶ୍ରୀମଦ୍ଭଗବତ୍	ଶ୍ରୀକମାଣସମନ୍ତର୍ଦ୍ଵାରା	ପ୍ରିକ୍ଷେପ୍ୟ	ପରମାଣୁ	ଦେଇ
earth on going	living things all	you to	food for	give
ଦେଇଥିଲାଏଇଲା				
ଯିହାଦେଇଲା	ଯିହାଦେଇଲା	ପରମାଣୁକୁଳାପରିଚ୍ଛନ୍ଦି		
these all	you to	food for have given		

Genesis 9.3 And as I previously gave you plants, now all the living things that move on the earth I give to you for food; they are all given to you as food.

Genesis 9.4

ପ୍ରତ୍ୟେକୀୟ	ଭଣି	ଅନ୍ତର୍ଭାବୀ	ମାଂଶ	ଦେଇ	ଜୀବି
However	blood	having	meat not eat	this	the life
ରିତିଶାରୀ	ବିନ୍ଦୁ		ଅନ୍ତର୍ଭାବୀକୁ		
blood	inside		having because		

Genesis 9.4 However, do not eat meat with blood in it, because life is in the blood.

Genesis 9.5

ଯଦିଶ୍ଵର	ମିଥିଶାଶିଶ	ମିଥିଶବ୍ଦ	ମନ୍ଦିରା	ମନ୍ଦିରାକରିବାକାରୀପରିପୂର୍ଣ୍ଣ
If	man a	man other	kills if	I him to punish will
ବ୍ୟାହରି	ମିଥିଶବ୍ଦିରା	ଦେଇ	ମନ୍ଦିରାକରିବାକାରୀପରିପୂର୍ଣ୍ଣ	
cattle	man kills if	it also	will be killed	

Genesis 9.5 If one man kills another, I will punish him. If an animal kills a man, it also will be killed.

Genesis 9.6

ମୀତି· ଦ୍ୱାରାପକ୍ଷଶାନ୍ତିଗୁଣି·
man God's own
ଦୟାଭୂତ· ଏକଶାଙ୍କନ୍ଧମହିଂସୁକୁଳା·
image like was made because
ଶିଥାନ୍ତମାମନ୍ତି·
his killer that one

ମୀଶବ୍ରଣ୍ଟିଶ· ଶାନ୍ତିପ୍ରଦା·
man other kill will

Genesis 9.6 Because man is made according to God's own pattern, another one will kill the one who has killed him.

Genesis 9.7

ତ୍ରୈକେ· ବୃକ୍ଷଶାମଦର୍ଶି·
You children many have and
ଶ୍ରୀଶାନ୍ତିକୁଳମନ୍ତରାନ୍ତି·
becoming with descendants

ଭାତ୍ୟ· ଯେତେବେଳମୁହଁବିଶା·” ଉତ୍ସାହମୁଦ୍ରା|
earth on increase said

Genesis 9.7 Have many children, and have many descendants, and fill the earth.'

Genesis 9.8

ଅନ୍ତର୍ଦ୍ଵାରାପକ୍ଷଶାଶିଶ·
And God Noah and
ଶିଦଶିଶୁମନ୍ତରା
his sons to

Genesis 9.8 And God said to Noah and his sons,

Genesis 9.9

“ଫୁଲାପିଶ ମଜା ତ୍ରୈକୁଳା
Look! I you and your descendants

Genesis 9.9 Behold, I with you and your descendants

Genesis 9.10

ਤੇਦਾਨ ਮਨਮੁਖਿਓਦਾ ਪਾਵੀ। ਹੋਰੈਂਦਾ। ਹੁਕਮੀ। ਜੀਵਾਣ ਵਾਲੀਆਂ।

you with being birds and cattle living creatures

ମହାବ୍ରତ

covenant make will

Genesis 9.10 and with all the large and small birds and animals and living creatures that came with you out of the boat, and all the creatures on the earth I will make this covenant.

Genesis 9.11

ଦୁଃ୍ଖିକାନ୍ତ	ଲୁଣାକେବର୍ଷାୟିତ୍ବ	ଶିମଶତବୀଷମଶତବୀ
From now on	flood large by means of	creatures all

Genesis 9.11 From now on, all creatures will not be destroyed with a great flood; nor will I destroy the earth by means of a flood. This is the covenant I make with you'.

Genesis 9.12

ཡଦ୍‌ବ୍ରାହ୍ମମକ୍ଷାଶିନ୍ତା	“ପିତାମହାନୁଷ୍ଠାନରେ ଶିମଶାତକ		
And God	you and	you with being creatures	
ସମାତନ୍ଦନା	ମାର୍ଗଦାରୀ	ଶିଶୁଶ୍ରୂଣୁତି	
all and	future	descendants every	
ମନ୍ତ୍ରାନ୍ତି	ମାନ୍ଦ୍ରାନ୍ତି	କଣଶି	ଏହିଭାବୀତି
with	covenant made	sign	this like is

Genesis 9.12 And God said 'The sign of the covenant with all the creatures that are with you and with all future generations is this:

Genesis 9.13

ଶତମାଣୀଶ୍ଵରଙ୍କ	ଦଶାନ୍ତରାତ୍ରି	ମର୍ତ୍ତବୟାମ	ଦ୍ୱାରା ଦଶାନ୍ତରାତ୍ରି
sky's clouds in	I rainbow a	put	this world and
ଦ୍ୱାରାତ୍ରି	ମାନ୍ଦ୍ରାନ୍ତି	କଣଶି	
myself between	covenant made	sign is	

Genesis 9.13 In the clouds of the sky I have put a rainbow. It is the sign of the covenant made between myself and the world.

Study Point: Cultural Symbols: In the Bible, the rainbow is a symbol of God's covenant promise to Noah, and as such is associated with hope and reassurance. The rainbow is also a frequent metaphor in Tibetan culture in general and in Tibetan Buddhism in particular. A Tibetan proverb states: ଦଶାନ୍ତରାତ୍ରିମହାଶୁଦ୍ଧିର୍ମେଦିନା or 'though it has the colors of the rainbow, it has no heart / substance / truth'. It is important to remember that symbols are not inherently cross cultural (i.e. they may not have the same meaning in every culture) and that we may need to explain their meaning.

Genesis 9.14

ଯଦ୍‌ବ୍ରାହ୍ମମକ୍ଷାଶିନ୍ତା	ଶତମାଣୀଶ୍ଵରଙ୍କ	ମର୍ତ୍ତବୟାମ	ଶ୍ଵରାଶିନ୍ତା
And I	sky's above clouds	obscure when	clouds in

ରହାମନ୍ତରିକାରୀ

rainbow see when

Genesis 9.14 And when clouds of the sky cover the earth, and I see the rainbow in the clouds,

Genesis 9.15

ଆଦିକେନ୍ଦ୍ର ଶୈତାନକୁଳ୍ପନ୍ତର୍କାନ୍ତି
You and creatures all flood with
ଅନ୍ତର୍ମୂଳପଦ୍ଧତି ଆନ୍ତର୍ମୂଳପଦ୍ଧତି
destroy not

ମାନ୍ଦ୍ରମୁଖପଦ୍ଧତି
covenant made that I remember will

Genesis 9.15 I will remember the covenant made to you and all creatures not to destroy them by means of a flood.

Genesis 9.16

ଶ୍ଵରୁପରେକନ୍ତି ଅନ୍ତର୍ମୂଳପଦ୍ଧତି ଏଥିଲୁଗାଟି
clouds in being rainbow at looking I
ଦେଖିବାକାନ୍ତର୍କାନ୍ତି ଆନ୍ତର୍ମୂଳପଦ୍ଧତି
and God and

ଜୀବିତପଦ୍ଧତି ଶୈତାନକୁଳ୍ପନ୍ତର୍କାନ୍ତି
earth on being creatures all with
ଅନ୍ତର୍ମୂଳପଦ୍ଧତି
eternal

ମାନ୍ଦ୍ରମୁଖପଦ୍ଧତି
covenant remember will said

Genesis 9.16 Looking at the rainbow in the clouds, I, God, will remember the eternal promise/covenant to all the living creatures on earth.'

Genesis 9.17

Genesis 9.17 God said to Noah, 'This is the sign of covenant I made to humanity and all living beings.'

ယု·ဆီ·တိ·ဂ္ဗာ·ဒ်·မက်·စာ·ရှိ·နာ·ယူ
ချေ·သာ·ခြိ·မ်း·နာ·နာ·နာ

God Gives Abram a Vision

Genesis 12.1

ယု·ဆီ·တိ·ဂ္ဗာ·ဒ်·မက်·စာ·ရှိ·နာ·ယူ	အေ·နာ·ယူ	“နှိုင်·နာ·ရှိ·ယူ·ယူ·ယူ·	ရှိ·နာ·က်·ဖြို့·နာ·က်·
Yaweh God	Abram to	now your homeland and	relatives home
နာ·နာ·နာ	နာ	မြို့·နာ	နာ·နာ
leaving	I	you to	show country to
			go

Genesis 12.1 Yaweh God said to Abram, 'Now come out of your homeland and leave your relatives and go to the land I will show you.'

Genesis 12.2

နာ	မြို့·နာ	မြို့·နာ·နာ·နာ	ရှိ·နာ·နာ	မြို့·နာ·နာ	မြို့·နာ·နာ
I	you to	descendants many	increasing	they nation	big will be
မြို့·နာ	မြို့·နာ	မြို့·နာ·နာ·နာ	မြို့·နာ	မြို့·နာ	မြို့·နာ
you	others to	blessing become so that	I you to	bless after	
မြို့	မြို့	မြို့			
you	well-known will make				

Genesis 12.2 I will increase your descendants; they will become a great nation. So that you will become a blessing to others, I will bless you and you will become well known.

Study Point: A Sign of God's Blessing: The increase of life, or the multiplication of descendants, is a constantly repeated theme in Genesis. In 1.22 the animals are told to increase and in 1.28 man is told to do so. After the Flood, in 8.17 the animals are again told to increase, and in 9.1 man is again told to do so. Here also Abram is told to have descendants as a sign of God's favor. God's blessing is associated with increasing, abundant life - a major Biblical theme which begins in Genesis and continues right through to Revelation.

Genesis 12.3

ମୈଣ୍ଡୁକ୍ରିଷ୍ଣାଶୀଳ	ପ୍ରତିଷ୍ଠା	ଏହିବନ୍ଧେଇବ୍ରା	ଦୟାଗୁଡ଼	ପ୍ରାୟ
Anyone	you to	peace gives if	I also	him to
ଏହିବନ୍ଧେଇବ୍ରାହ୍ମାତ୍ମା	ଯଦ୍ବନ୍ଧୁକ୍ରିଷ୍ଣାଶୀଳ	ପ୍ରତିଷ୍ଠା	ନମ୍ବଦ୍ବନ୍ଧୁବନ୍ଧୁବନ୍ଧା	ଦ୍ୱାୟ ଦୟାଗୁଡ଼
peace will give	and anyone	you to	curse if	him to I also
କର୍ତ୍ତାବନ୍ଧୁବନ୍ଧାତ୍ମା	ଯଦ୍ବନ୍ଧୁକ୍ରିଷ୍ଣାଶୀଳ	ନମ୍ବଦ୍ଵନ୍ଧୁବନ୍ଧାବନ୍ଧାବନ୍ଧା		
punish will	and you through	world's peoples all		
ପ୍ରିୟାଶ୍ରଦ୍ଧାବନ୍ଧାବନ୍ଧୁବନ୍ଧୁ	କିମ୍ବାଶୁଦ୍ଧା			
blessed will become	said			

Genesis 12.3 If anyone gives you peace, I also will give him peace, and if anyone curses you, I will also punish that one. And through you all the peoples of the world will be blessed.'

Genesis 12.4-5

አብርሃም	አብርሃም	አብርሃም	አብርሃም	አብርሃም
Abram	age seventy five reached when	Yaweh God's word according to,		
አብርሃምና	ስራተኞችና	አብርሃምና	አብርሃምና	አብርሃምና
Abram and	his wife Sarai	Abram's	relative's son Lot	
ዲያብረትና	ዲያብረትና	ዲያብረትና	ዲያብረትና	ዲያብረትና
so town	Haran in having	servants	took after	stored wealth
ማዕስታና	ማዕስታና	ማዕስታና	ማዕስታና	ማዕስታና
all	carrying	Haran city from	coming out	country Kanan to
ኩና	ኩና	ኩና	ኩና	ኩና
went	Kanan country in	arrived when		

Genesis 12.4-5 When Abram was 75 years old, according to Yaweh God's command, he and his wife Sara, and his younger brother's son Lot came out from the city of Haran, taking the servants they had in Haran and all the wealth they had saved up, came out of Haran city and went to Canaan. When they arrived in Canaan,

Genesis 12.6

ତିର୍ଦ୍ଦେଖୁଥାନ୍
they country that

ମହୁଦ୍ରକ୍ଷଣ
through

ଅପରାଧିନ୍
went and

ଶେକେମାଲେଖାଧରିଶବ୍ଦାମକ୍ଷେ
Shekem called holy place

ଦ୍ଵାରା ମୋରେ
there Moreh

କ୍ଷେତ୍ରଧରି ଶିଖିଦକ୍ଷେତ୍ରମହି
called oak big

ଦେଶମନ୍ତ୍ରିଷ୍ଟା
side of arrived

କାନାନର୍ଦ୍ଵଜ୍ଞା
(time that during)

କାନାନପ୍ରମାଣୁନ୍
Kanan people also

ଭୂଷାନ୍
country that in

ବାନ୍ଦରବିନ୍ଦୀ
living were)

Genesis 12.6 they went through the country and came to the great oak tree of the one called Moreh at the holy place called Shekem. (At that time, the Canaanites also were living in that land.)

Genesis 12.7

ଦ୍ଵାରାଯ୍ୟାଦଗ୍ରହମକ୍ଷେତ୍ରଶିଖ
Then Yaweh God

ଆପାମ୍ବଦ୍ରାମଦିନ୍ଦ୍ରାମଦିନ୍ଦ୍ର
Abram to appearing

“ଦ୍ଵାରାପ୍ରତିଶ୍ରୀମହୁଦ୍ରକ୍ଷଣାୟ
I your descendants to

ଭୂଷାନ୍ଦ୍ରିକ୍ଷେତ୍ରପରି
country this give will

କ୍ଷେତ୍ରାଶୁଦ୍ଧା
said

ଶାକଦ୍ଵାରା
place that in

ଆପାମ୍ବଦ୍ରା
Abram

ବ୍ୟଥମଦ୍ୟଶବ୍ଦାଧରି
vision giving

ଯାଦଗ୍ରହମକ୍ଷେତ୍ରାୟ
Yaweh God to

ଶୁଦ୍ଧାପରିଦ୍ୱାରିପ୍ରିତ୍
worship/honor do in order to

ମକ୍ଷ୍ମାନ୍ତିକିଷ
altar a

ଏକିଶାକ୍ଷଣ
built (by stacking) after

Genesis 12.7 Then Yaweh God appeared to Abram and said 'I will give this land to your descendants'. At that place Abram made an altar in order to worship Yaweh God who had met him. After that,

Genesis 12.8

ଶ୍ରୀମତୀ ବେଠେଲ୍ ଏଷାଣ୍ଟି	ଏସ୍ତି ପ୍ରକଟନାନ୍ତି	ଅନ୍ତରେ ହିଲ୍ ଏରା	ଫେରିବାଟି	
town Bethel's	east side on	was hill area to	going	
ବେଠେଲ୍ ଏଷାଣ୍ଟି ଏସ୍ତି ପ୍ରକଟନାନ୍ତି	ଅନ୍ତରେ ଆଇପି	କୁନ୍ଦାଳନାନ୍ତି	ଅନ୍ତରେ ଏକାଶ ସିଂହାଚ୍ଛାନ୍ତି	
Bethel's east side and	town Ai's	west side on	was place one in	
ଶୁନ୍ତପାଦନାନ୍ତି	ଦେଖିବାଶିବା	ଯଦିବାକୁନ୍ଦାଳ	ମକଳ୍ପିବିଶା	ଏକିଶାନ୍ତି
tent pitched and	there he	again	altar a	building
ଯାଓନ୍ତଗୁଡ଼ିକ ମକଳ୍ପିବା	ଏଥେବାନ୍ତି ପ୍ରକଟନାନ୍ତି ।			
Yaweh God to	worshipped			

Genesis 12.8 he went to the mountain district east of the town of Bethel, and pitched his tent in a location east of Bethel and west of the town of Ai. There again he made an altar and worshiped Yaweh God.

ଦେଖିବାଶିବାରେ ଏକାଶ ପ୍ରକଟନାନ୍ତି ।
God Gives Abram the Land of Canaan

Genesis 13.14

ଅନ୍ତରେ ଆମା ଏମାନ୍ଦିକୁ ପ୍ରକଟନାନ୍ତି	ଯାଓନ୍ତଗୁଡ଼ିକ ମକଳ୍ପିବିଶା	ଆମା ଏମାନ୍ଦି
Lot Abram separated after	Yaweh God	Abram to
“ପ୍ରକଟନାନ୍ତିରେ ଏକାଶରେ	ପ୍ରକଟନାନ୍ତିରେ	ଦେଖିବାନ୍ତିରେ
you standing place from	directions four to	look

Genesis 13.14 After Lot separated from Abram, Yaweh God said to Abram, 'Look around in all four directions from the place where you are standing.'

Genesis 13.15

ତ୍ରୈଶୁଷ୍ମା ଯେହିଦୀନରେ ସମ୍ରତଦ୍ଵାରି ଏହା ତ୍ରୈନନ୍ଦ ତ୍ରୈଶୁଷ୍ମା
you see country all I you and your descendants to
ତ୍ରୈଶୁଷ୍ମା ତ୍ରୈଶୁଷ୍ମା ତ୍ରୈଶୁଷ୍ମା
will give; they always yours are

Genesis 13.15 All the lands you see I will give to you and your descendants; they will always be yours.

Genesis 13.16

ତ୍ରୈଶୁଷ୍ମା ତ୍ରୈଶୁଷ୍ମା ଶର୍ମା ମିଶ୍ରଶର୍ମା ଯକ୍ଷମିଶ୍ରା ଶର୍ମାଶର୍ମା
your descendants' numbers no one at all count not able because
ଏହା ତ୍ରୈଶୁଷ୍ମା ତ୍ରୈଶୁଷ୍ମା ତ୍ରୈଶୁଷ୍ମା
I your descendants earth's dust like/as much as increase will make

Genesis 13.16 Your descendants' numbers no one will be able to count, for I will make your descendants as many as the dust of the earth.

Genesis 13.17

ଏହା ପ୍ରାଚୀକରଣମାତ୍ର ଶର୍ମା ତ୍ରୈଶୁଷ୍ମା ଯକ୍ଷମିଶ୍ରା ଦୂର୍ଦ୍ଵାରା
Now land all to go after look for I you to
ଯୁଧ୍ୟାନୁଷ୍ଠାନ ତ୍ରୈଶୁଷ୍ମା" ତ୍ରୈଶୁଷ୍ମା
country all will give said

Genesis 13.17 Now go into all the land and look, for I will give you the whole land.'

Genesis 13.18

ଦେବୁ	ଆମାଶ୍ରୀଷ	ଶୁନ୍ତକୁଣ୍ଡାଟି	ହୃଷିକେଶବନ୍ଦୀଯୁଧା	ଶ୍ରୀକୁ
Then	Abram	tent gathering	Hebron called country to	went &
ମମ୍ରେପୁଷ୍ଟିଷିଦ୍ଧି	ଏତିଷାମନାଟି	ଶାହଦିନ	ଯାସେନ୍ଦ୍ରମହିଳା	
Mamre called oak tree's	near to remaining	place that in	Yaweh God to	
ମହାତ୍ମିକି	ଏତିଷାନା			
altar an	built			

Genesis 13.18 Then Abram took up his tent and went to the land of Hebron and remained at the oaks of Mamre; there he built an altar to Yaweh God.

ଯାସେନ୍ଦ୍ରମହିଳାଦିନାମନାମହିଳା
The First Covenant Between God and Abram

Genesis 15.1

ଦେଇଲିଖାନୁ	ବ୍ୟାଶବିଶାଶୁନ୍ତପତ୍ର	ଯାସେନ୍ଦ୍ରମହିଳା	ଆମାଶ୍ରୀଷ	"ଆମା
that after	vision at the time of	Yaweh God	Abram to	Abram
ମାର୍ଦିଷାବିଶ	ମୁ	ତ୍ରିପାତମନାତନ୍ଦପତ୍ର	ଶ୍ରୀମହାଭୂତ	ତ୍ରି
do not fear	I	danger all from	saving shield like	you
ଶୁନ୍ତପତ୍ରି	ପାଦିଷାରକ୍ଷିତିବିଶ	ପିତ୍ରା	ଶୁନ୍ତପତ୍ର	"ବିଶାଶା
guarding	reward great a	you to	give will	said

Genesis 15.1 After that, in a vision, Yaweh God said to Abram, 'Abram, do not fear. Like a shield for protecting from all danger, guarding you I will give you a great gift.'

Genesis 15.2

ଦେଇଲିଖାନୁଅମାଶ୍ରୀଷ	"ଶୁନ୍ତପତ୍ରନ୍ଦର୍ଗତମହିଳା"	ଯାସେନ୍ଦ୍ରମହିଳା	ମୁ
but Abram	O Lord God	Yaweh (hon.)	I to

ଶ୍ରୀମଦ୍ଭଗବତ୍ ପାଠ ୧୫
 child one not even because Your reward that I to benefit not come

ଶ୍ରୀମଦ୍ଭଗବତ୍
 town ଦାମ୍ପିତାକାଶ
 Damascus from being Eliezer called one he

ମେହେନ୍ତିଷ୍ଟାମୁଖୀ
 my heir only that is

Genesis 15.2 But Abram said, 'O Sovereign Yaweh God, since I have not even one child, your gift will be of no benefit to me. The one called Eliezer of the city of Damascus will be my only heir.'

Genesis 15.3

ଶ୍ରୀମଦ୍ଭଗବତ୍
 You I to child not given since my servants among

ଶ୍ରୀମଦ୍ଭଗବତ୍
 one later my heir will become said

Genesis 15.3 Since you have given me no child, one among my servants will later become my heir.'

Genesis 15.4

ଶ୍ରୀମଦ୍ଭଗବତ୍
 But Yaweh God again Abram to "Eliezer called man that

ଶ୍ରୀମଦ୍ଭଗବତ୍
 your heir to won't become your own son heir to become will

ଶ୍ରୀମଦ୍ଭଗବତ୍
 said and

Genesis 15.4 But Yaweh God again said to Abram, 'The man called Eliezer will not become your heir, your own son shall be your heir.'

Genesis 15.5

ယ·બે·દગ્રોન·મક્ષા·શિશ·	સિ·દ્રિ·ઓ·એ·નુ·	ની·દ્રા·	"ક્રમ·માન·લ્લેણ·દન·ા·	ની·રમ·ફ્રેન·સ·
Yaweh God	him outside to leading		sky at look	stars
ક્રી·સુ·વ·ન·	ક્રી·સ·નીશ	સ્રેન·શ્રી·સુ·ચ્છુન·નું·	ની·રમ·ફ્રેન·	માન·દ્રી·
count able if	count (command)	your descendants also	stars as	many
બ્રૂદ·એ·ના·બ્રૂદ·"	બૈશ·નાનદશા·			
become will	said			

Genesis 15.5 Yaweh God took him outside and said, 'Look at the sky, and if you can, count the stars. Your descendants will become as many as the stars'.

Genesis 15.6

આ·બ·રમ·શ્રીશ·	ယ·બે·દગ્રોન·મક્ષા·ય·	દ્રદ·શ·બ્રાન·દન·ા·	દ્રદ·બે·દગ્રોન·મક્ષા·શિશ·
Abram	Yaweh God to	believed and	that God
સિ·દ્રિ·મ·એ·ના·એની·	મી·નીશ·ય·	એક્રીશ·નાન્ડ્રી· ।	
him completely clean	man a to	accounted	

Genesis 15.6 Abram believed Yaweh God, and God accounted him as wholly clean.

દગ્રોન·મક્ષા·દન·અન·એ·ના·બ્રાન·શ્રી·નીશ·નાન્ડ્રી·

The Second Covenant Between God and Abram

Genesis 17.1

ଯଦ୍ରାମନ୍ଦମ୍	ନ୍ତୁଦ୍ରୀନ୍ତୁଶ୍ରୀନ୍ତୁ	ପ୍ରତିବିକେ	ଯୁଦ୍ଧେନ୍ଦ୍ରାକ୍ଷେତ୍ରୀ
and Abram	age ninety nine	reached when	Yaweh God
ତ୍ରେଣ୍ଟିମୁଦ୍ରାଯ୍	ପରେନ୍ଦ୍ରାମନ୍ଦିନ୍ଦି	“ଏହି” ନ୍ତର୍ଗୁରୁଭ୍ରାତରି	ନ୍ତର୍ଗୁରୁମକ୍ଷେତ୍ରୀ
his presence in	appearing	I power all having	God am
ମେତ୍ରିତ୍ତାର୍ଥ୍ୟ	ହାତ୍ରୀ	ପରେନ୍ଦ୍ରାମନ୍ଦିନ୍ଦି	ମେତ୍ରିତ୍ତା
My word to	always	listen and	man honest
ଶ୍ରୀପିଦ୍ମାତ୍ରିଷ୍ଠା	କୃତ୍ତିଷ୍ଠା		
faultless one a	do		

Genesis 17.1 And when Abram was 99 years old, Yaweh God appeared to him, and said, 'I am the God who has all power. Always obey me, and be blameless.'

Genesis 17.2

ମୁ	ପ୍ରତିନିଧି	ମନ୍ଦରୁଷାରସ	ପ୍ରତିଶ୍ରୀମନ୍ତ୍ରି	ମନ୍ଦରୁଷାରସ
I	you with	promise after	your descendants	increase to
କ୍ରୂଶାରମ୍ଭ”	କ୍ରୀଷାମୁନ୍ଦା			
will cause	said			

Genesis 17.2 I will make an agreement with you, and cause your descendants to increase greatly.'

Genesis 17.3

ଆମମୁନ୍ଦା	କ୍ରୀଷାରକ୍ଷାରମ୍ଭା	ନ୍ତର୍ଗୁରୁମକ୍ଷେତ୍ରୀ
Abram	prostrated and	God

Genesis 17.3 Abram prostrated himself in worship, and God (said)

Genesis 17.4

“ଶ୍ରୀମଦ୍‌
look, I you ethnic groups many's ancestor to
ବୁଦ୍ଧିମୁଖୀ
will make this I and you with made promise that is

Genesis 17.4 'Behold, I will make you the father¹⁹ of many peoples. This is the agreement I have made with you.

Genesis 17.5

ଦେଖିବାକଣ୍ଡ
from now on you to Abram not called your name Abraham
କିମ୍ବାନ୍ତରୁଷା
call will that is because I you to ethnic groups many's
ପୈନ୍ଦାଙ୍କ
ancestor to will make for

Genesis 17.5 From now on you will not be called Abram; you will be called Abraham, for I will make you the father of many peoples.

Genesis 17.6

ମୁ
I your descendants very many increasing nations many to
ବୁଦ୍ଧିମୁଖୀ
will make kings also your descendants from will come / arise

Genesis 17.6 I will very greatly increase your descendants and they will become many nations. Kings will come from among your descendants.

Genesis 17.7

¹⁹ lit. 'ancestor'.

ଯଦ୍ୟକୁର୍ତ୍ତାକଣ୍ଠପିର୍ବତୀ ଶକ୍ତିରେ ପ୍ରଦ୍ଵନ୍ଦ୍ଵାରୀ ପ୍ରଦ୍ଵନ୍ଦ୍ଵାରୀ
 and my eternal promise that you and your future

 ସତ୍ତ୍ଵଙ୍କ ସମ୍ମାନଦିନମର୍ଗମ୍ଭୁବନ୍ଧୁ ଶୁଦ୍ଧିଷ୍ଟାବ୍ଦୀ ଯଦ୍ୟପିର୍ବତ୍ତାକୁର୍ତ୍ତା
 descendants all with keep will and you and your descendants

 ସମ୍ମାନକର୍ତ୍ତାଙ୍କୁ ଦ୍ୱାରାମହିଳା ଦ୍ୱାରାପରିବର୍ତ୍ତନ
 all's God I will be

Genesis 17.7 And I will keep my eternal agreement with you and all your future descendants; and I will be the God of you and all your descendants.

Genesis 17.8

ଯଦ୍ବନ୍ଧ	ତ୍ରୈ	ଶ୍ରୀକୃଷ୍ଣାମନ୍ତର	ଶ୍ରୀପବିନ୍ଦୁପଦିଶାକ	ଗୁରୁପୁରୁଷ	ପଦଶା
and I	you	foreigner as	staying place	Kanan country	all
ତ୍ରୈନନ୍ଦ	ତ୍ରୈଶ୍ରୀପାତ୍ରକମଣ୍ଡାଏ		ଶ୍ରୀପବନ୍ଧୁ	ତ୍ରୈକ୍ଷ	ଦେଖୁବିକନ୍ଦପଦିଶାଏ
you and	your descendants to		give will	you	that's eternal
ପଦନାଥରଙ୍ଗୁମ	ତ୍ରୈଶ୍ରୀପାତ୍ରକମଣ୍ଡାତନ୍ତ୍ରଶ୍ରୀ		ଦ୍ଵାରାପକ୍ଷା	ଦ୍ୟିତପବନଙ୍ଗୁମ	"
owner will become;	your descendants'		God	I will be	
ବିଶ୍ୱାସନାଶୀ ।					
said					

Genesis 17.8 And I will give the place where you are now living as a foreigner, the entire land of Canaan, to you and your descendants, as an eternal possession. And I will be the God of all your descendants.'

ଦୀର୍ଘବିକଳାକାଳେ ପରିମାଣିତ ହେଲାମାତ୍ରା ଏହାର ଅନ୍ଧାରରେ

God Gives Abraham a Son

Genesis 21.1

ယော်မြတ်စွာရှိသူ^၁ မန္တနားလုပ်နှင့်^၂ အော်မြူး^၃ မခြေခံနားလုပ်^၄
Yaweh God said according to Abraham's wife Sarah to

ချော်မြတ်စွာ^၅ မန္တနားလုပ်^၆
mercy thought because

Genesis 21.1 As Yaweh God said, he showed favor to Abraham's wife Sarah, and so

Genesis 21.2

ရှိသူ^၇ မန္တနားလုပ်^၈ မျှော်စွာ^၉ အော်မြူး^{၁၀} ကျော်မြတ်စွာ^{၁၁}
she pregnant to became after Abraham old man when

တို့မြတ်စွာရှိသူ^{၁၂} ရှိသူ^{၁၃} မန္တနားလုပ်^{၁၄} တို့^{၁၅} အားလုံး^{၁၆}
God him to previously spoken time that at Sarah to
သုတေသန^{၁၇} မြတ်စွာ^{၁၈}
son a born

Genesis 21.2 she became pregnant; and when Abraham was old, at the time God had previously said, a son was born to Sarah.

Genesis 21.3

အော်မြူး^၁ မှု^၂ မိုး^၃ အိုး^၄ မှု^၅ မှု^၆
Abraham boy that's name to Isaac named

Genesis 21.3 Abraham named the boy Isaac.

Genesis 21.4

યદ્દર્શામક્ષણિના	વગરશબ્દસ્થાયુઃ	જીંશુના ત્રૈમાસ્કૃત્રિષ્ટાનના
and God	word given according to	Isaac day eight reached when
અધ્યાત્માશ્રીના	ત્રણા દર્શામક્ષણિના શબ્દસરી	એકદાનિ
Abraham	him to God	covenant that
શુદ્ધસરીનના	શીષા વસ્તુના	
keeping mark a	made	

Genesis 21.4 And according to God's word, when Isaac was eight days old, Abraham circumcised²⁰ him.

Genesis 21.5

જીંશુના	શ્રીનાભેનના	અધ્યાત્મા	દ્વાદશ	વસ્તું	ત્રણા	ઓં
Isaac	born time	Abraham	age	100	reached	was

Genesis 21.5 When Isaac was born, Abraham was 100 years old.

Genesis 21.6

યદ્દાસુના	"દ્વદ્દીચી દર્શામક્ષણિના દાય દ્વારાનીદ્વારા	શદ્મારીશીખનનાશીષા	
and Sarah	this God	I to happiness and	laughter opportunity a
શબ્દસના	શ્રીનાભેનના	શ્રણામધાર્ણનનાશીષા	શ્રું દ્વદ્દમનના
given since	thing this about	hearers	also I with
દ્વારાસરીશદ્મારીદ્વદ્દાઓં	શ્રીનાશુદ્ધના	।	
joyous laugh will	said		

Genesis 21.6 And Sarah said, 'By the birth of this child God has given me an occasion of joy and laughter; so those who hear about it will also laugh with me.'

દર્શામક્ષણિનાશાઅધ્યાત્માયાધ્રમનાદ્વદ્દાશ્રીના

²⁰ Lit. 'put on him the mark of keeping the covenant which God had given'.

God Tests Abraham

Genesis 22.1

ଓ'য় ৰ্দ্বি'সমস'ত্ত'শী'ক্ষিণ'ন্ত' । দ'গ্ৰাম'পক্ষণ'শী'ন' ।
things this all after God
আব'হ'ম'য' । ত'মন'ক্ষে'দ'প'বিশ'পু'র'
Abraham to test in order to
ম'দ'য' "আব'হ'ম'" । ক'ল'শ'ন'দ'স'ম'শ' । ম'দ'শ'ন'
him to Abraham said he "ম'ভ'দ'ক'চ'দ'"
I here am
ও'শ'ন'ন' ।
said and

Genesis 22.1 After all these things, God, in order to test Abraham, said to him , 'Abraham!' He replied, 'Here I am', and

Genesis 22.2

দ'গ্ৰাম'পক্ষণ'শী'ন' । ম'দ'য' "ম' । ক্ষে'দ'শ'ন'দ'শ'ন' প'ক'শ'ন' ।
God him to now you own loved son only Isaac
ক'ল'দ' । ম'র'য' । ক'ল'প'ক'শ'ন'দ'ন' । ক'ল'শ'ন'
taking Moriah called country to go after I to
শু'শ'ন'গু'র'প'দ'প'ক'শ'ন' । ম'ন'ক'ল'য' । ক'ল'প'ক'শ'ন' ।
honor / worship for I you to will show mountain a to him kill after
ক'ল'শ'ন'শী'প'ক'শ'ন' । ম'ন'ক'ল'য' । ক'ল'শ'ন' ।
burnt offering give (command) commanded

Genesis 22.2 God said to him, 'Now take your own only loved son Isaac and go to the country of Moriah. In order to worship me, on the mountain that I will show you, kill him and give him as a burnt offering.'

Genesis 22.3

ଦିନ୍ତିଶ୍ଵରିକିନ୍	ଆବାହମ	କ୍ଷେତ୍ରପାଞ୍ଜିର	ଯଦଶାନ୍ତି	କ୍ଷେତ୍ରପାଞ୍ଜିରି
that's next day Abraham		morning early at	getting up	burnt offering's wood
ବତଦା ଦିନ୍ତିଶ୍ଵରିକିନ୍	କ୍ଷେତ୍ରପାଞ୍ଜିରିକାର	କ୍ଷେତ୍ରପାଞ୍ଜିରିକାର	ଶର୍ପିଶାରିଶାରି	ଶର୍ପିଶାରିଶାରି
cut then	donkey a to	saddled after	servants two and	
ପୁଣୀଶ୍ଵରାଧିକିନ୍ଦ୍ରି	ଦେଖିଲାଗାରିନ୍	ବନ୍ଧୁଶାବନ୍ଧୁଶବ୍ଦି	ଶବ୍ଦାଶବ୍ଦା	
son Isaac leading	God	showed	place to went out	

Genesis 22.3 The following day, Abraham got up early and cut the wood for the burnt offering, and then put a saddle on a donkey, and taking two servants and son Isaac, went out to the place God showed him.

Genesis 22.4

ଦିନ	ଶତମାନାଧି	ଆବାହମଶ୍ରୀଷ	କାହିଁ	ଶବ୍ଦରେକାର	ଦେଖିଲା
day	third on	Abraham	place that	distance from	saw

Genesis 22.4 On the third day, Abraham saw the place from a distance.

Genesis 22.5

ଦିନ୍ତିଶ୍ଵରିକିନ୍	ଆବାହମଶ୍ରୀଷ	ଶର୍ପିଶାରିଏ	“ପ୍ରତିକ୍ଷେ	କ୍ଷେତ୍ରପାଞ୍ଜିରାଙ୍କୁ
then	Abraham	servants to	you	donkey with
ଦିନ୍ତିଶ୍ଵରିକିନ୍	କ୍ଷେତ୍ରପାଞ୍ଜିରିକାର	କାହିଁକିମ୍ବା	ପ୍ରତିକ୍ଷେ	କ୍ଷେତ୍ରପାଞ୍ଜିରାଙ୍କୁ
there stay	I and son both	place that to	going	worship doing after
ପ୍ରତିକ୍ଷେକରିକର	ଶବ୍ଦରେକାର	କିମ୍ବାକିମ୍ବା		
you to	return will	said		

Genesis 22.5 Then Abraham said to the servants, 'You wait here with the donkey. I and the boy will go over there and worship, and return to you.'

Genesis 22.6

ଶ୍ରୀକୁଣ୍ଡଳୀ	ପ୍ରେଷିତି	ହୀନ୍ଦୁମା	ବସୁମାକୁଣ୍ଡଳୀ
burnt offering's	firewood	Isaac to	carry made after
ଆମାରଙ୍ଗମାଶ୍ରୀନୀ	ପ୍ରେମଦଶାଦା	ଶ୍ରୀକିଶ୍ଚ	କିମ୍ବାନାନୀ
Abraham	embers and	knife a carrying	they two
ଯଥମନ୍ତ୍ରେ	କାହା		
together went	as / while		

Genesis 22.6 He made Isaac carry the wood for the burnt offering. Abraham carried the fire-embers and a knife. As the two of them went along together,

Genesis 22.7

ଶ୍ରୀକୃଷ୍ଣାଶୀତୁଳ	ଯୁଗାନୁଷାନୁଷ୍ଟଦ	ତେଜାନୁଷାନୁଷ୍ଟଦ
burnt offering for	lamb where is	asked; in answer
ଶ୍ରୀକୃଷ୍ଣାଶୀତୁଳ	ଯୁଗାନୁଷାନୁଷ୍ଟଦ	ତେଜାନୁଷାନୁଷ୍ଟଦ
burnt offering for	lamb where is	asked; in answer

Genesis 22.7 Isaac said to Abraham, 'My father'; and Abraham answered, 'Here I am, my son.' Isaac asked, 'The wood, and the fire-embers are here, but where is the lamb for the burnt offering? And in answer,

Genesis 22.8

ଆମ'ର'କୁଣ୍ଡାଶୀଳ	"ତୋର'ପକ୍ଷେ'ମନ୍ଦରୀଶ"	ମନ୍ଦରୀଶ	ଖୁଲା'ଶୁ'ବିଶା'	ମନ୍ଦର୍ପଦ"
Abraham	God Himself	us for	lamb a	give will
ବିଶା'ମନ୍ଦର୍ଶା	ଶିକ୍ଷେ'ଶବିଶା'ମନ୍ଦର୍ମୁ'କ୍ଷିତା			
said and	they two together went			

Genesis 22.8 Abraham said 'God Himself will give us a lamb.' And the two of them went on together.

Genesis 22.9

ଦ୍ରୋଷ୍ମକ୍ଷଣୀୟ	ଏଥୁବାବଦ୍ସଦି	ଶତଶଙ୍କ	ଶ୍ଵଇଷାନ୍ତା	ଆହାମହୁମୁଖୀୟ
God	showed	place at	arrived when	Abraham
ଦ୍ରୋଷ୍ମକ୍ଷଣୀୟିତାବକ୍ଷଣାବନ୍ଧ	ଦ୍ରୋଷ୍ମକ୍ଷଣୀୟ	ମେଧିବନ୍ଧିଷାବନ୍ଧା	ମେଧିବନ୍ଧିଷାବନ୍ଧା	ମେଧିବନ୍ଧିଷାବନ୍ଧା
there altar a made after	it on top of	firewood arranged after	own son Isaac	
ବନ୍ଧମନ୍ତର	ମେଧିବନ୍ଧିଷାବନ୍ଧା	ବନ୍ଧ		
bound after	firewood on top of	put		

Genesis 22.9 When they reached the place God shown them, Abraham made an altar there, arranged the firewood, and bound his son Isaag, and set him on top of the firewood of the altar.

Genesis 22.10

ଦେବ	ଆହାମହୁମୁଖୀୟ	ଦୂଷାନ୍ତାବଦିପ୍ରିୟ	ଶିଖି	ଦୂଷାନ୍ତାବଦିପ୍ରିୟ
then	Abraham	son kill in order to	knife a	hand in took

Genesis 22.10 Then Abraham, in order to kill his son, took a knife in his hand,

Genesis 22.11

ଦେବୁନ୍ତ ଯାହେଦ୍ଗର୍ଭମକ୍ଷଣୀୟିତାବନ୍ଧା	ଦ୍ରୋଷ୍ମକ୍ଷଣୀୟିତାବନ୍ଧା	“ଆହାମହୁମୁଖୀୟା
but Yaweh God's messenger a	God's heaven from	Abraham
ଆହାମହୁମୁଖୀୟା	ବିଶ୍ଵମନ୍ତରାବନ୍ଧା	“ଆହାମହୁମୁଖୀୟା
Abraham	called and	Abraham
ଶିଖି “ମେଧିବନ୍ଧିଷାବନ୍ଧା”	he I here am	said after

Genesis 22.11 but from Yaweh God's heaven, His messenger called, 'Abraham, Abraham!' He said, 'Here I am', and

Genesis 22.12

ଶ୍ରୀନା messenger	“ପ୍ରତିଶ୍ରୀଏଷାଦ ମୁଁ ମାଟେ your hand boy to not touch	ଶ୍ରୀଏ son that to	ଶର୍ଦ୍ଦର୍ଶ ଶର୍ଦ୍ଦର୍ଶ harm any
ମାର୍ଗସର୍ଵିଷ not do	ହୁଅ ହରିତକୁ now my sake	ପ୍ରତିଶ୍ରୀଷରଦର୍ଶି you your own son only	ଏଷାଦ୍ଯତେଷାଦ୍ଯତେ that even not keeping
ହୁ now	ପ୍ରତିଶ୍ରୀଷଦ୍ଗର୍ଭମକ୍ଷାଶିଷାଦ୍ୟତେ you God's command to	ହରିତ really	ହରିତ obeying
			ହାତେଷାପୁନ୍ I found out
ବିଷ୍ଣୁଶ୍ରୀନା said			

Genesis 22.12 the messenger said, 'Don't touch the boy, or do any harm to him. Now for my sake you have not kept even your only son, now I know that you are one who truly obeys God.'

Genesis 22.13

ଅଦ୍ଭୁତ ମହାଶ୍ରୀଷ and Abraham	ପ୍ରତିର୍ଦ୍ଧିତ ପରିମାଣରକ୍ଷଣ directions four looking	ଶର୍ଦ୍ଦର୍ଶାକିଷାଶିର୍ତ୍ତଦି ram a horns
କ୍ଷେତ୍ରମଧୁରାହେତ୍ରକୁ bushes thick among	ପରିତ୍ରଣାପରିତ୍ରଣାପରିତ୍ରଣା caught was saw since	ଶାନ୍ତିପରାପରା sheep that taking
ମନ୍ତ୍ରମୁଦ୍ରିତମାତ୍ର own son in place of	ମରନ୍ତର killed after	ଶିଖିତଶିଖିତମକନ୍ତମରମୁଦ୍ରା burnt offering gave

Genesis 22.13 And Abraham looked around and saw a ram whose horns were caught in a place where the bushes were thick. He took the sheep, and killed it in place of his own son, and gave it as a burnt offering.

Genesis 22.14

ଅଦ୍ଭୁତ ମହାଶ୍ରୀଷ and Abraham	ଆକାଶରେମିନ୍ଦାଯ place that's name to	ଯାସେହର୍ଗୋମକ୍ଷାଶିଷ Yaweh God	ମକ୍ଷଦମାତ୍ରମାତ୍ରମୁଦ୍ରା offering will give
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ବୈଶାଖନାଥ	କୁରିଷ୍ଟ	ହିମପଦନ୍ତ	ମିଳମନ୍ତ୍ରୀ	ଯେହୋଲ୍ଲାହୁ ମହାତ୍ମା ଶିଖିଲେ ଶନିଏ
named	therefore	today up to	people	Yaweh God's mountain on
ମହାତ୍ମା ପଦନ୍ତ୍ରୀରେ	ବୈଶାଖ			
offering will be given	say			

Genesis 22.14 And Abraham called the name of that place 'Yaweh God will give the offering', so that up until today people say, 'On Yaweh God's mountain the offering will be given'.

Genesis 22.15

ଯେହୋଲ୍ଲାହୁ ମହାତ୍ମା	ଶବ୍ଦିତ	ବୈଶାଖନାଥ	ଆବାହନୀ
Yaweh God's	messenger	heaven from	Abraham
ଅବାହନୀରେ	ବୈଶାଖନାଥରେ		
again	calling		

Genesis 22.15 From Yaweh God's heaven, His messenger called to Abraham again,

Genesis 22.16

"ଯେହୋଲ୍ଲାହୁ ମହାତ୍ମା କୁରିଷ୍ଟ	ହୁଏ	ମୁହିଁ ମିଳମନ୍ତ୍ରୀ	କରିଲୁଣ୍ଟିଲୁଣ୍ଟି
Yaweh God Himself	I	my name by	promising by
କୁରିଷ୍ଟିଲୁଣ୍ଟିଲୁଣ୍ଟି	କୁରିଷ୍ଟ	ମହାତ୍ମା	କୁରିଷ୍ଟିଲୁଣ୍ଟିଲୁଣ୍ଟି
your faith	like that	seeing after	your own son only even
ମାନୁଷନାମ			
not keeping since,			

Genesis 22.16 'Yaweh God Himself promises, 'Promising by my own name, seeing your faith like that, you didn't keep back even your only son,

Genesis 22.17

ମୁହଁରେ ପ୍ରିସ୍ତୁଦ୍ୟ	ଦେଶଦ୍ୱା	ପ୍ରିସ୍ତୁଦ୍ୟପକ୍ଷନାଶାକଶ	ଅମାରାଜିତିପରିଜନମନ୍ଦିର
I your descendants to certainly	bless after		sky in being stars and
କୁଣ୍ଡଳେ ମଧ୍ୟରେ ପରିପୂର୍ଣ୍ଣମାଲାରେ ବୈଦିକା ।		ପ୍ରିସ୍ତୁଦ୍ୟ	ଦ୍ୱାରା ପକ୍ଷନାଶାକଶ
ocean's edge at being sand like increase and		your descendants	enemies from
କୁଣ୍ଡଳାରେ ପରିପୂର୍ଣ୍ଣମାଲାରେ completely victorious will become			

Genesis 22.17 I will certainly bless your descendants, increasing them like the stars in the sky and the sand on the seashore; your descendants will get victory over their enemies.

Genesis 22.18

ପ୍ରିସ୍ତୁଦ୍ୟ ମୁହଁରାଜାଯା	ଗୃହିତକୁଣ୍ଡଳୀନା	ପ୍ରିସ୍ତୁଦ୍ୟକୁଣ୍ଡଳକଣ
you my word to	obey because	your descendants from
ଜୀବନରେ ମିଥିକାନାମନାତନ୍ତ୍ରା	ପ୍ରିସ୍ତୁଦ୍ୟକୁଣ୍ଡଳାରେ ପରିପୂର୍ଣ୍ଣମାଲାରେ	ବୈଶାଖନାମାନା
earth's peoples all to	blessing will get	said

Genesis 22.18 Because you obeyed me, from your offspring all the peoples of the earth will get a blessing'.

Genesis 22.19

ତାଙ୍କୁ	ଆମାରାଜୁ	ଶର୍ମିଷ୍ଠାମାନିଶାର୍ମିକର	ଶର୍ମିଷ୍ଠାମାନା	ତାଙ୍କୁରାଜମାନୁ
then	Abraham	servants two to	returned after	them with
ମନ୍ଦିରକୁ	ବୈଶାଖକୁ	ଶର୍ମିଷ୍ଠାମାନା		
own staying place	Beersheba to	returned after	remained	

Genesis 22.19 Then Abraham went back to the two servants, and with them returned to his place at Beersheba and stayed there.

Appendix

The Eight Traditional Grammatical Cases or ཀ୍ଷେମ-କ୍ଷେତ୍ର-କ୍ଷେତ୍ରି

English Name	Tibetan Name	Particles or ຂ୍ଷେମ-କ୍ଷେତ୍ର-କ୍ଷେତ୍ରି	Number of Particles
1. Nominative:	ମିନ୍‌ତମ-କ୍ଷେତ୍ର-ଏ	none	0
2. Objective:	ଏତ୍‌ତୁ-କ୍ଷେତ୍ର-ଏ	ଶୁଣ୍ଟୁ-କ୍ଷେତ୍ର-ଏ	7
3. Agentive:	ପ୍ରିଦ୍-ଯାହ୍-କ୍ଷେତ୍ର-ଏ	ଧିନ୍‌ଶୁଣ୍ଟୁ-କ୍ଷେତ୍ର-ଏ	5
4. Dative:	ବ୍ୟାକ୍‌କେନ୍‌କ୍ଷେତ୍ର-ଏ	ଶୁଣ୍ଟୁ-କ୍ଷେତ୍ର-ଏ	7
5. Originative:	ଜ୍ଞାନ-ଜ୍ଞାନ-କ୍ଷେତ୍ର-ଏ	ବାନ୍‌ ଏତ୍‌	2
6. Connective:	ଲ୍ୟାପ୍‌ଯାହ୍-କ୍ଷେତ୍ର-ଏ	ଧିନ୍‌ଶୁଣ୍ଟୁ-କ୍ଷେତ୍ର-ଏ	5
7. Locative:	ଶବ୍ଦ-ଶବ୍ଦ-କ୍ଷେତ୍ର-ଏ	ଶୁଣ୍ଟୁ-କ୍ଷେତ୍ର-ଏ	7
8. Vocative:	ଦେଖ-ଦେଖ-କ୍ଷେତ୍ର-ଏ	ଶୁଣ୍ଟୁ-କ୍ଷେତ୍ର-ଏ	2

